

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

GRATEFUL INDIA

By A. F. Tarr

WE have just completed a very profitable meeting of the Division Committee. The hearts of the committee members were greatly cheered by the announcement of the most liberal appropriations which have been made available to us by the General Conference for our work in 1944. No appropriation like this has ever been given for the work in India, and the brethren greatly rejoiced at the thought of what would be accomplished in consequence of the gifts that our brethren and sisters all over the world have made for the work in this field. The committee first voted a resolution of praise to God.

Then there followed a resolution of appreciation to the General Conference. This resolution reads as follows:

"We, the full representation of the Division Committee of Southern Asia, assembled in our annual budget meeting at Salisbury Park, Poona, at the close of the year 1943, do hereby express our deep gratitude to the General Conference as well as to our loyal brethren and sisters in the homelands who have again made provision for the furtherance of the cause of God in this division.

"This appropriation, the largest in the

history of this field, does indeed call forth our deepest appreciation. In addition to the regular appropriations, which make it possible for us to support and carry forward our work in a strong manner during these trying times, we are deeply mindful of the General Conference's unstinted generosity in the matter of 'specials,' which not only enable us to provide for many necessary and urgent facilities, but also afford us excellent opportunities to press forward into new avenues of endeavor.

"The committee, on behalf of themselves, and the workers and members whom they represent, do hereby rededicate their all to the sacred task of carrying the advent message to the millions of Southern Asia."

This resolution, like the one of gratitude, was passed by a rising vote. It is not possible for these brief resolutions to adequately convey the gratitude we feel for the gifts that have been made to India. Only when one comes face to face with the appalling need of hundreds of millions of people can one really appreciate the blessings of these gifts as they become instruments for the preaching of the gospel of salvation.

HEART-TO-HEART TALKS

By the Editor

The Hour of God's Judgment

CHRISt completes His priestly ministry in the heavenly sanctuary by a work of judgment. This is the cleansing of the sanctuary—not, as we have said, from physical impurity, but from the sin which has been transferred into the heavenly temple and is represented in the books of record. This examination, or judgment, determines who are accounted worthy by Christ's grace to enter with Him into His kingdom at His coming.

When will this judgment take place? Have we any date whereby we may know when the cleansing of the heavenly sanctuary occurs? This was the question asked for the information of Daniel and through him for the benefit of the church of Christ. The answer to the question is precise and specific: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This question and answer were a part of a vision given to the prophet as recorded in Daniel 8. He saw a ram representing the kingdom of Persia (verses 3, 4, 20), a goat with a notable horn which later gave place to four horns, representing the kingdom of Grecia, its first king, and the four divisions of the empire; finally a little horn appeared. This horn waxed exceeding great. It even magnified itself against the host of heaven and the Prince of the host. It destroyed "the mighty and the holy people." (Verses 9-12, 23-25.) This horn could represent no other power than that of Rome, which succeeded Grecia.*

In his vision Daniel heard a voice

inquiring how long this desolating power should continue its work; how long it should defy God and trample the sanctuary underfoot. The answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

Gabriel is divinely commissioned to explain the meaning of the vision to Daniel. This he does as it relates to the ram, the goat, and the notable power, as we have already outlined. When he told of the great suffering which this power would inflict upon the church, even putting to death the Holy One of God, the prophet could bear the recital no further. He fainted, and the part of the vision relating to the cleansing of the sanctuary was left unexplained.

Naturally we would expect that the next recorded vision of Daniel would contain this explanation, that Gabriel would complete the work he was commissioned to do—to "make this man to understand the vision." But we find that chapter nine contains an earnest supplication by the prophet, in which he confesses the sins of his people and prays particularly that God will cause His face to shine upon His sanctuary. (Verse 17.)

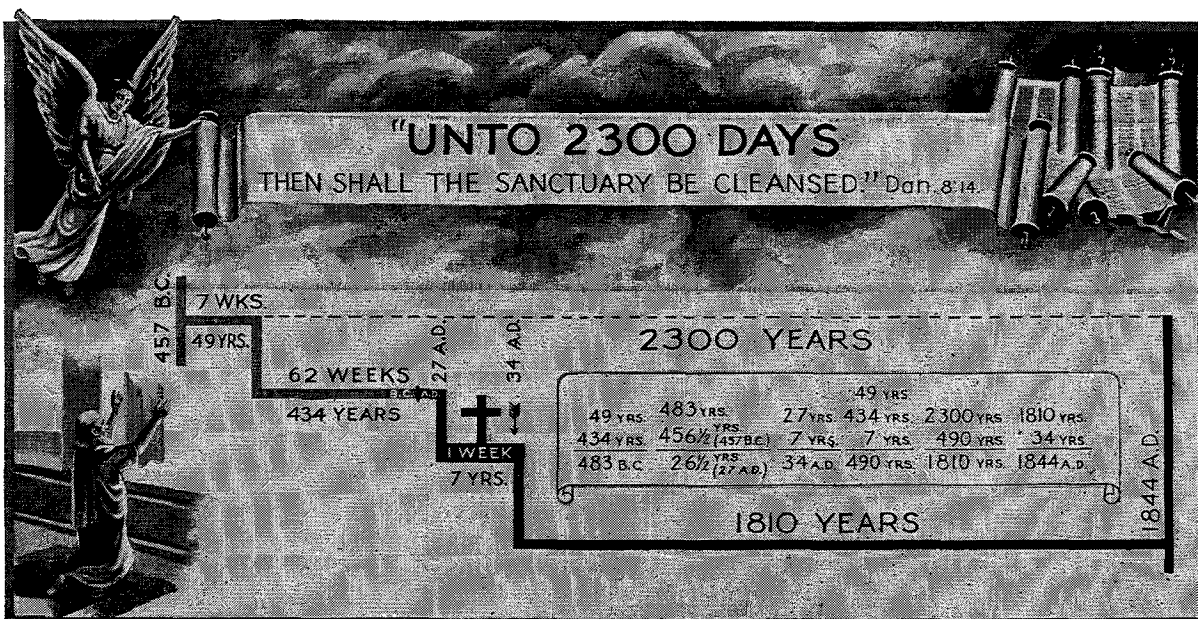
Heaven responds to his appeal. Gabriel is sent to give skill and understanding. (Verses 20-22.) And he prefaces his further explanation by admonishing Daniel to "understand the matter, and consider the vision"—to call to mind the explanation already given and the one question left unanswered. The angel then at once takes

up the question of the sanctuary and its cleansing, explaining when the 2300-day period began, and the important events marking various periods in its fulfillment:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Dan. 9:24-27.

"Seventy weeks are determined upon thy people." Verse 24. The word "determined" here means "cut off." Cut off from what? From the period of 2300 days. These are prophetic days, each day standing for a year. (See Num. 14:34; Eze. 4:4-6.) The seventy weeks are weeks of years, representing 490 years. The 2300 years and the 490 years began at the same date. What date? "From the going forth of the commandment to restore and to build Jerusalem." Verse 25. In what year did this decree go forth? We learn from the seventh chapter of Ezra that it was the year 457 B. C.

The seventy weeks, or 490 years, are
(Continued on page 6)



*A close relationship is shown by the symbols of Daniel 2, 7, and 8. Babylon is represented by the head of gold and by the lion; Medo-Persia by the breast and arms of silver, by the bear, and by the ram with two horns; Grecia is symbolized by the sides of brass, the leopard beast, and the rough goat; Rome is symbolized by the legs and feet of iron, the great and terrible beast, and the horn which waxed exceeding great.

A Form of Godliness

Is religious revival on the way?"

This is being widely discussed.

We are hearing a great deal of talk about "the return to religion," "the return to the Bible," "a spiritual awakening." Some believe that we have come to the end of the disillusionment and cynicism which dominated the lives of men during the years following the last World War, and that men are now reaching out in a definite way for spiritual aid.

Life magazine (December 28, 1942) carried an editorial on the subject, "The Closer You Get to the Front the More Often You Pray to God." In discussing the semblance of revival that has come as a result of this war, the editors of *Life* state: "It is safe to say that there is much more religious interest today than in the last war, and attendance at religious services in the armed forces is at least comparable to that in civilian life. Says Captain R. D. Workman, Chief of Chaplains for the Navy: 'Never before in the memory of our oldest officers has there been such interest in religion.' . . . Bibles and prayers are frequently mentioned in news dispatches and personal stories from all over the world."

Secular Journals Discuss Religion

We have indeed come to a new day when the editors of such secular magazines as *Life*, *Fortune*, *Harper's*, *Atlantic Monthly*, *Collier's*, and *Saturday Evening Post* consider the discussion of religion important enough to give it a place in their crowded pages. Yet issue after issue of such magazines as these contains articles discussing the relation to life, the collapse of a materialistic philosophy that has had little use for religion, and the need for religious experience to save the world from disaster greater than war.

Even before the present war broke out men began to see the results of modern teaching. They saw development in the reactionary political precepts of European dictators, with their threat to human dignity and freedom, as one editor put it, "the ultimate triumph of that cult of sheer reason which for more than fifty years we have been calling materialism." What if the church should be crushed down, never to rise again, but to give place to the pagan theologies which possessed the minds of ruthless men? What if the Christian religion should

be blotted out with its moral conception of human worth and responsibility to a personal God?

Noted Skeptic Discovers God

Such morbid thoughts began to haunt men. They were driven to review their philosophies of life, and many a skeptic among the scholars and scientists was brought to the place where he had to admit that man cannot live by bread alone. He must have some moral guidance. Even so well-known a philosopher as C. E. M. Joad of England, who has been called "Britain's most tantalizing agnostic," seems to have had a partial change of heart, for in his recent book, *God and Evil*, he admits the need of some superior help outside the realm of man to combat the challenge of evil. As one reviewer of his book says, "A decade ago he [Joad] was urging a return to philosophy to counteract the antirationalism that scientific humanism had produced. Now he is effectively urging a return to religion to counteract the vast and obtrusive evil that threatens the world."

Professor Joad concludes his work with the wistful words, "Indeed, unless there is a more abundant life before mankind, this world of material things in space and time is a bad joke beyond our understanding, a vulgar laugh braying across the mysteries."

In 1942 and 1943 *Fortune* magazine carried a series of articles discussing religion. A professor of Yale, writing in the November, 1943, number, on "Agenda for Philosophers," stated, "We have become increasingly aware that our contemporary education has not been sufficient and that things as bad as war, or worse, can befall humanity from lack of faith. We know that we need today a democratic 'faith.' We still speak, too, of the 'sacred' rights that we are resolved to defend with our lives. *Thus we cannot ignore the language and meanings of religion.*" (Emphasis ours.)

An article in the *American Mercury* (June, 1941), on "Modern Science Discovers God," stated, "The tumult of war and social change is eclipsing temporarily another revolution at least equally important. Science has become God-conscious."

Religion as a Last Resort

Much more might be quoted along this line to show that a decided change

has come about in the thinking of men during very recent years. Now that we are deep in the war, we are hearing much from the fighting fronts about the religious experience of young men who never before turned their thoughts to God. The statement, "There are no atheists in foxholes," has been repeated again and again since it was first uttered during the fighting on Bataan. The experience of Eddie Rickenbacker and his six companions, with its wide publicity, highlighted this idea of a return to religion.

Since then many books and magazine articles on the subject have appeared. From a superficial study of the subject, one would be inclined to agree that we are on the way to a religious revival. However, not all are certain that "religion as a last resort" will be really lasting among the men who come marching home. Some no doubt have gained a real experience in conversion, but those who have observed the experience of many say that prayer for deliverance from danger and protection from a hail of shells does not necessarily mean that the boys are submitting to any change in their manner of life.

In discussing this subject the *Christian Century* (August 25, 1943) says, "Some men have had spasms of religious emotion in hours of danger or distress and have promptly reverted to their previous state of spiritual blindness when the tension was over. . . . If religion is to have its full value as a 'last resort' in times of peril or affliction, it must have deep rootage, broad leafage, and ample fruitage in the normal circumstances of life."

It seems that religion to many is nothing more than thinking of God as a genial Santa Claus or an indulgent grandfather who gives one anything he may desire. If the desire is forthcoming, then He is wonderful. If some sacrifice, some change of life, is required, then they want to have little to do with Him.

Another aspect of this apparent religious revival is strange indeed. Pious references to God and religion and prayer are made under very sacrilegious and even blasphemous circumstances as noted in certain radio programs that mingle jazz with a sacred hymn and intersperse a prayer with laughter. Modern authors are continually describing their heroes as both religious and blasphemous. One

writer in the *Saturday Evening Post* recently said of our men in India, "They pray and cuss and keep their fingers crossed." And this pretty well pictures the idea of many in regard to religion.

No True Return

As for the return to religion on the part of scientists and university professors who are now writing about religion, we must not be too optimistic. There is a return to religion, but the return has been only a partial one. One reviewer of Joad's book, *God and Evil*, said in referring to Joad's change of mind, "Aldous Huxley, Gerald Heard, and Middleton Murry are three others who have made a pilgrimage within the past thirty years from agnosticism to faith." But he quickly adds, "This should give no satisfaction to the Fundamentalists or the traditionalists." What he meant was that these men have not returned very far back into the faith of their fathers.

Some who have written and spoken on the return to religion have been quick to state to what kind of religion they were returning. Professor Overstreet, of the College of the City of New York, wrote to the editor of *Fortune* to make it clear that "what is needed now is not a return to the naïve religious tradition in its naïveté (and expressed in its ancient idioms) but an advance to a spiritual assurance geared to

what we now know about human life and the universe."—*Fortune*, December, 1942.

Dr. J. S. Bixler, president of Colby College, declared in an address before the Harvard Summer School Conference on Religion, "I believe that in religion we can find the unifying influence we so greatly need, but it must be religion of a liberal type."—*New York Times*, July 22, 1941.

These two references are sufficient to show what kind of religion men want. It is merely a religion of assurance and not a religion of repentance. It has little regard for the explicit teachings of the Bible or the atonement of Christ or a life lived in obedience to the will of God. But is this the sort of religion that will produce a true revival?

Revival Without Repentance

That some sort of religious revival will come in the last days is indicated in the prophecy of Revelation 13 and also in that found in Paul's Epistle to Timothy which describes the general character of men in the last days. There will be, says Paul, blasphemers, lovers of their own selves, lovers of pleasure more than lovers of God, those who are proud, covetous, unthankful, unholy, despisers of those who are good, trucebreakers, false accusers. What an array of evil traits! Yet, climaxing all this, Paul mentions

one other general characteristic, "*Having a form of godliness, but denying the power thereof.*" (Italics ours.)

Religion, not regeneration as represented in fundamental Christian beliefs, is what men are seeking. Men realize that the world needs some moral balance wheel. Therefore they are calling for religion; but they want a painless one, a religion that does not require them to give up their pet sins. Oh, yes, they want a religion that will help to bring about security and peace, but they are not willing to pay the price of such a true revival.

No doubt a religious revival is on its way. But it will be a false one that will bring about a form of religion without the power thereof. It will be a revival that will end in forcing a form of godliness upon the world. All men will be urged to receive the mark of this religion, and, fearing the worst should pagan trends hold sway, they will yield to the dictates of ecclesiastical authorities.

A revival of religion that brings about a form of godliness is a prerequisite to the fulfillment of Revelation 13. We see that revival on its way today. What does this mean to those who are to take part in a true religious revival based upon the commandments of God and the faith of Jesus? It means that we must hasten on with our task before it is too late.

F. L.

The Historical Background of Seventh-day Adventism—Part 11

Millerism Drafts Nine-Point Program of Promotion

DURING the whole summer of 1841 Miller was confined to his home by illness. Once more he was called upon to contemplate the mysterious ways of God toward man and to learn patience in the face of disappointment. It was during this summer that the second session of the general conference was held. This was called to meet in Lowell, Massachusetts, on the morning of June 15, 1841. (See *Signs of the Times*, April 15, 1841, p. 12.)

At this second session a resolution was passed calling on the friends of the movement to "take measures for procuring for circulation in their neighborhoods and towns the Second Advent Library; that none need be in darkness on the doctrine who will take the pains to read these valuable works."—*Signs of the Times*, July 15, 1841, p. 62.

"Second Advent Library" was a general title for an extended series of pamphlets, some of them containing

more than two hundred pages, which began to be published about this time, and which were widely used in the following years in promoting the teachings of the movement.

This second session of the general conference drafted an address directed to "all who love the Lord Jesus and His glorious kingdom." This address, which was published in the *Signs of the Times*, expresses first the profound conviction that the day of the Lord is near and that because of this there is a tremendous responsibility resting on the believers in this truth to publish it abroad. The address presents nine specific suggestions as to the procedures to follow in order to accomplish successfully the solemn task. Set forth early in the history of the now more or less organized movement, these suggestions laid down the strategy of warfare that was to be employed with increasing vigor in the interesting days which were to follow.

Nine Points Summarized

"1. The work of personal consecration to God. Little or nothing can be done without this. But this point will not be attained nor maintained without labor and sacrifice. . . . Watchfulness and prayer is the great secret of a holy life. . . .

"2. The work of personal conversation with others on religion, and especially on the near coming of our Lord Jesus Christ. But, says one, I have no talent for doing this, I do not sufficiently understand it myself to enter into it. Then there is the more need of applying yourself diligently to the study of it, until you can do something in that way. . . . Let the testimony of the Holy Scriptures but be applied, though it may be in ever so feeble a manner, if it be done in a right spirit, and from a heart overflowing with the love of Christ, and it will produce its effect.

"3. We recommend the formation of

Bible classes for mutual study of this great question. . . .

"4. Social meetings for prayer and exhortation have been established in several places since our former conference, and have been found to be of special service in strengthening the faith of believers, and cheering on their way the lovers of the Lord Jesus Christ and His appearing. They should be held in every place where there are a sufficient number of believers to sustain them. . . .

"5. We recommend the practice of questioning your ministers on the subject. Propose to them texts of Scripture for their explanation. They are set for the defense of the gospel, and *have or should have* the keys of knowledge, so as to be able to open to the people of their charge the Word of God. . . . We know of no better way than this, to bring them to an examination of the points.

"6. Another point of our work, and not an unimportant part either, is the circulation of books. We have them, but to do good with them they must be circulated. Multitudes would read and be benefited if the works were put into their hands, who will not take the pains to procure a book themselves."

Then follows a discussion as to how much time and resources should be put into this work of circulating the literature. It was feared that some might conclude that the conference was "recommending an entire abandonment of business, because we believe the coming of the Lord draweth nigh. Far from it. The command is as binding now as it ever was, to 'be diligent in business, fervent in spirit, serving the Lord.'" At the same time the conference warns against the opposite extreme of being so filled up with "the cares of this life" as to neglect the work of God. "There is no necessity of going to either extreme," continues the address. "Be diligent; but be sure to take time for religious duties and an entire preparation for the kingdom of heaven."

"7. There are some who feel themselves burdened because the church with which they are connected not only do not fall in with their views of the coming of the Saviour, but actually oppose them on that ground. What shall we do? they ask; shall we remain with them or is it our duty to go somewhere else? We answer, it is impossible for us to give any general advice which will be appropriate in all cases. Circumstances will alter cases. But as a general rule we think it best for persons in such circumstances to abide where they are and endeavor to do what they can to bring the church to a better mind. . . .

"8. *The spirit with which we should labor and suffer.* That we shall meet with opposition, scorn, reproach, and many other things hard to be endured by nature, is to be expected, but we

should never murmur nor be impatient under them. . . .

"9. We also would say a word on a subject introduced in a resolution. The establishment of Second Advent Libraries. Let no town or village be destitute of one of these auxiliaries of our cause: and let it be free for all who will take, read, and return, the books. No time should be lost in starting this enterprise; great good may and will be the result. The libraries will be put up and sent to any direction by the publishing committee, for from five to ten or more dollars, according to order."

This phrase, Second Advent Library, was used to describe both the series of pamphlets published by the movement and the organization, or center, created in a city or town for the circulating of the pamphlets. Later reports in the Millerite papers speak of such libraries being opened in certain places.

Shortly after the Lowell conference Himes wrote to Miller (June 26, 1841), expressing the hope that he would be sending along from his sickbed two lectures and "a good letter to the brethren of the conference to be published in the report." He adds that "Brother [Josiah] Litch has now entered the field. God will give him success I doubt not. He is a strong man."

Miller a Vigorous Fighter

The intensifying opposition of enemies put a very great strain upon the patience and poise of Miller and his associates. They were men of like passions as we are. Take for example the retort Miller made to one false accuser. A minister who opposed Millerism preached a sermon against it in which, among other things, he read a signed statement from a man who impressively begins with the words "This certifies," and goes on to declare that he heard Miller state in a certain church in the month of May, 1840, that "there would not be any more rain on the earth or any marriages" after a certain date.

The facts were that Miller had never given a lecture in the church named, nor had he ever made such forecasts. But he was not content with a simple denial. He could not resist the temptation to add a vigorous thrust for good measure. We quote in part:

"I never predicted there would be no rain on earth, at any time or place since I have believed my Bible. For I do solemnly and firmly believe that when Christ comes, He will rain hail fire and brimstone upon all liars, and will sweep away the refuge of lies." —*Signs of the Times*, June 1, 1841, p. 37.

We would not respond to an attack in that way today; at least, we would try not to make such thoughts audible, and that would be well. But Miller

was employing a style common to his day, and even his adversaries had to admit that he wielded the sword with deadly force in disputation.

Henry Dana Ward's Letter

In the light of such disputes we can better understand the letter Henry Dana Ward wrote to William Miller (October 29, 1841). Ward had presided at the first session of the general conference. Though he was active in the movement, believing that the second advent of Christ was near, he did not accept Miller's view as to a particular time in the year 1843. Wrote Ward:

"I write you without ceremony as a brother called to suffer reproach for Christ's sake. . . . Your confidence in the *time* of the Lord's coming I understand and yet I am far from *feeling*: but that does not hinder me from uniting in the cry 'The Lord is at hand!' . . . I do not request you to forbear preaching the date—I do not fear obloquy for yourself or me; but I *do* fear that it is not borne with all the sweetness of gospel charity. Do not understand that I think I could bear it better than you. Aspersions and abuse in the church and from our brethren are nearly as intolerable as anything which falls to the human lot. I know it; and I wish to strengthen you under it, and to caution you as I would have one caution me in the midst of great provocation and injury, that I should not fall into temptation and into the snare of the great adversary, and return hard words for railing, and severe censures for falsehood and gross personal abuse."

By the close of the summer of 1841 the movement had made a further concrete development in the city of Boston as the following item in the *Signs of the Times* reveals:

"The friends of the cause in this city have procured a spacious and convenient room within one minute's walk of the post office, for a library and reading room, as a place of resort for our citizens who are interested in the cause; and for strangers in the country who may wish information, aid, or publications on the subject of the advent near."—*Sept. 1, 1841, p. 88.*

"Monitory Wafers"

An examination of Millerite correspondence shows that they knew how to promote in season and out of season with the printed page. Letters in those days were not sent in envelopes. They were simply folded to what would be approximately the size of our envelopes today, and then sealed with a drop of wax or a small "sticker" of some kind. Himes, who had promised to publish the truth of the second coming to every corner of the land and beyond, offered to the ardent members of the movement stickers about two-thirds the size of our United States

postage stamp, on which was printed "an appropriate passage of Scripture, or a striking sentiment" on the second advent, that the writer could use for sealing his letters. They were called "monitory wafers." (See *Signs of the Times*, Sept. 15, 1841, p. 96.)

The Millerites doubtless promoted beliefs which many worldly-minded persons today may view only with contempt. But when such earthy individuals announce a brilliant idea of promoting a project with stickers on letters, they ought to remember that the idea was effectively employed a hundred years ago by the Millerites!

Third Session of General Conference

The third session of the "General Conference, Expecting the Advent of the Lord" was held in Portland, Maine, October 12 to 14, 1841. A round of other appointments prevented Miller from attending. In his letter to the conference he dwelt on the importance of promoting the beliefs they held dear, and offering certain suggestions as to how they could effectively do this. He saw the danger of the cause's being misrepresented on the public platform by those who had a zeal to speak but were not qualified. He recommended that a "committee be appointed for the express purpose of examining, advising and recommending" such persons as the committee felt were qualified to lecture.

In suggesting the creation of a committee to examine prospective lecturers, Miller displayed keen insight. He foresaw the potential dangers in connection with a religious movement that was rapidly developing on all sides, and sought to protect against the dangers. He called for unity. In the very next paragraph following his recommendation of a committee, he declares: "Union is strength." He expressed the fear that "all of us [are] so liable to be prejudiced in our own favor, that it becomes a matter of some difficulty to know, and to keep the place in the vineyard, which God calls us to fill"—in other words, some who think they are called to be lecturers are not. But, he adds, there "is a field for usefulness, in which we can all work." He reminds the members of the conference that many of them were probably first awakened to consider the subject of the advent by means of the printed page. Therefore, if God "has blessed this means, to the good of our souls, why may we not reasonably suppose He will bless the same means to the good of others?" Hence he felt safe in encouraging all to distribute literature.

He encouraged those who were able to write "useful and interesting articles" on the subject of the advent, to write them, and "if any have important questions which they wish to have solved, let them not be backward in asking: for light is our object, and

what may be hid unto us, may be made clear unto another. Let us interchange our views one with the other in a Christian spirit; by so doing, we may receive, as well as give much good."

It would be hard to take exception to this forthright formula for making progress in Scriptural spiritual knowledge. Miller referred to the difference of viewpoint within the movement as to the matter of the time of the end. He referred to those who believed simply "in the advent near" and to those who "believed with the writer, that 1843 will close our period of probation." He considered both as parts of one whole, and together constituting a movement whose prime object was to make men ready to meet their God.

So real was the unity of heart of the conference members, so lifted were they above sectarian levels, that they held a communion service together. In a day when sectarian controversy raged bitterly this was no small achievement. (See *Signs of the Times*, Nov. 1, 1841, pp. 113-117.)

Matter-of-fact Reading

These recitals of judicious plans and decorous actions by the sessions of the general conference must make unappetizing reading for those whose sense of taste has been spoiled by the highly spiced servings of rumor and gossip on Millerism that have been dished up for them through long years by imaginative, if not mendacious, minds.

These general conference sessions were models of propriety, and the theological views they expounded, with the exception of the controversial question of the *time* of the advent, could easily have passed for very orthodox views in most denominations. Such colorful acts as occasionally took place later on, and which will be fully discussed, will be better kept in their proper focus and perspective if they are viewed in relation to the series of general conference sessions and the general pronouncements of the few well-defined leaders that constituted the true core and genius of the movement.

F. D. N.

Anchorage

BY G. CLARENCE HOSKIN

HORIZONS broaden as the faith grows strong,

And through the changes and uncertainty

Life holds to the worth while, an anchorage

That gives well-being and security.

"PERSISTENT people begin their success where others end in failure."

The Hour of God's Judgment

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subdivided, each subdivision marking an important epoch in the history of Israel. The first seven weeks, or forty-nine years, were allotted to the building of the wall. This was accomplished in 408 B. C., just forty-nine years after the decree of restoration. From this latter date sixty-two weeks, or 434 years, were to extend to Messiah the Prince, and this brings us to A. D. 27, the beginning of Christ's ministry, when at His baptism He was constituted the Messiah, or Anointed One, by the descent of the Holy Spirit. (Acts 10:37, 38; Luke 4:18.) After the passing of the seven weeks and the sixty-two weeks, or 483 years, He was to be cut off in the middle of the seventieth week. Just three and one-half years after His anointing, in the spring of A. D. 31, Christ was crucified. The remainder of the seventieth week, or three and one-half years, brings us to the stoning of Stephen and the formal rejection of the Jewish race as God's peculiar people, the conversion of Paul and the preaching of the gospel to the Gentile world. This was the year A. D. 34, just seventy full weeks, or 490 years, from the going forth of the commandment to restore and build Jerusalem in 457 B. C.

Of the 2300-year period there remain 1,810 years, which extend beyond A. D. 34, bringing us to the year 1844, notable as the time pointed out in divine revelation for the beginning of the judgment work.

In this year the heavenly court began its solemn determination of the characters of men. The Ancient of days, God the Father, sits as supreme judge. One like unto the Son of man—Christ, the divine advocate—is brought before Him. The angelic host surround the throne, the judgment is set, and the books are opened. (Dan. 7:13, 14.)

The law of God in the ten commandments constitutes the standard of judgment. (Eccl. 12:13, 14.) By these righteous requirements every character is tested. Only as Christ's righteousness is found in the heart of the believer will his life meet the demands of the divine rule of judgment.

Even now this judgment work is going forward. When it is completed Christ will take His kingdom and come to claim His own. Every reader has a case pending in the heavenly assize. Every case will be decided for weal or for woe. May we so confess Christ before men now that Christ will not be ashamed to confess us before His Father and the heavenly angels. (Matt. 10:32, 33.) If He is indeed our Saviour here, He will appear as our divine advocate in the heavenly court.

F. M. W.

Guidance by His Word

By ASHLEY G. EMMER

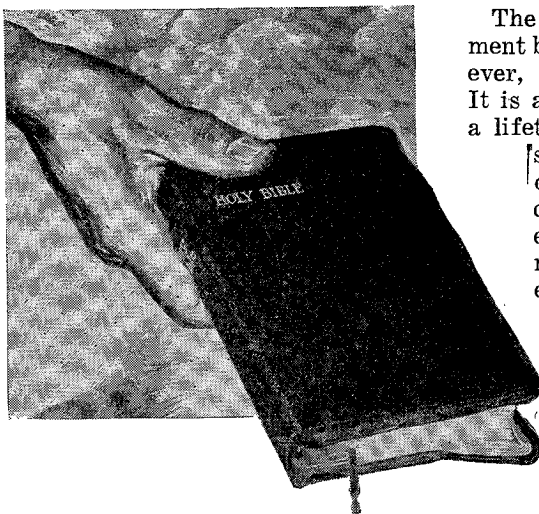
THE footsteps of every member of God's household today may be directed as unerringly as were the travels of His people in the Wilderness of Sin. Jesus, the one "who, enshrouded in a pillar of cloud, . . . led them in their travels," assures us today that He "will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." Isa. 4:5. Thus we may rest confident that His care for us is the same "yesterday, and today, and forever."

The Light of the world will guide the Christian through the deepest darkness. In the great crises of life we are driven by desperation to seek direction from our Guide; and in His mercy Jesus condescends to reveal His will in some remarkable manner—through the medium of His Word, some unexpected providence, a human agent, or by the direct working of His Spirit upon our hearts. Thus do we, in dire difficulties, often receive guidance, walk by faith an untried path, and miraculously escape the terrors that lurk in the darkness.

But not only through the valley of some shadow of death do we need to be shown the way. For phenomenal revelations in strait places are not sufficient in themselves to restrain us from those inconsistencies, indiscretions, and inconsiderations that often affect careers, if not characters. In fact, if judged by results, it is questionable whether heavenly wisdom in our daily associations is less consequential than providential interventions in some calamitous hour.

We may thank God for direction that is infallible at all times. Jesus, who was once enshrouded in the pillar of cloud, has a medium of guidance today. "The Bible is an unerring guide. . . . The Word of God, if studied and obeyed, would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day."—*Testimonies*, Vol. IV, p. 312.

The Word of God is to be resorted to not merely in times of unusual distress and dilemma. It is intended to direct our thinking at such times, of course. But, like the living Word of old, the written Word today "marks out the duty of man in every circumstance of life." It is a light unto the Christian's path, always or not at all.



To the practical-minded person the question occurs. How can the Bible keep me from making mistakes in the conduct of my business affairs? How can it direct me in the minutiae of my daily routine? The answer is really not as mystical as it might appear to be.

Digested daily, the Scriptures enlighten the intellect, ennoble the thoughts, and enlarge the understanding. They expand the judgment. Bible meditation makes us godlike. From seasons of communion with the Infinite, we come forth elevated in outlook, energized in purpose, and stabilized in consecration. Our daily life becomes more self-sacrificial as a result of the contemplation of that glorious Pattern presented in the Word. (See 2 Cor. 3:18.)

Jesus is able to "so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. . . . Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668.

So Christian living may become the practical, daily demonstration of that vital truth, "Christ in you, the hope of glory." The lamp of salvation, hidden in the soul, not only keeps from sin, but guides in service. (See Ps. 119:11, 105.) With the indwelling Word we receive the wisdom outlined in Isaiah 11:2, 3.

The transmutation of human judgment by the elixir of living truth, however, is not accomplished overnight. It is a progressive work, the work of a lifetime. It involves the continued

surrender of personal thought, opinion, and purpose to the principles of sacred revelation. Nevertheless, this change of mind must be painstakingly sought by every worker, for "no man, high or low, experienced or inexperienced, can steadily maintain before his fellow men a pure, forceful life unless his life is hid with Christ in God. The greater the activity among men, the closer should be the communion of the heart

with God."—*Testimonies*, Vol. VII, p. 194.

Let us, then, deliberately resort to a definite program of systematic, meditative Bible assimilation as a means of obtaining a Christian experience that will enable God to fulfill His promise, "The meek will He guide in judgment: and the meek will He teach His way." Ps. 25:9.

Unseen dangers menace the soul at every turn. Temptations small and great stalk the Christian as relentlessly as do wild animals their prey. To face the problems of life with the aid of no wisdom but our own is akin, spiritually, to being caught in a jungle at nightfall without a light to show us the way home. But Christ, through the medium of His Word, can illuminate the individual's mind, sanctify his judgment, and guide his daily decisions by the counsels of His will.

Perfection

BY INEZ BRASIER

"WE must suffer the darkest night
Before we can see the stars."
And oft sorrow and grief must come
In the battle that leaves its scars.
For we would not care for the sun
Or the shining of the day
If we never faced the darkness
Without one guiding ray.

We cannot appreciate heaven
When no blot earth's beauty mars;
We often forget our Saviour
Until trouble our pathway bars.
And then, when wayworn and weary
We kneel at the cross alone,
We find the perfection we're missing,
The sweetest peace we have known.

God's Prevailing Power

By ALLEN WALKER

MAN has always "limited the Holy One of Israel." The Scriptures are replete with many examples of such an attitude. When the Lord said to Abraham, "Sarah thy wife shall have a son," Sarah heard it and "laughed within herself" at the impossibility of such a thing. The Lord heard her laugh and said, "Is anything too hard for the Lord?"

When the children of Israel thought of the scarcity of food in the wilderness through which they were called to pass, and at the same time of the two million or more making up their large number, they said, "Can God furnish a table in the wilderness?" This they said "because they believed not in God."

After the twelve spies had returned from spying out the land, the general report was, "We be not able to go up against the people; for they are stronger than we."

Before sending away the hungry multitude, Jesus suggested to the disciples that they be fed. Looking over the vast throng, and thinking of their scanty supply of food, the disciples said, "We have here but five loaves, and two fishes," and "what are they among so many?"

When Zacharias was told, "Thy wife Elisabeth shall bear thee a son," Zacharias said, "Whereby shall I know this? for I am an old man, and my wife well stricken in years."

Also Mary, upon being informed by the angel that she was to be the mother of Jesus, inquired, "How can this be?"

At the grave of Lazarus, when Jesus said, "Take ye away the stone," Martha objectingly answered, "Lord, by this time he stinketh: for he hath been dead four days."

When the Sadducees questioned the possibility of the resurrection, the reply of Jesus was, "Ye . . . do greatly err," "not knowing . . . the power of God."

In these many instances which have been cited, instead of thinking of "the power of God" the people thought of the forbidding circumstances and seemingly impossible obstacles. But in every instance, excepting the resurrection of the dead, which is still future, we find that nothing proved "too hard for the Lord."

Today we face the finishing of God's work in the earth. As we consider this task, there is danger of our thinking of it from the human standpoint. We are likely to think of the vast, unentered territories; the upheavals of war, which have thrown the machinery of denominational organization into

chaos in Europe and other parts of the world; the impossibility of workers' traveling here and there to foster the work, etc.

As we dwell on these matters there is great danger that the question

"How?" may cause many to feel that "my Lord delayeth His coming." But in all these circumstances let us remember that it is "not by might, nor by power, but by My Spirit, saith the Lord" and that "with God all things are possible." Our God is not a victim of circumstances or world changes, no matter what they may be. We may be sure that, notwithstanding these obstacles, "He will finish the work, and cut it short in righteousness."

We Shall Be Like Him

By A. R. BELL

THE Lord taketh pleasure in His people: He will beautify the meek with salvation." Ps. 149:4.

With this scripture in mind let us read another. "He shall see of the travail of His soul [the labor of His life], and shall be satisfied." Isa. 53:11.

A time and an experience are given here when, in spite of six thousand years of sin, six millenniums of misrepresentation, Christ will be satisfied. Never, since sin entered Eden until this time brought to view in the above scripture, has Christ been satisfied.

In 1 John 3:2 we are told: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

What a wonderful statement! The very thought of it takes us back to creation, when God said: "Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:26, 27.

Who of us in his mind can paint the picture of man as he came forth in all his glory from the hand of his Maker, made in the image and likeness of God? Adam, though made of dust, was made a son of God. (Luke 3:38.)

How beautiful our parents were! It is beyond the grasp of our poor, finite conception. They were like God. We read in the book *Education*, page 15: "When Adam came from the Creator's hand, he bore in his physical, mental, and spiritual nature, a likeness to his Maker." *Patriarchs and Prophets* adds to this thought: "His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—Page 45.

In the beginning man was the very image of his Maker, but sin came and

marred the image. "Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised and a life of probation was granted to man. To bring him back to the perfection in which he was first created, is the great object of life,—the object that underlies every other."—*Id.*, p. 595.

Of the conditions existing at the time of the Messiah, we are told in *Education*, page 76: "Men lost the image of God, and received the impress of the demoniacal power by which they were controlled. The whole world was becoming a sink of corruption." To restore the image of God in man, the gospel was ordained. "Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin."—*Id.*, p. 79.

Christ "came to expel the demons that controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory."—*The Desire of Ages*, p. 38. The promise is, "He will beautify the meek with salvation." Ps. 149:4.

It was this wonder working of God through the gospel that was back of the thought expressed in words by John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." 1 John 3:2.

What an incentive this scripture should be to every one of us! By our lives, and not simply by our words, we should express our gratitude for the wonderful plan of redemption, that takes a poor sinner like me and makes him a son of God. Shall we not so yield our lives to the molding and fashioning of Heaven, that God, by His Holy Spirit, shall be able, day by day, to work in and through us to will and to do of His good pleasure, that we may be beautified with salvation?

The Fruit of Unselfish Service

By R. E. CRAWFORD

BURIED deep in the body of an article in an old REVIEW dated July 24, 1900, are these thought-provoking words by Mrs. E. G. White: "He does not reward His servants according to the amount of labor done, or according to the visible results, but according to the spirit brought into the work."

We, in the very nature of the case, look largely on outward appearances. We test results by tangible measurements. Our view almost always takes in the present and the immediate past. We are further handicapped by being unable to see the motivating impulse behind an act. We might pass judgment, but with no real assurance that the judgment is correct.

How thankful we should be to have the high honor of being collaborators with an omniscient, omnipotent God—One who sees the future, as well as the present and the past; One who knows our frame, our inmost thought, the impelling motive behind our every act. He takes into account our whole past, our every frustration, our every trial and triumph. He therefore metes out mercy to individuals at times when the sons of men, with their limited knowledge of background, wish them to be consumed. "This man was born there" indicates that both heredity and environment guide Him in His judgments. When the veil is taken away, we, too, shall be able to see the justice of His decisions. "Even so, Lord God Almighty, true and righteous are Thy judgments."

Some work produces quicker apparent results. The evangelist stands in his God-appointed place and preaches with power this saving gospel. Hearts are convicted, and when the call is made, often large numbers stand for the truth with the remnant people. A more heartening experience can come to no man. We pray that such a scene might be re-enacted in "every city and village."

On the other hand, we have the sowers of the seed, those who scatter our literature, either by selling or by gratis distribution. These results, while just as sure, are not so frequently apparent. But here is encouragement from the One whose eye scans the future:

"The results of the circulation of this book [*The Great Controversy*] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it *will not take their position until*

they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lightened with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency."—*E. G. White Ms. 31, 1890.* (Italics mine.)

The foregoing is a principle that should bring comfort to all who sow the gospel seed. In the same strain is another blessed gem of comfort that should cause our hearts to leap within us for joy. Parents, teachers, workers of every department, listen to and ponder the following:

"There all who have wrought with unselfish spirit will behold the fruit of their labors. The outworking of every right principle and noble deed will be seen. Something of this we see here. But how little of the result of the world's noblest work is in this life manifest to the doer! How many toil unselfishly and unweariedly for those who pass beyond their reach and knowledge! Parents and teachers lie down in their last sleep, their lifework seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children they have trained become a benediction and an inspiration to their fellow men, and the influence repeat itself a thousandfold. Many a worker sends out into the world messages of strength and hope and courage, words that carry blessing to hearts in every land; but of the results he, toiling in loneliness and obscurity, knows little. So gifts are bestowed, burdens are borne, labor is done. Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees, that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen."—*Education, pp. 305, 306.*

Then let us, while faithfully working on with our tasks, test well our own motives as best we can, for we are rewarded "according to the spirit brought into the work."

"It is not the one who talks the most or works the most or knows the most that does the most, but the one who loves the most."

OUR grand business is not to see what is dimly in the distance, but to do what is clearly at hand.—*Carlyle.*

Gethsemane

BY ADLAI ESTEB

BLEST is the man who walketh not
With *the mob outside* on their cruel
death plot.

Blest is the man who sits not down
With *the eight inside* seeking selfish
crown.

Blest is he, too, who does not sleep
With *the careless three* while the
angels weep.

Thrice blest is he who will watch with
Me
Alone—alone in Gethsemane.

At Break of Day

BY MRS. J. F. MOSER

HARK! a hallelujah song,
Soft and tender, sweet and long.
Louder—like a trumpet burst—
Saying plainly, "Make God first!"

Over, over, and again,
Comes the sweet, angelic strain,
"Up! all you by sin accurst,
Up! Awake! and make God first!"

Hearken to the wondrous notes,
Bursting from all feathered throats:
"Do not eat or quench your thirst,
Till you praise, and make God first!"

"Praise Him for the morning light,
Praise Him for the restful night,
Praise Him for His tender care—
Praise Him, praise Him everywhere!"

"Wake, oh, wake, at break of day!
Take this time to praise and pray!
Creatures great, and creatures small,
Crown Him, crown Him Lord of all!"

Thou of Little Faith

BY INEZ BRASIER

O THOU of little faith,
God hath not failed thee yet!
When all looks dark and gloomy,
Thou dost so soon forget—

Forget that He has led thee
And gently cleared thy way,
On clouds has poured His sunshine
And turned thy night to day.

And if He's helped thee hitherto,
He will not fail thee now;
How it must wound His loving heart
To see thy anxious brow!

Oh! doubt not any longer,
To Him commit thy way,
Whom in the past thou trusted,
And is just the same today.

Sending Forth Reapers Missionary Sailings in 1943

By E. D. DICK

ONE year ago in making a report on the outgoing missionaries during 1942, we felt cheered to be able to state that during that year forty-four new appointees had gone forward to their fields, and that 124 had returned to their posts of duty following furloughs. Accompanying this statement was a summary of the problems encountered, the obstacles which must be removed, the hurdles cleared before sailing arrangements could be consummated. These hindrances are obstinate and consume much time to work out. We felt, therefore, that there was reason for rejoicing in the goodly list, particularly of new appointees.

Since that time conditions have not improved; instead they have become worse. Releases from draft boards, permits to leave the country, transportation space, visas for travel, entrance permits from the receiving fields, and other requirements, have become increasingly difficult to secure. This can easily be understood, for as the global war moves into its more decisive stages, greater demands are being made for increased supplies and military personnel.

It gives us great joy, therefore, to be able to report that for 1943, in spite of the numerous handicaps, from the various homelands have gone an even one hundred new appointees and fifty-seven missionaries have returned to their fields. This makes the admirable total of 157. We are deeply grateful for this rather encouraging total, for every one is badly needed to help carry the loads borne by the overburdened personnel now in the field. The details of the above are as follows:

Australasian Division

February

Mr. K. J. Gray, to Fiji.

March

Mr. A. D. Piez, to the New Hebrides (returning).
Elder L. V. Wilkinson, to Fiji (returning).

April

Mrs. L. V. Wilkinson and children, to Fiji (returning).
Mrs. A. H. Forbes and two children, to Fiji (returning).
Miss J. Mitchell, to Fiji (returning).
Mrs. K. J. Gray and child, to Fiji.
Elder and Mrs. J. E. Cormack and child, to Rarotonga, Cook Islands.
Mr. C. A. Tucker, to the New Hebrides.
Elder A. R. Barrett, to the New Hebrides.

July

Elder and Mrs. B. E. Hadfield, to Tonga.
Mr. and Mrs. J. Cernik, to Tonga.
Mrs. A. R. Barrett, to the New Hebrides.

Mrs. C. A. Tucker and child, to the New Hebrides.
Mrs. A. D. Piez and child, to the New Hebrides (returning).

November

Elder and Mrs. J. C. H. Perry and family, to the New Hebrides.
Mrs. A. Gallagher and children, to the New Hebrides (returning).
Elder and Mrs. A. G. Jacobson and family, to Fiji.
Elder and Mrs. E. R. Tucker and child, to Fiji.
Mr. and Mrs. J. Rowe and child, to Fiji.
Elder C. E. Mitchell, to Papua (returning).
Elder A. J. Campbell, to Papua (returning).
Elder D. A. Brennan, to Papua (returning).
Mr. L. I. Howell, to Papua (returning).

December

Elder and Mrs. H. B. P. Wicks, to the Society Islands.
Elder and Mrs. D. H. Watson and child, to Pitcairn Island.
Miss E. Totenhofer, to Pitcairn Island.

Northern European Division

February

Miss P. Hovig, to Bechuanaland (returning from furlough in South Africa).

June

Elder S. G. Maxwell, to Nyasaland (returning from furlough in South Africa).

July

Mr. and Mrs. L. W. Normington, from England, to Nigeria, West Africa.
Mr. and Mrs. A. E. Farrow, from England, to Nigeria, West Africa.
Miss D. Nielsen, to Kenya, East Africa (returning from furlough in South Africa).
Elder and Mrs. J. Clifford, to Gold Coast, West Africa (returning from furlough in South Africa).

August

Miss C. J. Schuil, to Kenya, East Africa (returning from furlough in South Africa).
Elder and Mrs. W. G. Till, to Nigeria, West Africa (returning from furlough in South Africa).

October

Elder and Mrs. W. J. Newman and family, to Nigeria, West Africa (returning from furlough in South Africa).
Elder and Mrs. W. T. B. Hyde and family, to Nigeria, West Africa (returning from furlough in South Africa).

South American Division

July

Mr. and Mrs. Francisco Piro, from Argentina, to Bolivia.
Mr. and Mrs. Isaias Ramos and family, to Peru (returning).

October

Mr. and Mrs. Jorge Riffel and child, from Argentina, to Ecuador.

November

Mr. and Mrs. Juan Sicalo, from Argentina, to Bolivia.

December

Mr. and Mrs. J. C. Castellano, from Chile, to Peru.

Southern African Division

January

Stephen Palvie, to Southern Rhodesia.
Rex Pearson, to Kenya, East Africa.
George Ellingsworth, to Ruanda-Urundi.
William Slate, to Southern Rhodesia.

April

Miss W. R. Tickton, to Southern Rhodesia (returning).

May

Mr. and Mrs. I. L. Ansley and family, to Nyasaland (returning).

June

Miss G. Smith, to Southern Rhodesia.
Mrs. J. M. Staples, to Southern Rhodesia (returning).

July

Miss G. Willmore, to Nyasaland.
Mr. and Mrs. P. A. Jonker, to Northern Rhodesia.

August

Dr. F. Visser, to the Congo.

October

James Haarhoff, to Nyasaland.

December

Elder and Mrs. A. W. Austen and family, to Northern Rhodesia (returning).
Mr. and Mrs. J. Grobler, to the Congo.
Miss J. Bristow, to Nyasaland.
Mr. and Mrs. T. Duke and family, to Angola.
Raix Marx, to Kenya, East Africa.
Miss Cynthia Allen, to Kenya, East Africa.
Miss F. M. Brown, to Nyasaland.
A. Bambury, to Nyasaland.
J. de Villiers, to Rhodesia.
William Hurlow, to Southern Rhodesia.
Grace Robinson, to Northern Rhodesia.
Charles Wheeler, to Northern Rhodesia.
J. A. Birkenstock, to the Congo.
Leonard Robinson, to the Congo.

Southern European Division

August

Mr. and Mrs. A. J. Rodrigues, to Angola (returning from furlough to South Africa).

North American Division

January

F. W. Steeves, to Costa Rica, Central America (returning).
Mr. and Mrs. E. C. Christie, to Peru, South America (returning).

February

Elder and Mrs. R. L. Jacobs and two children, to Peru, South America (returning).
Mr. and Mrs. C. W. Gardner, of Minnesota, to British Guiana, South America.
Elder and Mrs. L. D. Minner, Jr., and daughter, of Southern California, to Bolivia, South America.

March

Mr. and Mrs. I. M. Baerg and their son, of Ontario, Canada, to Trinidad, British West Indies.
Mr. and Mrs. M. A. Paden and their son, of New Jersey, to Colombia, South America.
Elder and Mrs. R. M. Whitsett and their two children, of Oklahoma, to Cuba, West Indies.

April

Elder and Mrs. C. S. Johnson and their son, of Oregon, to Cuba, West Indies.

May

Elder N. O. Dahlsten, to China (returning).
Elder and Mrs. William Goransson and their two children, to Bolivia, South America (returning).
Elder C. H. Davis, to China (returning).
Elder E. H. James, to China (returning).
Elder and Mrs. M. E. Lysinger, of Colorado, to Cuba, West Indies.
Mr. and Mrs. E. C. Jacobsen, and their son, of Tennessee, to Mexico.
Mr. and Mrs. Joao Linhares, to Brazil, South America (returning after attending school).

June

Elder and Mrs. C. E. Fillman and their three children, to Peru, South America (returning).
Elder and Mrs. A. L. Ham, formerly of China, to India.
Mrs. F. W. Steeves and two children, to Costa Rica, Central America (returning).

July

Drs. Harry T. and Naomi Pitman and their two children, of California, to Bolivia, South America.
Mr. and Mrs. Merado Leon and family, to Peru, South America (returning after attending school).

August

Mr. and Mrs. S. E. White and their daughter, of New Brunswick, Canada, to Trinidad, West Indies.
Mr. and Mrs. R. H. Howlett and their two children, formerly of Indo-China, to Haiti, West Indies.

September

Elder and Mrs. C. P. Crager, to Inter-American Division (returning).
 Dr. and Mrs. E. E. Bottsford, and son, of California, to Peru, South America.
 Mr. and Mrs. Charles R. Taylor, of Texas, to Cuba, West Indies.
 Elder and Mrs. N. W. Dunn, to Argentina, South America (returning).
 Mr. and Mrs. J. I. Crawford, of New Brunswick, Canada, to Trinidad, West Indies.
 Mr. and Mrs. Paul E. Evers, of North Carolina, to Haiti, West Indies.

October

Miss Marie C. Armes, of Oregon, to Bolivia, South America.
 Elder A. G. Roth, to Haiti, West Indies (returning).
 Elder and Mrs. A. H. Roth and their two sons, to Cuba (returning).
 Elder and Mrs. L. L. Reile and their two children, of Saskatchewan, Canada, to Colombia, South America.
 Dr. and Mrs. George W. Allen, of Kentucky, to Nigeria, West Africa.

November

Dr. Elizabeth J. Hiscox, to India (returning).
 Miss Gladys Mae Hurd, to India (returning).
 Mr. and Mrs. H. W. Miller, to Costa Rica, Central America (returning).

December

Miss Ruth Conard, of Takoma Park, to Cuba, West Indies.

From	To Mission Fields	Returning From Furlough
Australasia	25	11
Northern Europe	4	12
South America	8	2
Southern Africa	25	6
Southern Europe		2
North America	38	24
Total	100	57

Gratitude to God

It seems fitting to say that we have great reason to be grateful for the mercies of God which have been over these our missionaries as they have traveled over land and sea and in the air, often in places of great peril. Through all God has brought them safely to their destinations without the loss of a single worker. True, some have met with trying experiences. Brother and Sister Normington and Brother and Sister Farrow met with an ordeal which but for the mercy of God might have resulted in tragedy. While traveling from England to their field of appointment their ship was bombed off the west coast of Africa and sunk. Through the good seamanship of the crew they were able to take to lifeboats and were rescued and taken to West Africa, where they were graciously treated, cared for, and reoutfitted in part. After a period of needed rest and recuperation from the shock of the ordeal, they were able to find passage on another ship and finally arrived at Lagos, Nigeria, their port of disembarkation. They are now busy carrying heavy responsibilities in the field.

Travel, too, is fraught not only with dangers but also possible long detours and extended delays. On October 27, 1943, Dr. and Mrs. G. W. Allen left New York for Nigeria, traveling by surface boat to Lisbon and thence to Lobito Bay. From there they traveled by plane back to Nigeria. They reached Lagos, Nigeria, on the twenty-third of March, after having been en route almost five months. As we write this, Dr. Elizabeth Hiscox and Nurse Gladys Hurd are in Argentina, awaiting passage to Cape Town and thence

to India. Their progress was impeded by Argentina's relation to the war effort when sailings of her ships were withdrawn.

On the other hand, too, we have experienced some marvelous providences by our missionaries wherein their travel has been greatly expedited at no cost to the Mission Board. In the aggregate not less than 100,000 travel miles by plane have been granted our missionaries without cost except for food on the journey. This has included the following:

A family of four from Liberia to Miami, Florida.
 A family of three from Liberia to Miami, Florida.
 A family of three from Gold Coast to Miami, Florida.
 A family of two from Egypt to Miami, Florida.
 1,000 miles of interfield travel in West Africa.
 One from Karachi, India, to Miami, Florida.

Doubtless around the circle of our work many more such instances could be related, were the full facts known.

As we face a new year, with increased urges from the field for new recruits, we cannot help feeling anxious that all may be done that can be done to uphold the hands of those who are carrying such heavy burdens in our overseas divisions. We face the task with confidence in Him who ruleth over all and has the affairs of the church as well as of the nations in His own charge. We believe that He will open up ways and means for the care of His work, even in these distraught and tangled times. We draw confidence and assurance from the following from the pen of inspiration:

"He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men; and He will bring to confusion the counsels of them that plot mischief against His people.

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*Testimonies*, Vol. V, p. 754.

Yes, He will finish the work and cut it short in righteousness. May we keep pace with the onward march of His message.

Our South African Training College

By W. E. MCCLURE

In these days of limited transportation and travel the importance of Helderberg College as a training center from which workers for the great mission fields to the north can be recruited, is becoming increasingly felt. At the graduation exercises which were held on the twenty-ninth of November, seventeen consecrated young people were graduated from four of the six courses offered by the school on the college level. In this group were those trained to become teachers, evangelists, stenographers, treasurers, and mission station directors. Our only regret as we presented these young people for service was that there were not five or six times as many.

During the past few years there has been a steady and healthy growth in the institution, both in enrollment and in the addition of buildings and facilities. The enrollment for 1943 was 268, a gain of twenty-two over the previous year. At this writing—just one week after the close of school—reservations have been made for all the accommodations, and many are having to be turned away for lack of space. In an effort to provide additional facilities and space the board has approved a building program which amounts to approximately \$35,000 and includes additions to both the boys' and girls' dormitories, as well as the erection of a hospital and isolation ward.

Funds for the meeting of expenses incurred in this expansion program will, to a large extent, be provided from the operating income of the college. This has been made possible by the economical operation of the school plant and the earnings of the industries connected with the school. Helderberg College has also the distinction of being numbered with those institutions throughout the world field that are entirely free from debt. In spite of the increased cost of living resulting from wartime conditions, there has been no increase in rates. This also has been made possible by the earnings in the industrial departments.

The interest which the student body and staff have in the world-wide mis-

(Continued on page 18)



A Bird's-Eye View of Helderberg College and the Surrounding Country

OUR OVERSEAS DIVISIONS

South America

(Concluded)

By R. R. FIGUHR

It will soon be fifty years since Adventists sent the first worker to South America and seriously began the work of proclaiming the message here. While the work may not appear always to have gone as rapidly here as in some other lands, it has gone encouragingly, and it certainly has become well established. Today it is a stable work. But there remains much yet to be done. The work is by no means finished. God is definitely going before us, and we believe that we are entering into the greatest period of soul winning the field has yet experienced.

The literature work is experiencing its best years. The two publishing houses—one in Brazil, publishing in the Portuguese language, spoken by forty million people, and the other located in Buenos Aires, publishing for an equal number of Spanish-speaking people—are hard pressed to supply the demands for literature. A new spirit of evangelism is being felt throughout the continent.

The latest yearly figures on baptisms are those for 1942. These show that 1942 was the best year in soul winning in the history of our work in South America, 927 more being won than in the preceding year. People are coming to our meetings as never before. In one local field they have at present sixteen efforts in progress. The chief difficulty they encounter is that of finding halls for the meetings. A few nights ago I attended a meeting where the people crowded in and took every available seat, and those who could not find seats filled the aisles and the entrance to the hall. All stayed

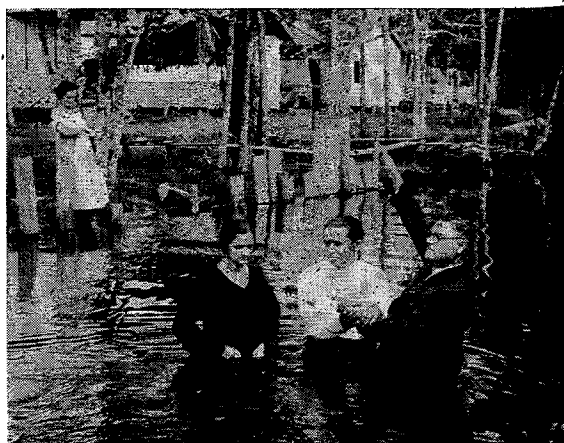
until the close, listening attentively while the evangelist told them of Christ, the hope of the world.

Meetings in Peru

As I write this a letter comes from a city in Peru, telling of a meeting that has just started. We quote: "After several attempts to secure one of the many society halls or a theater, we were forced to rent and renovate a large hall that before had been occupied by the Sociedad de Arte Cultural. The subprefecto and acting mayor have manifested a good spirit and have been co-operative. The opening night our 420 seats were occupied, 200 were standing at the rear, and there were between 150 and 200 outside in the street listening. Since the opening night there have been between 550 and 600 in attendance each night. Some of the businessmen of the town say that it is a rare thing to see the town respond in such large numbers to these meetings. We have 215 cards signed and expect at least fifty or seventy-five more from interested individuals who desire literature. Brother Perez and I are alone, and find it impossible to do justice to the work. There is no one here whom we can draft into service. It appears that the mission is unable to send help."

Peru is not an easy country in which to labor. We have been plainly told that pastors are not wanted, as they work against the state-recognized and state-protected religion. Prejudice and fanaticism exist. Therefore it indicates much when people in Peru press into our meetings.

A young worker was sent to hold Bible studies in a town near the large city of Buenos Aires. He gave his first and second studies in a home. When he came to hold the third meeting, the interest had grown to such an extent that the home was much too small. Wondering what to do, the young man approached the owner of a theater in the town and asked whether he could use the theater free, as he had no money with which to pay rent. The owner consented and promised to attend in person.



Above: A the Ar

Left: P Bapt



Left: Early Pioneers to South America. Back row—J. Vuilleumier, E. W. Snyder. Front row—F. H. Westphal, O. Oppegard, N. Z. Town

Center: Nurse Halliwell Treating Patients in the Amazon Region



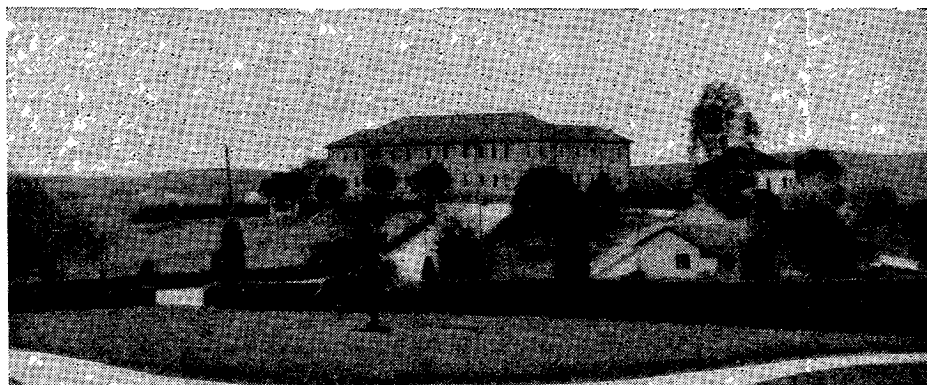
Then he and the brethren undertook to advertise the meeting that afternoon. They went from home to home, giving out tracts and inviting people to the meeting. He paid a man with a loud-speaker to announce the meeting at intervals. The young worker, speaking of it afterward, told how surprised he was that evening, for "the place was a regular anthill of people." Five hundred crowded in to hear this youth explain the truth.

Lay Evangelism

Lay evangelism is bringing gratifying results. As in other lands, the brethren and sisters of South America, upon embracing the truth, immediately begin telling it to neighbors and friends. God is wondrously using their humble efforts and is blessing in a marked way, often going before to prepare the way. Elder Schubert, of the Buenos Aires Conference, relates the following experience of a lay worker:

"Brother Cumino, elder of the Liners church and also a colporteur, goes from house to house selling books.

When he went to a certain house one day, a woman came out to receive him, and when she saw him, she exclaimed, 'I saw you last night in my dreams. I saw you come with a little machine in your hand to show pictures in my house.' Brother Cumino said, 'Yes,



The Boys' Dormitory of the Brazil Junior College

madam, I have a little projector with which I show slides [for he is a lay preacher as well], and if it pleases you, I will come tonight to show these slides in your house.' The woman gladly consented. Brother Cumino also sold her a book. As a result of this dream, which she considered to be of divine origin, this woman embraced the precious truth and is now a faithful member of the church."

The truth has spread out over South America like a great river watering the thirsty plain. Multitudes have been brought to a knowledge of the truth. We have today an excellent organization and a loyal, earnest corps of workers, and thousands of devoted church members. The truth has taken root in these lands. But the task is by no means finished. Thousands and millions still walk in dark-

ness. Prejudice must be faced, problems and difficulties surmounted. It is not easy to enter certain countries. Recently our request to bring workers into at least two countries was definitely refused. But there are also numerous indications that God has set His hand to speed up the proclamation of the message. Doors will be opened; highways will be cleared for the Heaven-sent messenger. One who is interested in the religious trend of the people of South America and who has made a study of conditions here writes: "The new industrial masses in Argentina, Chile, and Uruguay have swung completely away from a church which they have found arrayed on the side of privilege. Only a church democratically organized will be able to win these working classes back to Christianity."

Doors Are Opening

The writer goes on to point out how Brazil, Uruguay, Chile, and Ecuador have separated church from state. Those who are there know that in most of these countries much remains yet to be desired in the separation of government from religion. Yet many concede that in certain sections a liberalizing tendency is apparent, which is manifested in a greater willingness on the part of the people to listen and investigate religious themes, whereas formerly they shrank from even thinking of doing so. While this condition is by no means general, it does obtain in sections, and is to us a challenge to enter in through doors which previously were closed.

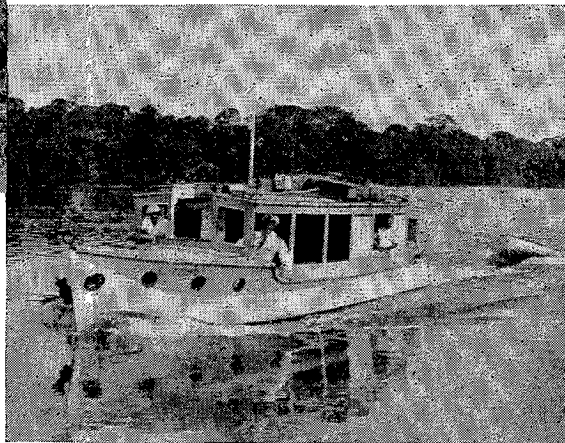
The truth has been in this country long enough to demonstrate what it does for body and soul. Not a few regard Adventism, and what it stands for, highly. We cannot help feeling that we are now entering the best

(Continued on page 19)



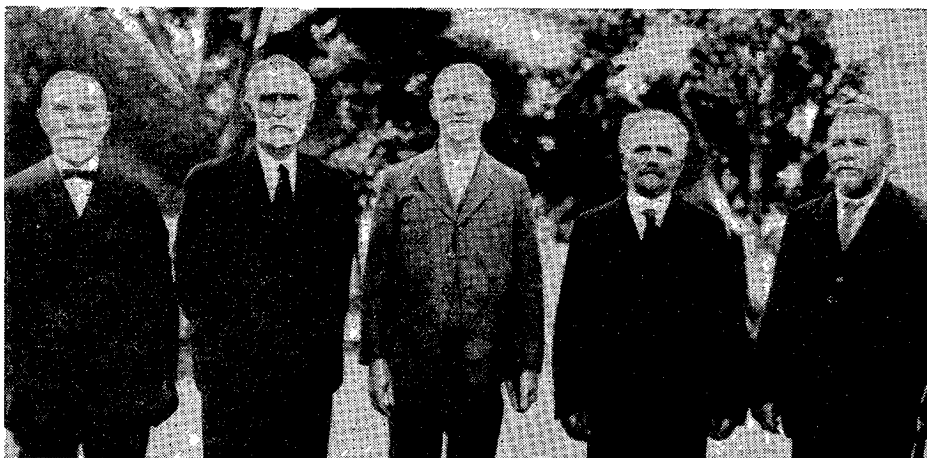
Home in Region

alliwell New



Above: The Missionary Launch "Luzero"

Right: Oldest Adventists (Argentina). Left to right—Reinaldo Heteze, the First to Accept the Message. Jorge Lust, Donated the First Thirty Hectares of Land for Establishing the Colegio Adventista del Plata; Pastor Jose Westphal, Who Worked Much Among Our Brethren in Entre Rios; Osvaldo Frick, Still Living. David Riffel, Son of Jorge Riffel, Father of the Riffel Brothers Now in the Work

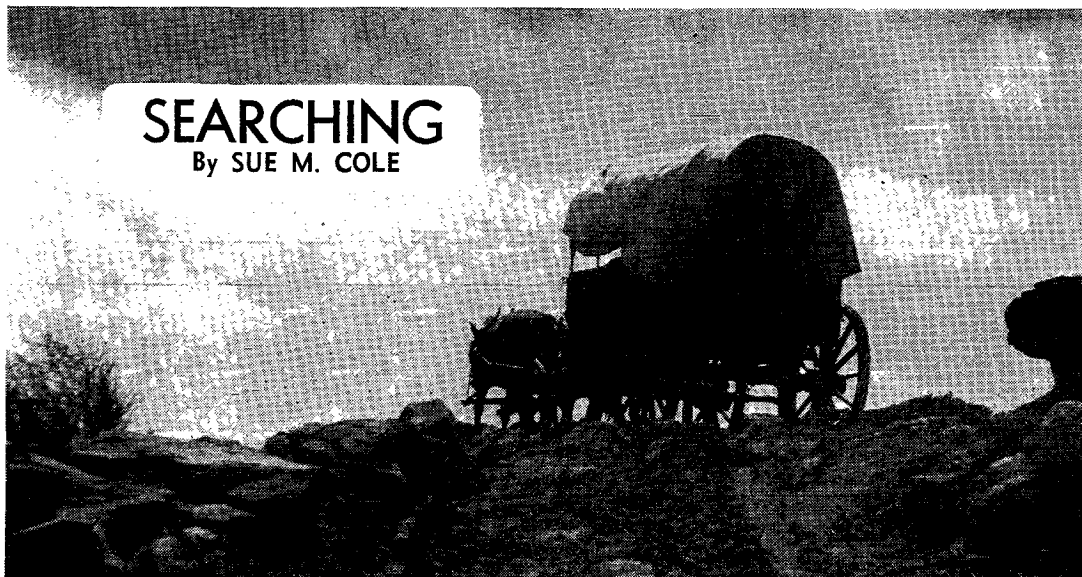


THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

SEARCHING

By SUE M. COLE



David Mullin is a young man whose heart is not satisfied. He goes West, marries, and builds a home, settling at last in southern Wisconsin in the Indian country. He becomes quite prosperous and is an active builder in the community life around him. Some Adventist ministers come to town and hold a tent meeting. David and his family are regular attendants. He is beginning to feel that he has at last found what his heart was searching for.

WHEN David and Mary reached home David got out the Bible and the scrap of paper on which he had written the references. Mary and the children went to bed. Some time later she awoke and, finding David was not beside her, slipped out of bed and went into the dining room, where the light was burning brightly. She was sure he must have fallen asleep; but no, there he sat beside the table, one hand on his forehead, with his elbow resting on the table. He was so engrossed in his Bible study that he did not hear Mary till she spoke to him.

"David, what are you doing here at this time of night? Do you know it is twelve o'clock?"

"I didn't realize it was so late; I was just looking up some of those texts, and it takes me a long time to find them."

David worked hard on the land all the next day, but he and his family were in the tent in time to help sing the opening hymn. There were more present than on the previous evening. The ministers had been out calling on the people and had invited them to come to the meetings. The subject this evening was "Faith." David had a notebook and a pencil ready, to jot down the texts.

Day after day they worked hard at home, and night after night they sat in the tent and listened to the sermons. They went through the long list of

topics—"The Plan of Salvation," "Repentance," "The New Birth," "Christ's Work and Ours," "The Second Coming of Christ," "The Work of the Angels," "The Nature of Man," "The Sleep of the Dead," "The Resurrection," "Satan, His Work and Destiny," "Baptism," "Obedience," and many other topics. There was a good interest and the tent was full every night. Then followed the studies of the prophecies—"Daniel 2," "The 2300 Days"—"The Sanctuary," "The Seal of God," "The Ten Commandments," "The Millennium."

Night after night David and Mary listened to those soul-stirring truths. Every night, after going home from the meeting, David sat by the table, studying his Bible to prove to those ministers that they were in the wrong. He searched his Bible till twelve or one or even two o'clock in the morning. When he thought he had found some proof that they were mistaken, he would take his Bible and go back to the tent and awaken the ministers, who were always willing to get up, make a light, and study with him—each time convincing him that he was the one who was mistaken.

"Why don't you believe what they tell you, David?" asked Mary one night as he picked up his Bible after they returned from a meeting.

"Well, Mary, when I make up my mind, I am going to know for myself what I am doing and why I am doing it. We should study the Bible for ourselves."

"But they make it so clear, David, and read all their Scripture references from the Bible."

"I know, Mary, but each must decide

for himself, and it is a very important decision. We must not make a mistake. You notice the attendance has grown so much smaller since they have been giving us these studies on the prophecies. They say Reverend Shambeau of the — church has forbidden his congregation to attend any more meetings at the tent. He has also challenged Elder Johnson to a debate on the Sabbath question."

A week later the debate was held. Elder Johnson gave forceful and convincing arguments that the seventh

day is the Sabbath. He remained calm and serene throughout the entire meeting, though Reverend Shambeau spoke to him and of him and his doctrine in a most disrespectful manner, becoming nervous, excited, and greatly confused. The outcome of the debate was the loss to the — church of their faithful class leader, Horace A. Rhineheart, who took his stand that night, with a few others, to keep the seventh-day Sabbath.

Feeling ran high. The ministers who were holding the tent effort were told to get out of the country. They were threatened with bodily harm if they continued their meetings, but in the fear of God these faithful men continued. They were certain that there were honest hearts who would take their stand for God. They feared not the threatening mob though they were warned that their tent would be set on fire. Their folding bookcase, with the books and prophetic charts, they took to David Mullin's home for safety.

One night during the meeting an angry mob could be heard outside; clubs were thrown against the tent, and these words were distinctly heard: "We'll get him when he comes out."

But when the meeting was over, all the lights went out, and the worshippers left the tent in a body. The mob had been frustrated in their plans, and they slunk back. The ministers spent the night at Horace Rhineheart's home. The meetings continued and no violence was done.

One after another took his stand to keep all the commandments of God. Mary Mullin was among them, and she remained a loyal, faithful Chris-

tian to the day of her death. The two things that were hardest for David to give up were tobacco and pork, but he finally surrendered all, and was one of the charter members when a society of thirty was organized the following winter at Jonathan Hunter's home. The man chosen to be the first deacon was B. F. Thomas.

In 1880 a hewed-log church was built in the valley, the first Seventh-day Adventist church in that part of Vernon County. David was happy and contented, and did much to serve the church and the Lord. He used to say, "I have found it at last. After searching all these years, I have found it, 'the pearl of great price.'"

The family altar was erected in their home, where they gathered their family for worship morning and evening. Friday afternoon the tub was brought into the kitchen, baths were taken, and the Sabbath clothes laid out, so that there was no hurrying and scurrying to look for things on Sabbath morning.

The little Debello church, like most of its charter members, has passed away, but the light that began to shine there so many years ago still sheds its beams afar. A granddaughter of Jonathan Hunter is a consecrated nurse going about helping the sick and suffering. A great-grandson is a doctor in a far-off mission field.

And there are others, doctors and nurses, church elders and teachers, and loyal lay members, descendants of those charter members, in many places doing faithful work for God. One of the charter members of that little company is still living, Susan Shreve. She is past ninety years of age and has been a loyal, faithful Christian all these years. Her husband, also a charter member, Smith Shreve, was a minister of the gospel and at one time served as president of the Wisconsin Conference. Mrs. Shreve has been a widow for many years.

Those faithful ministers, O. A. Johnson and P. L. Horn, have laid down their burdens and gone to rest, but theirs is the promise of Daniel 12:3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The Mullin children followed in the footsteps of their parents. When "isms" sprang up they searched the Bible to see whether these things were true. The two older children were charter members of the Debello church along with their parents, and remained faithful, active church workers throughout their lives. Others of the children joined the church later, as they grew older.

Their graves are widely scattered—one in Arkansas, one in Illinois, one in Nevada, and one in Wisconsin. Five children are still living—one in

Missouri, one in Minnesota, and three in Wisconsin. I am one of these and am looking forward to that great gathering day that will unite families that have been separated so long.

THE END

Our "Contact Slate"

By LOIE BRANDOM

NEVER have I falsified to my children or tried to slip away from them when I have had to leave them for any reason. Since the time they were old enough to notice my goings and comings, I have told them when I have had to leave them for a little while, and they have never made any fuss about my going. As they grew older I explained where I was going, about what time I expected to be back, and when it was possible I left a written address or telephone number, where they could find me should they need me.

They soon began following my example, telling me of their plans, and so we installed our "contact slate." We hung a large school slate on the wall, low enough that the youngest child could reach it, and began leaving notes for one another.

If I had to leave the house before the children returned from school, I left a note on the slate telling where I had gone and when I expected to be

back. I also added any items that I wished them to attend to in my absence. Each child would go directly to the slate on his return home, read the messages, and affix his O. K. and initials to the part intended for him. Then if he wanted to go to a neighbor's house or to the playgrounds or tennis courts, he wrote his plans down on the slate in order that I might know where he was. In this way we were almost constantly in touch with each other, without worry or uncertainty in case something happened to prevent return quite as soon as had been expected. It also created a bond between us that has never been broken.

My youngest child is now twenty-four and the only one at home, but we still leave our notes for each other, and if either of us happened to come home and find that the other had gone out without leaving at least a "hello" message, it would be missed greatly.

Incidentally, the note-writing habit the children formed in their youth is holding over into their grown-up days, for never a week passes that I do not get a letter from each of them. Nothing has ever been said about this—I never asked them for a weekly letter—but each week the letters come, and I answer each one very promptly.

So often I hear mothers complaining that their children are neglectful

(Continued on page 19)

— LIFE'S PATTERNS —



ADVERTISING

THE weather was bitterly cold and the sea turbulent. Most of the passengers stayed in their rooms, but for the few of us who could manage to eat our three meals a day the ship's company decided to feature a program—a home talent one if you please. Various ones sang and played, and I believe there was a reading or two. Finally it was the purser's turn. He was a born imitator. Since he usually traveled between America and England, he was quite familiar with London and some of its stock characters. His chief delight was to imitate one of these, a dried up little old man who sold lozenges from a cart. He stood on a small box so as to be above the common crowd, and in his Cockney dialect and with a very raspy, cracked voice he sang out the praises of his lozenges, which would make your throat as "clear as a bell" the instant you put one on your tongue.

Doubtless the vendor sold enough to make it worth while, for he was almost always there; but it was probably more in pity for the man than from a genuine belief in the benefits to be derived that

prompted people to buy, because he was a poor advertisement of his own product.

Every business firm in America knows the value of advertising. Newspapers, magazines, and the radio are full of it. Thousands of dollars are spent to announce new products to the public and to glorify the virtues of the old ones already on the market. But as often as not the advertising paints a far brighter picture than the product warrants. Some advertisers even make false statements, as is the case with advertisers of liquor, cigarettes, and many patent medicines.

I don't suppose the Pharisees had the least idea that they were falsifying in advertising their religion, until Christ plainly told them that they resembled "whited sepulchers." They knew perfectly well what that meant. It is said that every year, on the fifteenth of February, the Jews whitened their sepulchers anew. That made them appear beautiful from the outside, but inwardly there was nothing attractive about them.

What about our advertising, yours and mine? Do our lives really represent the religion we profess? Perhaps we do not actually falsify, but I wonder whether we sometimes try to appear a little better than we really are. The Government has its own investigating committee to check advertisers to see whether their product is really what they claim for it. Those who build up their product beyond its value or claim virtues which it does not have, often have to remove their product from the market entirely or at least correct their advertising.

If we will let Him, the Saviour will investigate our lives and make plain any false claims or illegitimate praise, and help us to represent aright the religion we profess.

N. B.

Ingathering Time

THE year 1943 has passed into history as the most successful Ingathering year on record. A total of \$1,472,488.15 was brought in by the army of solicitors in North America. Reports from the division fields, as far as obtainable at the present time, give the additional sum of \$470,058.82, making a total of \$1,942,546.97 for 1943.

The reports from the field during 1943 indicated that intensive effort yielded larger financial returns, and in much less time, than in former years. In some instances churches that had extended the work over a number of weeks in previous years, were able to reach their entire goal in one swift united drive that occupied but a single day.

The 1943 records by union conferences are as follows:

	<i>Per Capita</i> (1943)	<i>Per Capita</i> (1942)
Atlantic	\$139,997.62	\$10.05
Canadian	66,786.45	7.27
Central	80,922.38	5.23
Columbia	244,844.15	11.24
Lake	172,494.27	6.81
North Pacific	156,863.98	5.39
Northern	65,816.37	6.51
Pacific	343,540.67	9.43
Southern	138,017.72	7.12
Southwestern	63,204.54	5.39

The consensus of the brethren, based on the experience of last year, is that the early months of the year offer the best time for Ingathering. This conviction has so carried over into the 1944 Ingathering campaign as to make possible a report by R. J. Christian, of the Atlantic Union, that on the second day of January one church in that union had raised the entire 1944 goal. Following this, numerous other communications brought tidings that other churches had reached their goal on January 1, or a few days later.

Not alone by churches is this early 1944 activity reported. One entire union conference not only reached the basic goal, but also exceeded the entire field goal by March 6. We refer to the Southwestern Union, where in former years they have held close to the year-end victory. E. A. Manry, the home missionary secretary of the union, reported by telegram on March 6, as follows: "March 1, over union basic goal, and on March 6 over supergoal. Members still pressing on. Outstanding achievements." Such remarkable results in the Southwestern Union call forth particular commendation.

A number of conferences have attained their 1944 objective, and have

reported in the order listed: Texico (latter part of January), Alabama-Mississippi (February 9), Texas (February 14), Arkansas-Louisiana (March 7), and Georgia-Cumberland (March 15). As these victorious reports come from Southern States, they definitely establish the fact that cotton-picking time does not control the Ingathering calendar. We heartily congratulate the leaders who caught the vision of early possibilities, and commend every ingatherer who helped to make such a cheering record possible.

The official date for beginning the 1944 campaign is May 6. We have every reason to enter upon the work with courage and cheer. This is a year of golden opportunity, when the Ingathering forces will advance to greater heights of achievement than have yet been attained. Careful organization, full arousement, and heaven-born inspiration, followed by earnest, prayerful service on the part of every member of the church, will be richly rewarded.

Let us not forget, however, that while the dollars are necessary and good, there is another side to the Ingathering, which is equally important, and that is the search for souls. Soul-saving work at home is no less important than missionary work abroad. Ingathering solicitors gather funds for the support of the urgent needs overseas, but at the same time each solicitor must realize his individual responsibility to keep ceaseless watch for precious souls to be won for the kingdom of God.

The twofold goal to be kept in mind as we go forth in the thirty-seventh annual Ingathering campaign this year is: (1) Every member of the church a Minute Man; (2) every solicitor a soul winner. The financial and the spiritual goals must never be separated in this great home and foreign mission endeavor.

Let us make the Ingathering program of May 6 to June 17 a great spiritual awakening throughout our churches, and a mighty soul-winning program backed up by a *million and a quarter dollars*, which the General Conference has authorized as the North American goal in 1944.

R. G. STRICKLAND.

* The 1944 Ingathering campaign was successfully finished in the Beverly Road Seventh-day Adventist Church on March 4. The outstanding features of such a victorious campaign led us to request Pastor Lickey to give us the benefit of his experience. We are sure that pastors and leaders in the campaign will be interested in the methods suggested.—R. G. STRICKLAND.

Getting Everyone to Take Part*

IT is said that there was once a boy who felt that he just must climb a certain tree and look inside an oriole's nest. In his effort to reach his objective he fell and broke his arm. Not long afterward, while his arm was still in the splint, the boy's mother observed him laboriously making his way up the tree again to reach the oriole's nest. This time he reached it. But his mother called him to come down quickly, and gave him a good scolding for again climbing the tree after he had broken his arm in a former attempt. The only answer the boy gave to the reprimand was, "I just had to see inside that nest."

Life has its imperatives. We do the things we think *must* be done. Jesus did this. Said He, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4. Again He said, "I must be about My Father's business." Luke 2:49. "I must preach the kingdom of God." Luke 4:43.

Few churches in all our organization ever fail to reach the Ingathering financial goal. They set out to get the goal and, with God's help, they get it.

Nearly all our churches have another goal—the time goal. In the early days of the Ingathering work the time goal extended from six weeks to four months. Since hearts have become set on shorter periods, it is probable that the majority of churches now reach the goal in one month or less.

How would you answer these questions? Suppose a church reaches its financial goal and also its time goal. If only 60 per cent of the members have taken part in any way, has the church truly succeeded? If the conference is satisfied, should the church be satisfied also? Or should the church face the issue and say, "We reached two goals, but we failed to reach the greater goal—the goal of united effort, of total participation, of 100 per cent man power in action for the Lord Jesus Christ"?

Take, for illustration, a man's two hands, on which there are two thumbs and eight fingers. Let us call them all fingers. If the man awoke some morning and found four fingers stiff and inactive, would he be unconcerned? Would he conclude that as long as he could eat and get on after a fashion the inactive fingers would make no difference? Or would he do everything possible for himself, and

at the same time seek wise counsel as to the remedy to be applied? There is no question but that he would put forth every reasonable effort to get the four inactive fingers to co-operate with the other six. He would not be satisfied with less than 100 per cent co-ordination; for the inactive 40 per cent would need action for their own good and for perfect work in all that pertains to hands and fingers.

Why do we speak of 60 per cent and 40 per cent? Because it is generally considered that about 60 per cent of our church members take some part in the Ingathering and 40 per cent do not. Years of experience indicate the general correctness of these averages. Sometimes the participation runs as low as 40 per cent in churches which always reach the financial goal.

Can this situation be changed? We answer positively, "Yes." A 60 per cent participating membership can, by wise planning, and with God's blessing, be moved up to 85 per cent or 90 per cent.

In large churches it is not generally possible to reach a full 100 per cent, because some of the members are missing, some are living at a distance and do not respond when written to, and others are definitely backslidden. In most instances, however, the youth and others who are not members of the church, take part and make up for the missing or straying members. This is not a true 100 per cent, but it is much better than 60 per cent.

We recall one church of 351 members. All Ingathering envelopes were turned in on one day, and there were 356 envelopes—five more than the membership. It was a thrilling day in that church.

In the Beverly Road Seventh-day Adventist Church, of Atlanta, Georgia, the members were organized for Ingathering according to the Sabbath school class groups. The senior classes had 185 members. And in this group of 185 there was a 50 per cent increase in members participating in the Ingathering, while the financial goal was exceeded by 70 per cent. Was the 50 per cent increase in participating members more vital than the 75 per cent increase in money? We think that it was.

How, then, can we get more of our members to take part? May we suggest seven simple steps:

1. The leader must consider it imperative that advancement be made in this direction. He must believe that God is calling for it to be done. A sense of earnest determination must lay hold of him, or he of it.

2. The leader must believe that what God is calling to be done, can be done with His blessing and with the full co-operation of the members. "This is the victory, . . . even our faith." 1 John 5:4.

3. The faith and vision possessed by

the leader must be shared by or with all church leaders. The church treasurer's record often reveals an astonishing picture of inaction on the part of those who should be expected to take part. It is not that they mean to be unfaithful, but is probably due to neglect or to an attitude of sleepiness or perhaps contentment with the fact that "our" church always reaches its financial goal. These inactive members of the church are like the stiff fingers—good fingers, but not functioning. The leader will confer a great favor upon these good folk by stirring up their pure minds and hearts to action. Some will need one kind of treatment, and some another; but the church board must be 100 per cent back of a united program.

4. Set the matter before the prayer meeting group as a problem for earnest supplication. Give people something worth while to pray about, and more will come to pray, and all will pray more.

5. Place the situation before the whole church as a real imperative—a *must* in their experience. Lead all into earnest prayer and divine enthusiasm in behalf of a united church in action for God. Never scold.

6. Organize. A river of water is good, but it is better to have it piped to the place where you want it. System is effective. Divide the work, assign the work, and make all plans clear.

7. Use a visible device if you wish. Some devices may not be visible. In any case, make prominent the percentage of the membership taking part.

Let it be remembered that in all this planning and working, souls are at stake—the souls of our church members, the souls of those whom we visit, and the souls of the heathen. The total Ingathering money to be raised this year would support a native out-school teacher in Africa almost 20,000 years, or it would support 20,000 such teachers for one year.

As the cross of Jesus Christ casts its lengthening rays upon us, and as the light streaming from the gates of glory appears before us, let there be no idler in all God's North American vineyard in this historic year of 1944.

A. E. LICKEY.

Ingathering and Centennial of Third Angel's Message

LIFT up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

When Jesus spoke these words at the well of Sychar in Samaria, a crowd of people were being led out to the well where Christ was. By faith the Saviour, looking upon this group,

claimed the world for God and saw the gospel going to every part of the world. As clearly as when first given on that bright day in Samaria, these words come ringing down to us in 1944. Are we meeting His vision for the church in this hour?

What has been the experience of the advent church during the past century?

The year 1844 was full of expectations for the faithful advent Bible students of that time. They thought Christ might come in the spring of 1844; when He did not come in the spring, disappointment and confusion arose. Finally the midnight cry, "Behold, the bridegroom cometh," stirred the advent camp mightily. They made a new search, and settled on the autumn date.

The beginning of the third angel's message from that hour called for a world vision. Before Jesus could come the whole world must be warned. This beginning was small indeed, and it took much faith on the part of the few leaders—poor in this world's goods.

But God blessed the small company and their work right from the start, and within a few decades from 1844 the little company had grown and were ready to reach across the waters to other shores. As men responded to calls to go overseas, God gave wisdom to the leaders to plan wisely the financial support for a rapidly expanding missionary course. Tithes and offerings soon began to flow in, and these were properly distributed to meet the needs of various mission enterprises. It is marvelous how God has blessed in this great movement.

In 1908 the Harvest Ingathering was brought to the front, and from that date to 1943 over twenty-eight million dollars has been raised to carry on the rapidly expanding work. This large and regular fund, coming mostly from those not of our faith, has done much to help open up new fields and answer new calls, to send out more missionaries each year and build up the work steadily. Nearly all our people in North America, as well as overseas, have had part in this annual harvest of funds from year to year. In 1943 North America realized nearly one and one-half million. We are most grateful for this strong and hearty support of our world task, along with the many other calls that come to us in our church work.

A group of young people were out singing one evening—Ingathering. They were conscious of a man following near by in an automobile, ever keeping just so close. Finally the leader stepped back to see why the group was being watched and followed. This gentleman said, "What are you people doing out here?" When told this was a band of Seventh-day Adventist young people out sing-

ing and collecting money for missionary work overseas, he replied, "I am happy to hear this. My heart is touched with the fact that your young people will do this. I belong to one of the large churches downtown, and our young people are more interested in the dances and movies. They would not do this." Ingathering brings a rich blessing to all who take part. It brings a blessing to every donor whom we personally solicit.

Yes, our young people, as well as the older ones, take an active part each year in Ingathering. And now we invite our members, one and all, everywhere, to take part in this 1944 campaign with renewed zeal, faith, courage, and aim. Washington Missionary College recently devoted three days and three evenings to Ingathering, B. G. Wilkinson, president of the college, leading out with the faculty. They gathered in \$3,248 and expect to reach \$4,000, which is their goal for 1944, when the gleanings are all done. The college raised \$3,000 in 1943. They like having the campaign in the spring because it gives a refreshing experience at the right time as a relief from the steady grind at books.

This great anniversary of our world task brings us a great challenge to do the best ever this year. What an opportunity! With the great destruction brought about by this war, with rehabilitation and reconstruction before us, and in some places already opened up, with the great awakening in all countries overseas, and with new openings and opportunities now pressing the Mission Board, may God help each and every church member to do valiantly for missions in the present Ingathering campaign.

W. A. BUTLER.

Dedication of Danville Church

SABBATH, February 26, the Seventh-day Adventist church of Danville, Virginia, was dedicated free from all indebtedness. F. H. Robbins, president of the Columbia Union Conference, conducted the dedicatory service.

Our work began in the city of Danville thirty years ago through the godly influence of a lay sister. Under the faithful services of P. G. Crestakos, colporteur-pastor, extensive improvements were made in the church building in preparation for its dedication. Five new members have been added to the church during the past few months.

Danville is a beautiful city in the southern part of the State of Virginia, with a population of forty thousand.

H. J. DETWILER.



Faculty and Students of Helderberg College

Our South African Training College

(Continued from page 11)

sion program may be seen, not only in the various missionary organizations connected with the institution, but also in the funds which the school family has contributed to the cause. For the first ten months of the year the tithe has amounted to \$5,200 and the total funds for missions was \$6,525. The Ingathering campaign, which lasted a little over two weeks, reached a total of \$5,150, and the Week of Sacrifice Offering amounted to \$630.

Other opportunities affording an outlet for the missionary zeal of the student body are found in the various activities of the young people's society and include branch Sabbath schools, the giving of Bible readings, and assistance with the Voice of Prophecy work conducted in Cape Town, under the leadership of E. L. Cardey. At an investiture service held a few weeks before the close of the school year, forty-eight young people, representing all the different steps in the Progressive Class work, were awarded their honors.

Because of the limited supply of books available for colporteurs, the number of student canvassers entering the field last summer was restricted, and the amount which each could sell was limited to one scholarship. When the students returned to the school it was found that ten full scholarships and two half ones had been earned. At the time of this writing the same restrictions are necessary, but the prospect is equally as good as last year. Industrial facilities of the school also provide opportunities for other young people to meet considerable portions of their school expenses. The industry yielding the largest profit during the past year was the poultry.

The courses offered by Helderberg

College, though running parallel with those given in our colleges overseas, are of three years' duration and are designed primarily to enable the young people of South Africa to fit into the great program of evangelizing Africa, whether as missionaries in the north or leaders in the south. The school plant, comprising about twenty-five buildings and representing an investment of \$270,000, is located about thirty miles from Cape Town, in a beautiful country overlooking the sea, which is just six miles away. With its staff of consecrated Christian teachers and its pleasant surroundings the school is admirably equipped for its work of training the youth.

Helderberg College, as a member of the great sisterhood of Christian colleges operated by Seventh-day Adventists, is sending forth a steady stream of well-trained young men and young women fired with zeal for this truth and consecrated to the finishing of the work in this generation.

Does It Pay?

LAST Sunday morning I turned the radio on at ten o'clock. To my surprise and great interest the speaker, a Sunday school teacher, was just starting his Bible class, and began with these words, "Heaven Can Wait."

He went on to tell about a great crowd that recently stood before the entrance to a theater with the words "Heaven Can Wait" announcing the name of the attraction for that week. Something was very familiar about the words this Sunday school teacher was speaking.

After a few moments it came to me. I searched out a recent *Signs of the Times*, and, sure enough, on the back cover were the words "Heaven Can Wait." I followed down the page as the speaker read portions of the article and paraphrased here and there. I was really thrilled to follow the story on the back page of the *Signs* as this

Sunday school teacher on Sunday morning gave this helpful message to his Bible class and his great audience in radioland.

The thought came to me that some good Seventh-day Adventist had sent this Bible teacher a subscription to one of our denominational papers. Little do we know the effect our literature has upon the hearts of those that read these papers. As I said before, it gave me a thrill to hear a leading Bible teacher of another denomination basing his remarks upon something he had found in one of our papers.

We read in the Good Book: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Should not this experience be an encouragement to us as a people to send and give every piece of literature we can to those about us while the opportunity is still ours?

Multiply this incident a thousand times and you can imagine the good that our truth-filled literature is doing, not only in our own country, but all around the world field. Eternity alone will reveal the results of the reading of our literature.

FENTON E. FROMM.

Our "Contact Slate"

(Continued from page 15)

about writing to them, or making excuses that the children are "too busy to write to mother." Of course they are busy, but if a habit of this kind is formed in youth, as adults they can always find time to write home, even if something else has to wait.

If you start early enough, and make message writing a sort of game, the good results will be far-reaching and bring years of joy to the hearts of both you and your children.—*National Kindergarten Association.*

South America

(Continued from page 13)

times for the preaching of the third angel's message to the more than eighty millions of this vast territory. Adventists are being urged to enter some places. Recently a group of Indians from three adjacent villages up in the highlands of Bolivia, thirteen thousand feet above sea level, on hearing that one of our schools will soon be compelled to close because of a dam that is being built in the near-by river, came in a body and offered us their choicest land, eight kilometers square, entirely free, if only we would come and place our school among them.

South America presents a compli-

cated picture of opportunities. One who years ago looked over the land with an eye to gospel conquests wrote: "A great continent divided up into ten independent republics, populated by millions of people, some enjoying as high a state of civilization as is to be found anywhere in the world, makes its appeal to the hearts of men, not because of its immense material resources, its great wealth and power, its sovereign nations advancing into fellowship with the great peoples of the earth, but because of the millions that sit in darkness. Possibly nowhere in the world are the contrasts between the high lights and shadows more intense than in South America."

As we in South America look out upon the great task that still confronts us, we are cheered by the following assurance from the messenger of the Lord:

"In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings*, p. 189.

THE JOURNEY'S END

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

A LITTLE WAY FROM THIS

BY MRS. MARY VALLIANT NOWLIN

A little way from this, and it will all be ended,
The sorrow, and the crying, and the pain;
A little way from this, the broken hearts be mended,
And we shall find the smiles we lost, again.

A little way from this, some fair and golden morning,
Shall we behold the snow-white cloud arise
That will have, for its most beautiful adorning,
All, all the glory of the upper skies.

A little way from this, O weary, sad hearts, weeping,
For loved and lost that you have buried deep,
The trump will sound, and dear ones sweetly sleeping
Shall wake forever from their dreamless sleep.

A little way from this, the harp strings mutely waiting
For fingers, oh, so tired and worn with pain!
Will vibrate with a song past human power relating,
And heaven will thrill with one harmonious strain.

A little way from this, the pearly gates wide swinging,
And everlasting doors uplifted high,
The "nations who have kept the truth" will welcome, singing
The glory of their King as they pass by.

Day, O long expected, hope of all the ages,
The hope that lights the tomb and dries the tear!
O day of glad fruition, told in sacred pages,
A little way from this and thou art here!

And glad will be the meeting with earthly loves long parted—
We've ever missed them from th' accustomed place—
To clasp the vanished hand that left us broken-hearted;
But gladder far to see Him face to face.

MARY VALLIANT NOWLIN

Mary Rigby Valliant was born at Sailor's Rest, near Clarksville, Tenn., April 3, 1855, and there she spent her girlhood and youth. She died at Leland Memorial Hospital, Riverdale, Md., March 3, 1944, one month before her eighty-ninth birthday. She received her education at Clarksville Female Academy and Methodist College in Clarksville. At the age of twenty-seven she was married to Peyton Randolph Nowlin, of Waxahachie, Texas. To this union three children were born—William Randolph, Frances Drucilla, and Mary Valliant Nowlin. After living in Texas about two years she made her home in Baltimore, Md., becoming a widow while her children were yet small. Brave, and with indomitable courage, she struggled to make a living for her children, in order that she might keep them with her. She manifested a faith and trust in God in early girlhood, which never wavered but grew stronger throughout her life, although severely tested by trial and perplexity. She was always true, standing for the right in spite of consequences.

While her children were still very young, she became an Adventist two weeks after hearing the message at Asheville, N. C. In fact, she had been reading the Bible and wondering about certain scriptures. The Adventists had the answer, and she was so eager to know the truth that she received almost the entire message at one sitting, listening and asking questions until very early morning hours. She was baptized by D. T. Shierman.

God had endowed her with a brilliant mind, and as a girl she was talented in poetry, art, and music. In her girlhood her poems were published by the Clarksville papers and others, and later many were published in the REVIEW AND HERALD.

It was my privilege to know Mrs. Nowlin for many years. Every succeeding visit with her served to deepen my appreciation of her wonderful Christian character. Her love for her Saviour was profound. Her religious experience was expressed by the outstanding virtues of faith, courage, optimism, and an abounding good cheer. She was, in the truest, deepest sense, a child of God.

Mrs. Nowlin was a loving mother, untiring in her devotion to her children, and thoroughly merited any attention received from them in the later years of her life. Of her close relatives she is survived by her two devoted daughters. J. L. MELHANT.

FRANK HENRY WESTPHAL

Frank Henry Westphal was born near New London, Wis., Dec. 15, 1858, and died at his home in Glendale, Feb. 24, 1944. He was the second of eleven children born to Gustave and Henrietta Westphal, of whom five are still living. He was reared on the home farm. At the age of twenty-eight he was married to Mary Thurstan, who died in 1931. To this union was born one son, Carl, who is in Argentina and is medical superintendent of the River Plate Sanitarium, and three daughters—one buried in Buenos Aires, Argentina, and the other two reside in Grants Pass, Oreg. In 1934 he was married again to Dena Barr, who survives her husband. At the age of nineteen he became interested in religion through a series of meetings held by H. W. Decker in a tent at New London, Wis., which he attended regularly. A year later he was baptized and united with the little Seventh-day Adventist church developed through the meetings. Soon afterward he was chosen as the leader of the church.

He was zealously active in all kinds of missionary endeavor. Wishing to enter a broader field of usefulness, he attended Battle Creek College for a time. After canvassing with our first German missionary paper, he entered the evangelistic field and labored successfully. He was ordained to the gospel ministry in 1882, continued evangelistic work, and for a time had charge of the city mission work in Milwaukee, Wis. He also taught general history and Bible in the German department of Union College, Lincoln, Nebr.

In 1894 he was called by the Mission Board to labor in South America, the first ordained Seventh-day Adventist minister to enter that continent. With headquarters in Buenos Aires, he labored successfully in Argentina, Uruguay, and Brazil, and as a result of his work, organized churches in each field. In 1901 he returned to the United States on furlough because of poor health. He again taught Bible at Union College. After three years he returned to South America, this time making Chile his field of labor and remaining there sixteen years. During the major part of this time he had charge of the work in that field. He returned to the United States because of the illness of his wife.

Since that time his labors were almost exclusively in Southern California. He was actively engaged as pastor and elder of many churches, and recently was instrumental in gathering most of the means for the building of the new Spanish church in Los Angeles. It may truly be said of him that he had only one aim, and that was the extension of the kingdom of grace on earth. He was especially successful in securing means in the ingathering campaigns, and before his death he requested his wife to continue this work with the connections he had made. His was a long and useful life, dispensing spiritual help and blessing wherever he went. He rests from his labors, but his work will continue.

GEORGE B. STARR

George Burt Starr was born in Springfield, Ohio, Aug. 19, 1854, and died Feb. 25, 1944. In 1874, in Iowa City, Iowa, he accepted the Lord Jesus Christ as his Saviour, and the same year joined the Congregational Church. Filled with that soul-winning fervor that ever characterized his Christian life, he labored as an undenominational evangelist in 1875 and had the high honor of working with Dwight L. Moody and P. P. Bliss in Chicago in 1876.

When the light of present truth fell across his pathway in 1876, he embraced it wholeheartedly. At once he began to preach it, and in the following year was given a ministerial license. Two years later, Oct. 7, 1879, he was ordained to the Seventh-day Adventist ministry, beginning an evangelistic career that lasted sixty-five years.

From 1884 to 1891 he was active in the Bible school in Chicago. The next eighteen years he was in Australia, where he and his wife (formerly Nellie Sisley), who for fifty years stood faithfully with him in his evangelistic endeavors, went with Mrs. E. G. White to help build up our denominational work. After his return to the United States he served on the Pacific Coast. Later he was asked by the General Conference to work in the large cities of the United States and Canada. From about 1909 to 1914 he acted as chaplain of the Melrose Sanitarium. He came to Southern California in 1915 and there spent his remaining days, assisting in our institutions and conferences. Many have been inspired by Elder Starr's recital of his experiences with Sister White in the earlier days of the message. His passion for souls, his love for the truth for our time, and his noble part in the uplifting of our cause will not be forgotten.

He leaves to mourn his loss: his wife; his sister, Mrs. Mary Brayton; his nephew, Dr. Russell Starr; and niece, Mrs. Julia Eckert.

WILLIAM G. WIRTH.

LOIS E. PATTERSON

Lois E. Patterson, the only child of David and Elizabeth Connelly, was born in Webster City, Iowa, Sept. 4, 1862. At the age of seven-teen she began teaching school.

She moved to Corydon, Wayne County, Iowa, in 1885, and it was while she was teaching school there that she met Mr. Patterson. He attended her school two years, and on Feb. 28, 1889, they were united in marriage.

They spent two years on a rented farm and then purchased a little farm near Massena, Iowa, where she, with her husband, became interested in the advent message through attending a series of meetings. They were baptized

together in 1892 by C. A. Washburn and became charter members of the church at Massena.

The health principles and sanitarium work as taught by the Adventist people appealed to her, and in 1897 in Des Moines, Iowa, she assisted her husband in starting the first vegetarian restaurant in the United States. Doctor Kellogg was a frequent visitor there and gave much counsel concerning this new project. Two years later they established a health restaurant in Colorado Springs.

She accompanied her husband to California in 1911 to take the nurse's training course in the Loma Linda school of nursing. She was graduated at the age of fifty, and for several years taught electrotherapy to the nurses.

Brother and Sister Patterson worked together in Paradise Valley for twenty-two years, she as a physiotherapist and he as a pharmacist. On account of advanced age and failing health and the necessity of seeking a higher altitude they established a new home in Ramona, where for five years she was active in church work, serving as church treasurer and home missionary secretary.

Two weeks before her death she was taken to the Paradise Valley Sanitarium, where she quietly fell asleep on the morning of March 8, 1944, at the age of eighty-one and a half years. She is survived by her husband and several cousins in Los Angeles and Iowa. Her resting place is in beautiful Glen Abbey Memorial Park in Chula Vista, where she awaits the call of the Life-giver.

WILLIAM H. ZEIDLER

William H. Zeidler was born in Pittsburgh, Pa., Sept. 22, 1855; and died in Takoma Park on March 21, 1944.

In 1889 he entered the colporteur work and continued in that service until 1903, when he became field missionary secretary for the Virginia Conference and continued in this work until 1908. Following this he spent some time in New Market in connection with the work of Doctor Ingersoll, and later at Orlando, Fla.

He came to Takoma Park in 1917, where he was employed at the Washington Sanitarium and Hospital for the next ten years. The condition of his health made it necessary for him to retire from active work in the institution. After this, however, he rendered efficient service in the local church. He was missionary secretary of the Sligo church for eight or ten years.

Surviving Brother Zeidler are his wife, two daughters, one son, other relatives, and many friends.

CLARENCE FILLMORE THURSTON

Clarence Fillmore Thurston, son of Elder and Mrs. W. H. Thurston, was born Feb. 25, 1902, in Battle Creek, Mich.; and passed away at his home in Takoma Park on Jan. 13, 1944. He grew up under the influence of godly parents and Christian schools, and early dedicated himself to the service of God.

After completing both academic and college courses at Walla Walla College, he taught at the Gem State Academy in Idaho and later at the Arizona Academy. On July 24, 1927, he was married to Rachel Boothby, of Walla Walla, Wash., and in November he and his bride sailed for Japan under appointment for service in the Japan Junior College.

After one term of service he returned to Japan to serve first as head teacher and then as principal of the girls' school in Tokyo. He gave himself wholeheartedly to the building up of the school and in addition devoted much time and effort to other phases of mission work. In 1939 he was ordained to the ministry.

Early in his second term of service his health was seriously impaired by a severe heart attack, but he continued to carry on his work with a courage and cheerfulness that inspired both his students and his fellow workers. In 1940 he returned with his family to the homeland, hoping to regain his health and return once more to the mission field. Although this was not to be his lot, he continued to the very day of his death to plan for more active duty in the service of God.

He leaves to cherish his memory: his wife; his daughter, Fay; his mother, in Walla Walla, Wash.; his brother Claude, professor of chemistry at Walla Walla College; and his brother Herbert, of San Francisco. He will also be remembered as a sincere Christian and a faithful friend by a host of students and friends on both sides of the world.

L. L. HUTCHINSON

Luther Leon Hutchinson was born in Sturgis, Mich., Sept. 30, 1874; and passed away at his home near Lemoore, Calif., Feb. 17, 1944. In 1892 he moved to Battle Creek with his mother and sister, and was baptized there at the age of nineteen by J. O. Corliss.

For fifteen years he was connected with our publishing work, and for twenty-seven years was engaged in the gospel ministry, seventeen years being spent in mission fields.

In 1918 he, with his wife, sailed for Hawaii, where he labored as superintendent of that mission until 1926, when he was transferred to the Panama Conference, where he remained until 1930. From there he went to Jamaica, and after serving as pastor of the Kingston churches for a period of over four years, he was asked to

No. 31

The Millennium

★

Men everywhere are looking for the dawn of a better day. Can it be a millennium of peace? To some it will be, but it will also be a thousand years of desolation. Now is the time for men to choose where they will be during the millennium.



No. 32

The New Earth

★

Fortunate indeed are those who look forward to that city of gold and a world free from war and distress. If faithful they will enter the heavenly gates to enjoy the earth made new where every ambition of the heart will be realized.

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go to the Bahamas, where he served as superintendent of that field until his health broke in November, 1935.

For the past eight years he was retired, but able to assist in church services until last July, when his condition became serious. His hope was bright, and his faith and courage were strong as he fell asleep to await the Saviour's call.

Besides his widow, Tressa Beivall Hutchinson, he leaves to mourn: a brother, Fred Hutchinson; a sister, Mrs. Blanche Foster; and other relatives and friends. C. F. LICKER.

GERTRUDE LEIVA DAVIS

Gertrude Leiva Davis, wife of Thomas H. Davis, one of our first colporteurs in Chile, passed away on Feb. 19, 1944, at the River Plate Sanitarium, Entre Rios, Argentina, where she had been for a number of months. Mrs. Davis had spent twenty years in active service as a teacher, both in Chile and in the Arizona Academy; as Sabbath school secretary of the Chile Conference; and as a Bible instructor in the Chile and Southern California Conferences. She was married in 1910 to Thomas H. Davis, who had come in 1894 as one of two young colporteurs from the United States to Chile. Her life as a helpmeet to her husband, as well as in the more active branches of the organized work, has been useful and fruitful, and we believe that she fell asleep in the full hope of the resurrection. H. O. OLSON.

MARY ELLEN DANIELLS

Mary Ellen Hoyt was born in Magog, Ontario, Canada, Nov. 28, 1854. Her father was Nason Hoyt. Her mother's maiden name was Harriman. There were four brothers and four sisters in the family, none of whom survive.

When about two or three years of age, Mary, with her brothers and sisters, moved with their parents to West Union, Iowa. It was in West Union that Mary Ellen's parents first heard the third angel's message and accepted the Seventh-day Adventist faith.

On Thanksgiving Day, Nov. 28, 1876, the day she became twenty-two years of age, Mary Ellen Hoyt was united in marriage with Arthur Grosvenor Daniells. Together they engaged in teaching public school near West Union. Later the husband felt called upon to enter the ministry. In this he was ably assisted by his wife.

Their first field of labor was in the State of Texas, where they began in the year 1878 and continued for about two years. They then returned to West Union, Iowa, and held evangelistic meetings in that district. From the fruits of their labors several small churches were organized.

They then went to Des Moines, Iowa, and established a mission. Many persons were brought to a knowledge of the truth as a result of their labor in that place—one of them being Mrs. L. Flora Plummer, who so efficiently served as secretary of the Sabbath School Department of the General Conference for a score of years.

In 1886 they were called to take up work in the then unentered field of Australasia. They labored together in Auckland, New Zealand, for about three years, bringing many into the truth and organizing the first group of churches in that field. They then transferred to Australia, where they labored together for many years, sharing with each other their joys and sorrows. During the time they were in Australia, Ellen G. White joined them, and the Australian Union Conference was organized with Elder Daniells as president.

In 1900 they returned to the United States with every intention of going back to Australia and continuing their work there, but God willed otherwise. He had larger plans for them.

In 1901 Elder Daniells was called to the presidency of the General Conference, serving in that capacity until 1922. During the time when her husband was president of the General Conference, Mrs. Daniells made frequent trips with him throughout the world—much to the joy and happiness of both.

Through almost sixty years Elder and Mrs. Daniells labored together in this cause, through joy and sorrow, sunshine and storm. Wherever the advent message was preached they were known and loved. Their love and devotion to the cause was ever an inspiration to others.

On Sabbath morning, March 4, 1944, she was called to her rest at the age of eighty-nine years. A son, Dr. Arthur G. Daniells, Jr., now serving his country as a Lieutenant commander in the United States Navy; his wife, Grace, and their daughter, Marylyn; a sister-in-law, Dr. Jessie Hare; and a brother-in-law, Mr. True Lippincott; together with other relatives and friends and a host of children, grandchildren, and great-grandchildren "in the faith," mourn her passing. FREDERICK GRIGGS.

IVA CATLIN RINE

Iva Catlin Rine was born in Roscoe Center, Minn., on Jan. 31, 1869. At the age of twenty she read herself into the third angel's message, soon afterward joining the conference corps of workers as church school teacher. She married

E. W. Catlin, and to this union were born two children—Berniece Catlin Biggs and Royce Catlin. After the death of her husband, Elder Catlin, she took up Bible work. In the year 1921 she married Prof. G. W. Rine. Her faithful and loving service to the family endeared her forever to them.

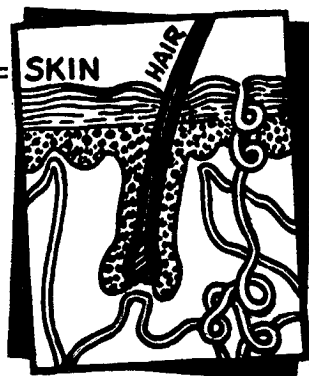
She passed peacefully away on Sabbath morning, February 5, with her Bible and Sabbath School Quarterly by her side. She had not been feeling well for some time and had made arrangements with a neighbor for her Sabbath school offering to be taken to her class. She had a perfect Sabbath school record for five years. Her faithful life is an inspiration to all those who knew her.

She leaves to mourn her loss: her loving daughter, Mrs. Lloyd E. Biggs; her son, Royce Catlin; her daughter by marriage, Mrs. Elia Rine; and her two grandchildren, Barbara Jean Donaldson and Calvin Biggs. She rests in the blessed hope of the resurrection of the righteous dead.

BEHNER.—Rose Lena Luthy Behner was born April 16, 1886, in Cleveland, Ohio, of Swiss parents. After a long illness she fell asleep March 10, 1944, at Mount Vernon, Ohio. In 1908 she was married to Walter Ross, of Cleveland, and to this union was born one daughter. Having been deserted by her husband, she later secured a legal separation. On Aug. 15, 1915, she was married to Harold Behner, and became the mother of four children—Harold, Jr.; Mrs. G. E. Hoag, a missionary in India; Leslie R., now serving with the armed forces in Hawaii; and Orland R., of Mount Vernon, Ohio.

VAN EMAN.—Sarah Arbella Runnells Van Eman, was born April 9, 1860, near Rochester, Ind.; and died Feb. 29, 1944, at the home of her daughter, Mrs. L. E. Wellman, Doeville, Tenn. At the time of her death she was a member of the Ohio Conference church. She was married three times, and her third husband, Don C. Van Eman, preceded her in death in 1924. She leaves to mourn: one daughter, a son, six grandchildren, and seven great-grandchildren.

GRASSER.—Martha Grasser was born in Medway, Ohio, Feb. 22, 1884; and died Feb. 26, 1944, at her home in Newark, Ohio. In 1940, after earnestly studying the Scriptures, she joined the Seventh-day Adventist Church. She leaves to mourn: her husband, one brother, three children, and five grandchildren.



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WORKES.—Anna Griggs Workes was born in St. Charles County, Missouri, June 12, 1866. She was married to Albert J. Workes Aug. 22, 1886. Seven children were born to this union, five of whom survive. Brother Workes passed away June 6, 1930.

FUNK.—Catherine Funk was born in New Brighton, Pa., May 26, 1857; and died in Los Angeles, Calif., March 3, 1944. She joined the Seventh-day Adventist Church about five years ago, and rejoiced in the blessed hope to the end of life's journey. She leaves four daughters, one son, and other relatives.

HUDGINS.—Ruth Hudgins was born in Newport News, Va., in 1893; and passed away at Buxton Hospital, Newport News, Feb. 17, 1944. Surviving are her husband, two foster sons, her mother, a sister, and one granddaughter. She was laid to rest to await her part in the first resurrection.

GLANTZ.—George C. Glantz was born in Russia, Sept. 16, 1875; and died in Sebastopol, Calif., Feb. 10, 1944. He came to America at the age of four. He united with the Seventh-day Adventist Church early in life and remained true to the end. He leaves to mourn: his companion and five children and other relatives.

BRISCOE.—Alice Irene Briscoe was born March 16, 1881, in Washington, D. C.; and died March 12, 1944, at the Washington Sanitarium, aged sixty-two years. She was a member of the Capital Memorial Church in Washington, D. C., and died a devoted Christian. She leaves two sisters and four brothers to mourn their loss.

BRAYSHAW.—Lucile S. Ferris Brayshaw was born in Eaton Rapids, Mich., July 4, 1868; and passed away on Feb. 11, 1944, in Inglewood, Calif. On Aug. 27, 1893, she was united in marriage with M. M. Brayshaw. To this union were born three sons and three daughters; all survive and mourn their loss of a faithful, kind, and loving mother.

HUDGINS.—Horace C. Hudgins was born in 1887, and died March 1, just two weeks after the death of his wife, Ruth Hudgins. Mr. Hudgins had been a member of the Baltimore church and had planned to be rebaptized the Sabbath he was buried. He was a loving husband, and when Sister Hudgins died, the shock was too much for his weakened heart.

ROLLINS.—Frank Rollins was born to Albert and Emma Rollins of Hart, Mich., on July 13, 1881; and died at Mt. Vernon, Wash., on Dec. 14, 1943. He attended the Battle Creek College in 1897-1898, taking the Bible worker's course. In 1900 he was united in marriage to Orpha Loop of Shelby, Mich. To this union were born six children, of which number five survive. He leaves to mourn their loss, his wife, five children, and other relatives.

RAUCH.—Emily Alberta Rauch was born April 22, 1892, in Saskatchewan, Canada. At an early age she moved to the State of Washington, where twenty years ago she became a faithful member of the Seventh-day Adventist Church. She passed away Feb. 25, 1944, at Spokane, Wash., and was laid to rest at Mount Hope Cemetery at College Place, where she awaits the call of the Life-giver. She is survived by five sisters and two brothers.

KOEHLER.—Julius Koehler was born April 23, 1863, in Cleveland, Ohio; and departed this life March 7, 1944, at his home in Hollywood, Calif. He was united in marriage to Jessie E. Neal Aug. 12, 1890, and for over half a century they walked life's pathway together. About six years ago his health began to fail. He leaves to mourn: his wife and companion of fifty-four years, his daughter, one son, one brother, and a large number of other relatives.

LINDAHL.—Helen McComb Lindahl was born Jan. 8, 1920, at Wilsonville, Nebr., the daughter of Mr. and Mrs. Ira McComb; and departed this life at Porter Sanitarium, Denver, Colo., Feb. 24, 1944, after an extended illness. On June 1, 1941, she was married to Arthur Lindahl, a former teacher of Shelton Academy, and made her home at Nebraska City after her marriage. She was baptized by her father, the elder of the local church, at twelve years of age, and had been a firm member ever since. She leaves to mourn: her husband, father and mother, two sisters, one brother, and other relatives.

DOTSON.—Myrtle Green Dotson was born Feb. 20, 1884, at Moorefield, Ohio; and after a long illness, fell asleep on the morning of March 6, 1944. In 1915 she was married to C. R. Dotson, and the following year she united with the Seventh-day Adventist church in Elyria, Ohio. Earnestly desiring to enter into a medical missionary project, Mr. and Mrs. Dotson started the Avalon Sanitarium work at Mount Vernon, Ohio in 1933, which has expanded to its present development under their joint management. She leaves to mourn: her husband, a son, a daughter, the four children of her deceased sister (to whom she was a mother), two sisters, one brother, and other relatives.

ETZLER.—Harry George Etzler was born at Hanover, Pa., Nov. 3, 1865. He had resided in Los Angeles, Calif., for the last forty years. On Aug. 22, 1918, he was married to Katherine Elizabeth Miller, of Kingston, Pa. In 1920 Brother and Sister Etzler accepted the advent message. While visiting Mrs. Etzler's mother at Kingston, Pa., Brother Etzler became ill and fell asleep in Jesus, Dec. 14, 1943.

CLARK.—Anna C. Clark was born in Nashville, Tenn., Sept. 25, 1848; and died in St. Helena, Calif., March 8, 1944, in her ninety-sixth year. She had been a faithful member of the Seventh-day Adventist Church since 1876. She is survived by a son, a daughter, and many other relatives.

PICHE.—Lura Parrott Lane Piche, wife of George C. Piche, after a lingering illness died Feb. 27, 1944, at her home at Gull Lake, Mich., in her seventieth year. She leaves to mourn: five daughters, one sister, and other relatives. Mrs. Piche was a faithful member of the Battle Creek Tabernacle church.

ALTMAN.—Charles Altman was born in Barry County, Michigan, Aug. 3, 1868. He died in Bellingham, Wash., March 14, 1944. He leaves to mourn his loss, his widow, Hattie, and three sons. Brother Altman was one of God's own, a loyal, faithful child of the King.

GREEN.—Bessie Lee Green was born May 18, 1866, at St. Joseph, Mo. She died March 16, 1944, near Ferndale, Wash. She leaves three sons and two daughters to mourn their loss. She rests awaiting the call of the Life-giver.

Notices

REQUEST FOR PRAYER

A SISTER in Washington wishes the prayers of her fellow believers for healing. She has been healed by prayer before, and she is grateful to the Lord for this.

NOTICE

THE West Jamaica Mission of Seventh-day Adventists, 15 Market St., Montego Bay, Jamaica, B. W. L., wishes to solicit papers to use in missionary endeavor. These papers will not only be read by our people, but also passed on to others. If you have copies of any papers that can be used for missionary endeavor, please mail them to the above address.

Camp Meetings

1944

Atlantic Union

Greater New York May 7-9
New York, Union Springs June 29-July 9
Southern New England
South Lancaster, Mass. July 6-16
Northern New England
Auburn, Maine July 20-23
White River Junction, Vt. July 28, 29
Washington, N. H. Aug. 26

Canadian Union

Ontario-Quebec, Oshawa June 30-July 9
Maritime, St. John and Halifax July 6-16
Manitoba-Saskatchewan,
Saskatoon July 21-30
Alberta, Lacombe July 28-Aug. 6
British Columbia, Vancouver and
Kelowna Aug. 4-13

Central Union

Wyoming
Cheyenne May 31-June 4
Rawlins June 7-11
Casper June 14-18
Sheridan June 27-July 1
Powell July 5-9
Kansas, Enterprise June 2-10
Nebraska
Norfolk June 9-11
Scottsbluff June 23-25
Hastings Aug. 18-20
College View Aug. 25-27
McCook Sept. 1-3
Colorado, Boulder June 15-25
Missouri, Jefferson City Aug. 11-19

Columbia Union

Potomac June 22-July 2
New Jersey, Ocean County Park
Lakewood, N. J. June 29-July 9
East Pennsylvania, Westcoastville, Pa., July 6-16
West Pennsylvania July 13-23
Ohio July 27-Aug. 6
West Virginia Aug. 8-13
Chesapeake, Catonsville, Md. Aug. 10-20

Lake Union

Illinois, Brookfield June 13-18
Wisconsin, Portage Aug. 10-20
Indiana, Battle Ground Aug. 17-27
Michigan
Upper Peninsula, Fortune Lake .. June 16-25
Grand Ledge Aug. 15-27

Northern Union

North Dakota, Jamestown June 9-18
(Russian) Butte June 22-25
South Dakota
Huron June 16-24
Black Hills June 29-July 2
(Indian) Aug. 25-27
Minnesota, Anoka June 15-25
Iowa, Cedar Falls Aug. 23-30

North Pacific Union

Idaho, Caldwell May 30-June 4
Upper Columbia
College Place, Wash. June 9-18
Montana, Bozeman
(Mount Ellis Academy) June 16-24
Oregon, Gladstone July 20-30
Washington, Auburn
(Auburn Academy) July 27-Aug. 6

Pacific Union

Central California
Fresno June 2-10
Santa Cruz Aug. 11-19
S. E. California, La Sierra Heights,
Arlington, June 2-10
Northern California, Lodi June 8-18
Arizona, Prescott July 27-Aug. 5
Southern California, Lynwood June 9-18

Southern Union

Alabama-Mississippi, Meridian May 18-27
Carolina, Lake Kanuga
Hendersonville, N. C. May 25-June 3
Florida, Forest Lake Academy .. May 25-June 3
Georgia-Cumberland
Southern Junior College June 1-10
Kentucky-Tennessee
Madison College June 15-24

COLORED

Alabama-Mississippi, Meridian, Miss., May 18-27
Carolina, Asheville, N. C. May 25-June 3
Florida, Winter Park May 25-June 3
Georgia-Cumberland
Chattanooga, Tenn. June 1-10
Kentucky-Tennessee
Nashville, Tenn. June 15-24

Southwestern Union

Arkansas-Louisiana June 9-18
Texas June 16-25
Texico Aug. 7-13
Reserve (Spanish) Aug. 17-20
Sandoval, N. Mex. (Spanish) ... Aug. 24-27
Oklahoma Aug. 10-17

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OF SPECIAL INTEREST

Death of Prominent Workers

It is sad to record from time to time the death of our dear brethren and sisters. Among the obituaries every month we give life sketches of men and women who have been prominent in the promulgation of the gospel message.

Since the publication of our obituary list last week there have come to us announcements of the death of Elder Christian Edwardson, of Minnesota; Elder H. M. Kelley, of Illinois; Elder John H. Behrens, of California; and Elder George F. Enoch, likewise of California. Suitable obituaries will be printed later. We extend to the loved ones left to mourn, our sincere sympathy.

A Visit to Martinique

SOME weeks ago it was our privilege to visit the island of Martinique, known particularly in the French-speaking world as the "pearl of the West Indies." It is certainly a beautiful island.

Conditions on the occasion of our recent visit were certainly not normal, although they were much better than before the change came in the political fortunes of the island. Everything was rationed except locally grown produce. Without a ration card it was not possible to buy a pair of shoes, a piece of cloth, a hat, a pair of stockings, or a piece of ribbon, to say nothing of imported foodstuffs. Office supplies might be purchased, but only on special requisition from the proper authorities. One could purchase with a ration card about half a pound of bread a day for each person. All the inhabitants have learned how to supplement their rations by the use of yams and other roots, which are cultivated freely.

It was certainly a great joy to meet with our believers and to study with them the Word of God. The hardships and dangers of the past two or three years have led them into a closer connection with God. This has been revealed not only in a definite growth in Christian grace and character but also in their relation to tithes and offerings. The year 1943 saw an increase of 62 per cent over the tithes brought in during 1942. The mission offerings showed an increase of 35 per cent over the total of the previous year. When studying the reports of the number of church members paying tithe we found it somewhat perplexing to understand

what was meant, because for a long time they reported about 120 per cent. However, on the occasion of our visit we ascertained the reason.

One Third Membership Men

We are fortunate in these islands in having so many men as members of the church. There is one man to every two women, which means that 33½ per cent of our entire membership is made up of men. These in turn are masters in various lines of endeavor—some are carpenters, some cabinetmakers, some watchmakers, and some gardeners—all working on their own and in some cases employing others. Then we have a number of men deeply interested in the message, but who have not yet identified themselves with us in church fellowship. Thus far they have not grown sufficiently in faith to take their stand for the Sabbath of the Lord, but they are paying their tithe. At the present time there are about eighteen to twenty such men to every one hundred actual church members. This latter consideration shows why they report such a large percentage of the members paying tithe.

During the war years our literature work virtually ceased. It was impossible to import even Bibles. Sabbath school lessons had to be written on the blackboard on the Sabbath and copied by the members, so that they could study during the week. Now, however, this has changed. While we were there a shipment of Bibles arrived from the north. I wish you could have seen the joy expressed in the countenances of our believers when they knew that six hundred Bibles, four hundred Testaments, and two hundred *Acts of the Apostles* had arrived. They had not had such an experience for so long that they were almost overjoyed.

Permit to Sell Books

While we were in the island our brethren obtained permission to import literature, and that will mean that, as shipping may be made available, our books can again find their way into these islands. We have received a permit also to sell our books to the public, which will mean the revival of our colporteur ministry. Hence, once again these islands will take their place with others in this group in heralding the message by means of the literature ministry.

While no permit has as yet been obtained to do Ingathering work, our brethren there are moving along in faith as they look forward to joining us in this endeavor in 1945. With this in mind they have placed an

order for five thousand of the Ingathering magazines.

A. O. Dunn joined with me on the occasion of this visit. We found Brethren Sablier, Berle, Lingau, and Jean-Elie pressing forward courageously in the work, and we came away with new hope for the future of the work in that field.

W. E. READ.

The Right Colporteurs

IN a certain locality a Catholic priest had found out that some of his members had Seventh-day Adventist books and magazines. Thereupon he told them that these books were bad, and they should bring them to him; they should not read them. The people did so, and he piled up the books in the parish yard and then burned them. He said to the people, "I see you like to read. In the next two weeks I will send two ladies through the village who will sell good books which I can recommend and which you must buy and read."

A few days later two of our sisters came to this village and sold books as they had never done before. They did not even need to explain the books. They only had to show the books, and the people bought them.

The people, of course, thought that these were the two women whom the priest had promised to send; and the sisters did not know that the priest had made this propaganda for them. After the priest realized what had happened, he said, "Now I have certainly done something; they have more Adventist books than ever." It is just as the apostle Paul said—no one can do anything against the truth, only for it.

Sanitarium, California

OUR church here at the St. Helena Sanitarium was particularly favored recently by having A. T. Robinson speak to us at our Sabbath service. It is not often that we are privileged to have a speaker whose life span dates back so far into the history of the advent movement. Elder Robinson is ninety-four, and he spoke on the glory of our Lord's second coming with a forcefulness and a clarity of thought that belied his years. He also spoke at our Sabbath school service, recounting the providences in connection with the securing of land for the Solusi Mission fifty years ago. We also were pleased to have him speak to our family of workers at our Sunday morning workers' meeting.

Elder Robinson seems to be in good health and is very comfortably situated with his daughter, Mrs. Gladys Hoffman, at Napa, California.

E. L. PLACE.