

REVIEW AND HERALD

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

Special Centennial Services

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SABBATH, October 21, has been set apart by General Conference action as a day of fasting and prayer. As all will recall, October 22 of this year marks the one hundredth anniversary of the fulfillment of Daniel's prophecy, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

There has been a general feeling that a day of such vital importance to every soul in this cause should not be passed without having some special service in connection therewith. General attention has been focused upon the thought that this should be a time of special prayer and endeavor in behalf of those who have departed from the faith. The General Conference has outlined a program to be followed in connection with this centennial service. This is not in any sense intended to be an ordinary celebration of such an anniversary, but rather a commemoration of great and solemn and important events. This should be a time of earnest heart searching, of deep and importunate prayer on the part of every believer. We are nearer to the coming of the Lord by one hundred years than when this message began to be proclaimed.

In connection with setting apart this Sabbath as a day of fasting and prayer, we also recommend that where practicable, on Friday evening, October 20, special services be held in behalf of our unconverted children and youth, and that they be urged to take their stand for Christ. Also that the regular preaching service on Sabbath, October 21 be devoted to a study entitled "The Challenge of a Century," and that appeals for earnest preparation for the coming of the Lord be made, the groundwork being laid for an appeal to those who formerly walked with us to again take their stand.

We recommend also that on Sunday evening, October 22, in every church where it is possible to arrange a special service, that particular emphasis be placed on the thought of God's long-suffering love and His appeal to the wanderers to return. This service is designed especially for those who have left the church, but who are still yearning for fellowship with Christ. It is suggested that all such

people in every community be invited to attend the Sabbath service if possible, but especially the Sunday night meeting where the emphasis will be laid upon an appeal to those who have wandered away to return to the church. We earnestly hope that every church officer and member will co-operate in seeking out and inviting such people in every community to attend these services.

As special objectives for prayer on Sabbath, October 21, we have outlined the following:

- a. Those who were once members in our fellowship, but who have wandered away.
- b. Our unconverted children and youth.
- c. Our workers and people in war-torn lands.
- d. The opening of doors now closed throughout the world, and the inauguration of a great soul-winning advance.
- e. The early end of the present war and the dawn of peace; the return to their homes and churches of loved ones now in the armed forces, or in prison camps in internment areas.

There will occur to many praying people other objectives for which they will be led to pray. How thankful we are that our prayer-hearing heavenly Father will hear and answer the prayers of those who call upon Him in faith!

We are also recommending that from the beginning of this special effort on October 20, and right through until the close of the Week of Prayer on the twenty-fifth of November, continued effort be made in behalf of the spiritual uplift of our church membership and the restoration to faithfulness of those who once walked with us. We trust that every service during this period will be devoted to the fulfillment of these great objectives.

We are calling upon the whole church to respond heartily to this great call. There is nothing of deeper concern to us than to prepare for the coming of the Lord, to gather into the fold of safety our children and youth, and to follow the example of the good Shepherd in going out after the lost and straying sheep. We scarcely need to appeal to any to respond to such an objective. We believe the response will be earnest and hearty.

Heart to Heart Series

They Might Have Known

AS Christ came near to the city of Jerusalem He was moved to tears. This was the sad lament that escaped His lips.

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Sad indeed was the situation of the chosen people. The Lord, in His providence, designed that they should be, throughout their history, a beacon light to the nations around them. With a mighty hand and with a manifestation of His miraculous working power, He brought them out of Egypt. He bore with their murmurings and complaints in their forty years of wilderness wandering. Finally they were established in the Land of Promise. This land was on the great highway of the nations, and it was the divine purpose that a knowledge of the right way should be diffused abroad, so that the honest in heart among the heathen nations around them might seek after God.

The Lord raised up judges, prophets, and righteous kings to instruct His people in the way that they should go, and many proved true and loyal. When Elijah thought that he was the only one in Israel who was serving the true God, he was told that there were seven thousand besides himself who had not bowed the knee to Baal or kissed his image. But the heart of the loving, heavenly Father was grieved again and again at the waywardness of His children. He permitted them to be carried into captivity, to learn through persecution and hardship the lessons He could teach them in no other way. And there came a time in the divine plan when He sent His only Son into the world. He came to do for the chosen nation what the prophets of the past had been unable to do. But "He came unto His own, and His own received Him not." It was this condition of affairs that confronted the Lord. It was this that called forth His tears as He uttered the sad lament quoted above.

Not Left in Darkness

Israel in Christ's day might have known the things that belonged unto their peace. The prophecies of the Word of God clearly pointed out the mission of Christ, the spiritual character of the work He came to do.

Prophecy foretold the very year in which He would appear and the place of His birth. The Jewish leaders might have known all this had they searched the Scriptures with a spirit to know the will of God.

Galling under the Roman yoke, they desired someone to free them from that thralldom. They wanted Christ to restore the kingdom to Israel. They could not accept Jesus in His lowliness. His spirit of self-denial, of humility, of purity, was entirely foreign to their hopes and desires. And yet they professed to be the people of God. They professed to know the way of life. This is indicated in the words of the apostle Paul. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Rom. 2:17-20. But the apostle Paul, by implication, declares that while they made their boast of the law, through the breaking of the law they dishonored God. For the apostle adds, "The name of God is blasphemed among the Gentiles through you."

The Jewish nation in Christ's day made high and holy profession. But they lacked that for which the profession stood. They might have come to know God. They might have known Jesus Christ, the Way, the Truth, and the Life. But through their own hardness of heart all this, as Christ declares, was hid from their eyes. They failed to know the things that belonged unto their peace.

A Great Object Lesson

The experience of Israel of old affords a great object lesson to the Israel of God today, to the members of the Seventh-day Adventist Church. The Lord, in His infinite mercy and love, has given to this people a knowledge of the times in which we live. We make a high and holy profession. We profess to be a people who are looking for the coming of the Lord and who are preparing to meet Him when He appears.

The vital question is, Do our lives

tally with our profession? Do we know the things that belong unto our peace? Do we in our personal experience know Christ, the Way, the Truth, and the Life? We are carrying on world-wide missionary operations. The Jews of old did this. They compassed sea and land to make one proselyte, but when they had made him they made him twofold more the child of hell than themselves. Our missionary operations are extending into all the world. In this country we are carrying on many evangelistic efforts. Is our preaching transforming men and women into the character of the Lord Jesus Christ, or only making them formal professors? We cannot lead those to whom we carry the gospel higher than we ourselves have gone. If we have not drunk of the fountain of life we cannot lead thirsty souls to that fountain.

"These Ought Ye to Have Done"

The Jews of old were so scrupulous in rendering to God His own that they even paid tithe on mint and anise and cummin. But Christ declares that they "omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23. In the giving of our money for the support of the work of God, something we ought to do, have we given first our own selves, so that the transforming grace of Christ has wrought a change in our own hearts, imparting to our characters judgment, mercy, and faith?

We profess to be followers of the meek and lowly Jesus. He is given as the one and only example for us to follow. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. Are we making Christ our example in our everyday experience, or are we looking to men? Have we chosen as our guide some fallible man? He may be even a minister of the gospel or some prominent woman or layman in the church. If we have, then while we seek to copy their merits of character we will copy their demerits as well. We become like that which we contemplate. Do we seek purity of heart? We must think of that which is pure and noble and uplifting. Do we seek greater love for the brethren, for those for whom we labor, for the poor and needy,

the sick and suffering, the unlearned, the unregenerate? We must see in them the purchase of Christ's blood, those for whom He died. If we realize the great sacrifice of Christ in our behalf, it will implant in our souls a greater love for those who know Him

not, that they may share our joy in the forgiveness of sins.

We have come to a solemn hour in our history. It is the judgment hour. No one who reads these words knows how soon his case may come in review before the heavenly tribunal. Have

your sins and mine gone beforehand to judgment, and when our cases are called will Christ appear as our advocate? May God help us to know the things that belong to our peace. Now is the time to know, because now is the day of salvation. F. M. W.

The Historical Background of Seventh-day Adventism—Part 35

The Great Day of Hope Arrives

IN an earlier article we described the caricature prints that began to appear in 1843, the strange array of broadsides and other printed material with ludicrous cartoons of Millerites and their preaching. October, 1844, saw these scurrilous sheets reaching new heights, or rather new depths, of ridicule and sacrilege. Few of these broadsides have been preserved, but there lies before us as we write one such masterpiece of the press, about three feet long and two feet wide. It bears a flaming title, "End of the World." And immediately underneath it in a little smaller type, "October 22, 1844!!" Then on a third line in still smaller type: "Behold, the Bridegroom cometh!! Go ye out to meet Him!!!" The upper half of the broadside is almost wholly filled with a large picture of the second coming of Christ in judgment. The person reading the columns of text matter on the lower half of the broadside would have to come nearly to the close before finding anything other than quoted material from the Millerite papers. But the last column contains a short article entitled "Strange Doings at the Tabernacle," which ridicules Millerites and their services at the Boston Tabernacle. One might be pardoned for doubting that such broadsides were actually printed, and with so evident an intent to deceive, were it not that some of these broadsides are still preserved for us to gaze upon.

Millerites Expose Broadside

This broadside bears no date, but it could not have been published earlier than October 12, because it carries an article from *The Advent Herald* of that date, and it must have been published before October 19, because *The Midnight Cry*, in its issue of that date, carries this item on the last page:

"N. B. The public are informed that none of our sheets are offered for sale. As many have been imposed upon by a sheet sold by the newsboys, entitled, 'The End of the World!' supposing it to be from the Advent office, we hereby inform all who wish to read our views in detail that they may obtain the sheet containing them gra-

tuitously at 14 Devonshire Street, Boston."

This particular broadside has an interesting connection with one that was printed anonymously in the spring of 1843. The 1843 broadside, a copy of which is before us as we write, carries the same title, "End of the World," in large, bold type. And the same striking picture of the second advent of Christ is used, with the same caption. But in this case all the material, and also all the prophetic pictures, excepting the second-coming scene, are taken from the Millerite publications. The material had simply been pirated by a conscienceless printer and brought out in spectacular broadside style to increase its sales possibilities. The Millerite papers at the time exposed the deception and expressed their emphatic disapproval of any attempt to picture so sublime an event as the second advent. The Millerites were evidently quite conservative in their handling of the theme of the second advent, if they would not even approve of a picturization of it. They described any such artistic attempts as "presumptuous in the extreme." (See *Signs of the Times*, May 10, 1843, p. 76.)

But if the Adventists in 1843 had reason to protest, they had double reason to do so when the new "End of the World" broadside came out in October, 1844. It actually carried the objectionable article in the last column, caricaturing the services at the Boston Tabernacle. The Millerites were the objects of the most deceptive form of attack. The ridicule was disguised in a piece of printing that appeared to be their own.

Millerite Ascension Cartooned

An obviously scurrilous broadside, of which copies are still preserved, is entitled in very large type "Grand Ascension of the Miller Tabernacle!" In smaller type underneath is the subtitle "Miller in His Glory, Saints and Sinners in One Great Conglomeration!" The upper half of this broadside, which is also about three feet deep and two feet wide, consists of a cartoon showing the Boston Taber-

nacle lifted from its foundations and soaring in the clouds, with various of the Millerites holding to it precariously, and with a basket swinging from the sky, apparently filled with provisions.

The lower part of the picture shows a seething mass of people on the Boston streets looking upward at the strange sight. On the rostrum of the tabernacle, which is pictured as still standing on the street, is a caricature of Himes, with money bags about him, and with the names of the Millerite papers inscribed on the side of the rostrum. Himes is pictured as reaching upward, but as unable to ascend, because behind him crouches the devil, in all his cloven-hoofed grandeur, holding on to Himes' coattails and declaring "Joshua V., you must stay with me." This simply pictured the charge that had been hurled at Himes for years, that he was a conscienceless adventurer who had made great money out of publishing the Millerite literature.

Defamatory Verses and Prose

The lower half of this broadside contains columns of doggerel verse in ridicule of Millerism and also columns of prose that consisted of a rehash of all the foolish stories and charges that had been made against Millerism. At the bottom of the broadside is a line of display type: "Here endeth the end of the world, and the grand tableaux of October 22d, 1844."

This broadside, like the other we have just described, bears neither a date nor the name of a printer, but it was evidently brought out just before October 22, if not on that day. It was printed not earlier than six days before, because the story of an alleged "eyewitness" to the strange activities of the Millerites bears date of October 16. We may well marvel, not that some Millerite acted a little irrationally as a few of them did, but that the great body of them maintained their poise at all under the barrage of broadsides and other scurrilous material that poured from the press.

There was one clear-cut incident of a not very prudent move made by a

group of less than two hundred Millerites who went out from Philadelphia the day before the expected end, believing that they should leave the cities, even as Lot fled from Sodom before its destruction. The incident is not really important in the larger picture of the movement. We therefore will not break the thread of the narrative to examine the lurid stories that are written in the newspapers regarding it.

Last Words Spoken

The Advent Herald was a weekly paper published each Wednesday. On the front page of the issue that came out six days before the expected end—for the twenty-second was a Tuesday—Himes published a statement on the front page over his signature, in which he said:

"As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper the week following. . . . We feel called upon to suspend our labors and await the result."—*The Advent Herald*, Oct. 16, 1844, p. 81.

The last words were being said by the Millerites. And for that matter their opponents also were bringing on their last arguments, for occasionally they did change from ridicule to serious argument. The *Public Ledger* of Philadelphia, on the fifteenth day of October, ran a rather lengthy editorial discussing Millerism and seeking to prove that it was impossible for the world to break into fire. The editor declared there was no chance from spontaneous combustion or volcanoes or colliding stars, and inquired solemnly, "From what other source can the destruction proceed?" The main substance of the argument was reprinted in the issue of October 21. At last came the great day. Where did it find the Millerites? In their churches, one would naturally answer, in view of the fact that they were deeply religious, and in numbers of main cities had been holding daily meetings for the preceding weeks or more. Newspapers are tantalizingly brief in their reports on the Millerites on that day. But from such specific information as they did give, we conclude that our supposition is right, that the Millerites were at their meetinghouses. For example, a New York newspaper reported:

Reporters Describe Last Meetings

"The last evening being the one before the great 'going out' of the Millerites, there was some anxiety in the public mind as to what and how they were preparing for this, the Millerites' great event, and it was generally

expected that some more than ordinary display would be made at the different places of worship. The attendance thereat was pretty great."

The reporter then went on to say that some of the meeting places were already closed by the police on account of mobs. The Millerites had several places of worship in New York City. The reporter remarked that in front of some of these closed meeting places curious persons gathered to discuss the matter of the Millerites' anticipated ascension that day. And, added the reporter:

"It was pretty generally understood that these poor deluded individuals had formed themselves into small parties at their several houses, to comfort and bear each other company in their anticipated trip; where private prayer meetings were held, in consequence of the authorities interfering in closing their meetinghouses to prevent disturbance."—*Herald*, New York, Oct. 23, 1844.

In Religious Services, October 22

In New York City, then, it seems that the Millerites on that great day were present in their meeting places if they were still left open by the police, or else were gathered in small companies for religious services in their homes. The reporter did not even suggest that anything fanatical happened in connection with their services.

Of the Millerites in Baltimore, the leading newspaper in that city said:

"The Millerites—they kept it up all night before last, and yesterday they went to bed—their public haunts are silent as the grave."—*The Sun*, Baltimore, Oct. 25, 1844.

The "public haunts" was the newspaper's slurring name for the meeting places of the Millerites evidently. And at these meeting places they had been on that great day. A Cleveland newspaper gives a similar report concerning the Millerites in that city.

"Our Second Advent friends watched for the coming at the tabernacle most of last night. Their meetings have been kept up today."—*Herald and Gazette*, Cleveland, Ohio, Oct. 23, 1844.

An Eyewitness Description of Meeting

We have been able to find only one instance where a reporter actually attended a Millerite meeting on the twenty-second and wrote a firsthand report. This was in the city of Cincinnati, which was a strong Millerite center. They had their own large tabernacle. In the absence of any good reason for thinking otherwise we may rightly conclude that the Cincinnati meeting was typical of Millerite meet-

ings held on that day. The report is written by a correspondent of the Cincinnati *Chronicle*. It seems that he knew of no other plans that the Millerites had in Cincinnati than to hold services in their tabernacle, as they awaited the solemn moment of Christ's return. Said the reporter:

"As the consummation of all terrestrial things was expected to have taken place last evening and being desirous of seeing the effect of such belief upon its votaries at their last earthly meeting, I took the liberty . . . of being present. The assemblage, indoors and out, probably numbered 1500 persons. If rightly informed about the capacity of the house, about 1200 were inside. . . . There was less excitement than I expected, and a great deal more cheerfulness manifested in the countenance of the believers than could have been supposed at the hour of so serious a crisis. . . .

"Considering the crowd, the meeting was very orderly. Two or three attempts were made by a set of rowdies outdoors to raise a breeze by noise and clamor, but the assertion of the preacher, that a strong police was present, calmed the multitude, and he was enabled to proceed with what he at the close said was, in his opinion, his last warning to a sinful world. . . . Before nine o'clock the benediction was pronounced, and the people advised to go quietly home and await the awful coming, which not unlikely might transpire at the hour of midnight, while most of us were wrapped in sleep. Notwithstanding all this, daylight, yea, a most splendid day of sunshine, is again upon us."—*Quoted in United States Saturday Post*, Nov. 9, 1844.

Another Eyewitness Testifies

A few years later another writer told of having gone to the Cincinnati Tabernacle about nine o'clock in the morning of that great day. He conveyed the impression that many at least of the Millerites had stayed at the tabernacle in religious service through the night, for he declared: "On our arrival there we found the house still about two-thirds full." He described briefly the singing and informal exhortation, but made no charge that anything fanatical or startling happened. He said the people decided they should go home in the afternoon. It was hard to believe that he would cover over fanatical proceedings with the mantle of sympathetic, vague phrases, for he was a preacher, and frankly stated that he thought Millerism a rank delusion, and that he had "had considerable trouble with some of them in my congregation." It seems there was nothing sensational

to report. (See Maxwell Pierson Gaddis, *Footprints of an Itinerant*, pp. 362-364.)

What individual Millerites here or there may have done on that great day we cannot say. But so far as the record is specific with regard to the main companies of Millerites we are informed only of their attending religious services. The very brevity of the record argues strongly that those services must have been sufficiently

decorous and regular to be lacking in news value. And when we examine the one newspaper story that gives the reporter's firsthand account of the Miller meeting, we are doubly persuaded that these advent services on the twenty-second of October were orderly and proper.

No words of ours can describe the heights of spiritual exaltation and hope on which the Millerites moved as they entered that great day. They

truly believed they would meet Him, whom not having seen, they loved; that they would gaze into the face of the One who had been the object of all their prayers and adoration; that they would be gathered with others "loved long since, and lost awhile" into a blest abode where sorrow, sickness, and death are no more. From that high level of hope and happiness they were suddenly to be dashed to earth.

F. D. N.

The Impending Conflict—No. 28

Facing the Issue

FOR some months we have been reviewing the trends that point to the fulfillment of Revelation 13. Now it may be said, in the words of the Lord's messenger to this people, with greater emphasis than ever before, "The time is not far distant when the test will come to every soul. . . . In this time, the gold will be separated from the dross in the church."—*Testimonies*, Vol. V, p. 81.

Although it is Satan's purpose to bring about the persecution of God's people with the hope that he can persuade them to give up the truth, God's desire in permitting persecution to come is to purify the church by bringing about a separation between those who serve Him only by profession and those who serve Him in spirit and in truth.

The writer of the book of Hebrews tells of a time when God will shake all things in order that the things which cannot be shaken may remain. (Heb. 12:27.) While the nations are being shaken, God's people too will have to face a terrible crisis. This will be brought about by the setting up of the image to the beast and the complete healing of the deadly wound. Then the remnant church will be mightily shaken. No more will the world speak favorably of this people. As we saw in our last editorial, they will be blamed for the terrible judgments that are coming upon the world. Their actions will be misunderstood and condemned. They will be denounced as troublemakers of the world. Laws against them will be enacted.

"To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed."—*The Great Controversy*, p. 608.

The Final Act

We face, as it were, the final act in a great drama. The stage has been set. The participants have come out from behind the scenes. We can now have some idea of what the performance is to be like. The chief actors finally take their places in the center of the stage and the spotlight is thrown upon them. For a time they seem almost lost and forsaken amid the mammoth setting. The atmosphere grows tense as fingers of scorn begin to point at them from all sides. Then angry voices call out, demanding action. While the remnant people stand in the white light of terrible publicity, demons now dressed in garments of light go from one to another of the little group, speaking words of flattery, offering subtle suggestions, as they seek to persuade each one to give up his peculiar faith and join the popular movement that is to bring heaven down to earth.

As we look on the scene, we behold with sadness that some leave their position and join the ranks of the opposition. Some in whom we greatly trusted are persuaded to take a stand against the truth. But, as we are told, many hold steady and endure every test brought to bear upon them. As the dross is separated from the gold, the gold shines the brighter under the spotlight. And as the world beholds, it sees forming before it a church that is "without spot or wrinkle or any such thing."

We often wonder as we stand before a large congregation of Seventh-day Adventists these days, perhaps at a camp meeting, what will take place in the group before us when the great test comes. Everyone seems so earnest as he listens to the sermon or Bible study. When the call of consecration is given, often the whole congregation takes part. All seem to be sincerely desirous of doing the will of the Lord.

Yet in that congregation, which represents a cross section of the church, someday a separation will take place; the gold will be separated from the dross. How sad to know, as the messenger of the Lord has told us, that dross is there. And changing the metaphor she has said that when the great test comes, "chaff like a cloud will be borne away on the wind, even from places where we see only rich floors of wheat."—*Testimonies*, Vol. V, p. 81.

Examine Yourselves

This should give every member of the church serious thought. Why should anyone join the ranks of Seventh-day Adventists who have a most inconvenient faith, which calls for separation from worldly ways and asks of its members great sacrifices, only to be separated from them at last because one's life does not conform to one's profession? We are told that the heart is deceptive above all things, and that one may behold himself in an open glass, then go away and straightway forget what manner of man he is. Surely we need to beware of our own pretensions and search deep into our hearts to see whether or not we are truly rooted in the advent faith.

When we look for reasons why so many will fail when the final test comes, we find one reason in the following words that should give us food for thought. We read:

"The great reason why so many professed disciples of Christ fall into grievous temptation and make work for repentance, is that they are deficient in a knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. Here is where thousands will make shipwreck of faith. You do not take your wrongs and errors to heart, and afflict your souls over them."—*Id.*, Vol. IV, p. 246.

As we note the rapidly approaching crisis for God's commandment-keeping

people, each one of us needs to follow out the admonition of the apostle Paul, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

This is no time for easy self-confidence. Think of the experience of Peter. Even though Christ had pointed it out, little did Peter realize how soon the great test would bear down upon him. Oh, no, he would never forsake Christ. No, not even if every other disciple forsook Him. Had he not left his livelihood, his friends and loved ones to follow Christ? How could it be that he who had been the first among the disciples to declare Christ to be the Son of God, how could it be that he would deny his Lord? And yet Peter did just that only a short while thereafter. Peter was deficient of a knowledge of himself in relation to God's requirements. Let us not be like Peter.

Solemn Warnings

In numerous places in the Spirit of prophecy we are warned of the coming crisis, and we are told why some will yield up their faith when that time comes. Let us remember, as we pointed out in an earlier editorial, that the issue in the last conflict with God's people will be a very subtle one. It will not be like an issue between black and white, absolute good and absolute evil. It will be an issue over something good. In fact, the issue will be so cleverly devised by the enemy of men's souls, that even the elect will have to think carefully or they, too, will be deceived.

Note the following explanations as to why some will turn from the truth when they face the final issue. We read:

"In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds."—*Mrs. E. G. White in General Conference Bulletin, April 13, 1891.* (Italics ours.)

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side."—*The Great Controversy, p. 608.* (Italics ours.)

"The time is not far distant when the test will come to every soul. . . . Those who have yielded step by step to worldly demands, and conformed to

worldly customs, will then yield to the powers that be."—*Prophets and Kings, p. 188.* (Italics ours.)

Why Some Will Fail

Note the three things mentioned in these quotations which will influence many to turn from the truth in the final crisis.

"Specious reasoning." "Specious" means something that is plausible, or appears to be correct. Such reasoning as appears in the theory of evolution, for instance. And again such reasoning that has to do with the "social gospel." One who is enthralled by logic and reason most assuredly will feel that Seventh-day Adventists are carrying matters too far when they take their stand against that which is apparently good and in face of the reasoning of the whole world. Sooner or later the one who is seduced by the reasoning of men will cease to believe in the second coming of Christ, for that event is most unreasonable to the man of science. Worldly wisdom is dominated by reasoning, and much of it is "specious reasoning." Therein is the danger to those who go down into the halls of worldly learning. Some, we are told, will go out from us in the time of crisis. Some, not waiting for the crisis, have already gone out from us on these grounds.

"By uniting with the world and partaking of its spirit." As a man thinketh, so is he. Man is changed imperceptibly by his environment. There is not a trend in the world today that does not find some reflection in the church. We do not actually live apart from the world. This is impossible. We read the newspapers; the billboards daily face us. We hear the conversations of those about us as we pass along the street or wherever we may be. We live in an atmosphere of skepticism and doubt, of blasphemy and impurity. Without some special effort on our part we will breathe into our souls the enervating influence of this atmosphere. Its effect is seen among God's people in worldly ways and worldly customs, in the spirit of doubt and uncertainty. These are the things we must guard against or we will be among those in the church who will be sifted out in the time of crisis.

"Yielded step by step to worldly demands." How unconsciously the ways and thinking of the world have their effect upon us. Look back through the years and compare your attitudes and thinking today with those you once held. Note the breaking down of strict conformity to the beliefs you hold. Note the easy indifference regarding these changes that are taking possession of you. Note how you often rationalize any laxity you may have developed in regard to the high standards of the church. Only by thus reviewing your experience can you see

how you have yielded step by step to worldly demands. Such self-examination is our only hope. Only thus will we take warning and guard against the undermining of our faith and Christian experience that the enemy of our souls seeks constantly to bring about through insidious and deceptive ways.

May God give us a true knowledge of ourselves and open our eyes to our true position in the faith. And may He daily keep us from the wiles of the enemy. As we face the issues of each day that have to do with our spiritual condition and our faith, may we always prove true. Only in this way will we be prepared for the final issue and not be found among those who turn from the truth they once professed.

F. L.

Review Versus Secular Reading

MANY Sabbathkeepers neglect to take the REVIEW, and some have neither the REVIEW nor the Signs. They plead as an excuse that they cannot afford to take these papers which it is so important for them to have. But in many cases several secular papers will be found upon their tables for their children to peruse. The influence of most of the periodicals of the day is such as to render the Word of God distasteful, and to destroy a relish for all useful and instructive reading. The mind assimilates that which it feeds upon. The secular papers are filled with accounts of murders, robberies, and other revolting crimes, and the mind of the reader dwells on the scenes of vice therein depicted. By indulgence, the reading of sensational or demoralizing literature becomes a habit, like the use of opium or other baleful drugs, and as a result, the minds of thousands are enfeebled, debased, and even crazed. Satan is doing more through the productions of the press to weaken the minds and corrupt the morals of the youth than by any other means.

Let all reading of this character be banished from your houses, let books that are useful, instructive, and elevating, be placed in your libraries and upon your tables, with the REVIEW AND HERALD, our church paper, and the Signs of the Times, our missionary paper, and the effect upon both parents and children will be good.—*Mrs. E. G. White in Review and Herald, Dec. 26, 1882.*

FRIENDSHIP that flows from the heart cannot be frozen by adversity, as the water that flows from the spring cannot congeal in winter.—*J. Fenimore Cooper.*

God's Call to Us*

Lessons From the Past

By J. L. McELHANY

OUR address today will be based on a statement given to us in the forty-fourth psalm and the first verse. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." This text seems especially appropriate for this one hundredth anniversary service. The psalmist, in summing up the evidences of God's blessing upon His work and upon His cause, refers to the former days and to the testimony that had been borne of God's miraculous and mighty work in behalf of His people in the former times. And he cites the fact that from the fathers had come down to his generation the testimony of what God had done in behalf of His people.

I say again that this text very appropriately states what we desire to express in this service today. We have the testimony of the fathers of this advent movement recording for our benefit the wonderful experiences through which God has led His people down to the present hour. As we gather here this Sabbath day in this centennial service we ought to come, and I am sure we do come, with a spirit of reverence and solemnity. To me this is a very unusual and outstanding occasion.

It has been my privilege through the years to stand before congregations in different parts of the world and to address groups of believers, some made up of a few in faraway churches, others made up of thousands of believers gathered in our general sessions. As I stand before you this morning I have, regarding this meeting, a feeling different from anything I have experienced in connection with any other service I have ever attended or addressed. There comes into my heart this morning a deep longing that the Spirit of God will meet here with us and greatly bless us, for we stand here upon what seems to me to be hallowed ground.

As I listened to the words of that opening hymn, "Lift up the trumpet, and loud let it ring; Jesus is coming again," I thought, If these walls could speak, what a testimony they would bear! What would they say to us of

the men and women who have gone before us? What testimony would they bear regarding the faith and the devotion and the consecration and the spirit of sacrifice that possessed those who have gone before? It is for that reason that I feel, my friends, that we are treading here today on sacred ground.

As I stand here in this pulpit this morning, looking out, as it were, into all the world, I see a great work to be done in the future by this advent movement. I look out into the fields to be possessed by this people for God. It seems to me, as we sit here in this service today, that we are at the focal point of the work of God in all the earth. When I think of it in that light, it brings to my heart a spirit first of all of humility and of reverence and of thankfulness to God for what He has done in behalf of this cause.

One Hundred Years Ago

One hundred years ago there came to this place the light of the Sabbath truth, to a company of men and women who were rejoicing in the evidences of the soon coming of the Lord Jesus. Thus there took shape the great message of truth that Seventh-day Adventists have been divinely and prophetically raised up to give to all the world. How well we have succeeded or how signally we may have failed is for the Lord Himself to determine. But as our text says, "We have heard with our ears, O God, our fathers have told us, what work Thou didst . . . in the times of old." Yes, my dear friends, God has been working in behalf of this movement through the years. Before we refer to the testimony of the fathers or the pioneers of the movement, it would be well for us to take a quick glance at some of the basic foundations of the message.

Time will not permit me to speak at length regarding the great prophetic awakening that culminated in the second advent movement through the years of 1831 down to the autumn of 1844, but I have here a brief résumé of some of these things. In this folder are some facsimile reproductions of a number of the original manuscripts and documents that were issued back in those early days. In speaking of the testimonies of the fathers, we have

here some wonderful evidences of the witness they bore in connection with the truth of God. Of course, it is not my plan to read all this material, for that would be impossible.

I want to speak first of all regarding the work of William Miller. In these latter days some people are inclined to feel that we are not very much indebted to him or to the work that he did. That is an attitude, or a conclusion, that I hope will never become widespread, for in *The Great Controversy* is the chapter which speaks of the work of William Miller as the work of an American reformer. This is one of the most important chapters in this book, and speaks of the work he did and the foundations he laid in the preaching of the coming of the Lord. That work is referred to as the work of the first angel's message. When we speak today of the great threefold message of Revelation 14 as being a charter, so to speak, for the work of this message, we ought to remember that the first angel's message is an important part of the message we are giving to the world.

A. Short Review

Let me give you a quick and brief résumé of some of the outstanding facts. On the fifteenth of February, 1782, William Miller was born in Pittsfield, Massachusetts. In 1831, in the month of August, he began preaching, and our Seventh-day Adventist pioneers reckoned the beginning of the proclamation of the first angel's message from that point. From 1831 to 1839 Miller labored quite alone, traveling from place to place as invitations were extended to him. In 1839 he conducted a series of lectures in Joshua V. Himes' church in Boston, which led to the conversion of Himes to the teaching of William Miller. In 1840 the *Signs of the Times* was founded in Boston. This was the leading organ of the Miller movement. Later on the name was changed to *The Advent Herald*.

In October, 1841, the first advent conference was held in Boston. Joseph Bates was one of the men who joined in the calling of that conference. Later on, Joseph Bates came here to this place, and through his contact with the believers, was convinced

* Sabbath Sermon, August 26, 1944, Washington, New Hampshire.

of the Scriptural soundness of their Sabbathkeeping and of the obligation of the Christian to observe the seventh day as the Sabbath. In 1842, in May, an important conference of these believers was held in Boston, over which Captain Joseph Bates presided. In 1842 from June 29 to July 5 a camp meeting was held in New Hampshire. In November, 1842, *The Midnight Cry* began publication in New York. For the first month it was published daily except Sunday. Afterward it came semimonthly, then weekly. It was an important organ in connection with the proclamation of the coming of the Lord.

On March 21, 1843, began the year of the end of the world, according to the teachings of these pioneers. Miller up to that time had forecast the coming of Christ as simply about the year 1843. On the fourth of May of that year the Miller tabernacle in Boston was dedicated. In the spring of 1844 the various Millerite leaders acknowledged their mistake in reckoning, but declared that the advent could not be far away. In 1844 Miller himself went and spent the summer in a lecture tour as far west as Ohio. And in August, 1844, a camp meeting was held in Exeter, New Hampshire, where S. S. Snow presented his view of the 2300 days, giving October 22, 1844, as the tenth day of the seventh month according to Jewish time. Then on the twenty-second day of October, 1844, came the day of their great expectation and their great disappointment. That gives you in a brief way some of the events that led up to the development of the advent movement.

Hiram Edson's Vision

The next day, on the twenty-third of October, there was given to some of those early pioneers light upon the cleansing of the sanctuary. It is described by Hiram Edson, for he was one of those who participated in that disappointment on October 22 of that year. He related his experience in this way:

"Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have no comparison. . . . Has the Bible proved a failure? Is there no God, no heaven, no golden hopes, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectations of these things?" Further on in the statement he told how he and some of the brethren went into the stable and prayed most earnestly for light that God would help them to understand.

"After breakfast I said to one of my brethren, 'Let us go and see and encourage some of our brethren.' We started, and while passing through a large field I was stopped about mid-

way of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the most holy before coming to this earth. That He came to the marriage at that time [as mentioned in the parable of the ten virgins]; in other words, to the Ancient of Days to receive a kingdom, dominion, and glory; and we must wait for His return from the wedding. . . .

"While I was thus standing in the midst of the field," wrote Edson, "my comrade passed on almost beyond speaking distance before missing me. He inquired, why I was stopping so long. I replied, 'The Lord was answering our morning prayer, by giving light with regard to our disappointment.'"

I thank God this morning for what the fathers have told us regarding those days of old, and that in this testimony we find the foundation for the principles of truth we believe and teach regarding the heavenly sanctuary.

Here is a facsimile of *The Day-Star* of February 7, 1846. In it we find an article by O. R. L. Crosier on the sanctuary question. What I want to call to your attention in this connection is the statement made by Sister White in the testimony, *A Word to the Little Flock*. I will read only a brief sentence: "The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, etc.; and that it was His will, that Brother Crosier should write out the view which he gave us in the *Day-Star*, Extra, of February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." I wish every one of you could have a copy of that *Day-Star* Extra. I regard it as a wonderful and valuable testimony of the fathers in the days of old.

The Sabbath Truth

One hundred years ago there gathered in this building a company of worshipers who were the fruitage of that advent movement. Other rays of light came to them. Another link in the chain of truth was added with the coming here of Rachel Preston to urge upon the believers the necessity of obeying the Sabbath of the fourth commandment. The first and second and third angels' messages of Revelation 14 became added foundations of Scriptural teaching for this movement. So here, my friends, was born the great movement or message now going to all the world, and for which this people has been divinely raised up.

I hope everyone here comes with a sense of what this occasion means. To me it is not an excursion out into the woods of New Hampshire, oh, no; it means much more than that to me. To me it is a very solemn occasion. We are not here to engage in a celebration. But we are here to commemorate some things in the history and in the experience of God's remnant church that I believe ever need to be kept in mind if we are to hold true and to be loyal to the great truth and to the message that God has committed to us. It is fitting, of course, for us to praise and to thank God for what He has done for His people and for the movement during the century now closing. That small body of pioneers were men and women rich in faith, although they may have been lacking in material resources, in wealth, in fame, or in those elements that the world perhaps would count most essential. I thank God for their faith!

I was asking Brother Roberts a while ago about some of those pioneers who had met here in this place. Elder and Mrs. White met with the believers here. Joseph Bates, of course, came here, and it was here that he received the light on the Sabbath. Doubtless Elders Loughborough and Haskell and others were here and participated in meetings held in this place. I like to think of some of these pioneers, for as a boy my first impressions of the advent movement were gained from Elder Loughborough and others of those men.

As I look at that old prophetic chart hanging on the wall there, it carries my mind back to the time when Elder Loughborough would hang up his chart and explain the meaning of the prophetic symbols and carry us down through those wonderful lines of prophecy. These all emphasize the great fact that we today are living in the hour of God's judgment, and in the time when Jesus is about to come. It was my privilege to grow up in an advent atmosphere. Many times as a boy I used to sit and listen to Sister White as she preached. As I have read her writings, such as *Early Writings* and *The Great Controversy*, in which she speaks of the work of these pioneers, they have thrilled my heart. It is a great privilege to come here today for the first time, to stand in this pulpit, and to rejoice with you in what God has done.

The Greatest Privilege

Some years ago I visited Luther's old church in Wittenberg, Germany. Up behind the chancel rail stood a gilded chair in which the kaiser always sat when he attended the services in that church. Someone asked me, "Wouldn't you like to go up and sit in the kaiser's seat?" "Oh, no," I said, "I have no desire. For me to sit

in the seat of the kaiser would be no privilege whatever, but I do want to go up and stand in that pulpit." I went inside the chancel rail and up the steps, and stood in that pulpit where Luther used to preach the truths of the Reformation. I looked over the railing down upon his tomb just beneath, and over on the other side was the tomb of Melanchthon, his fellow worker in the Reformation.

It is even a greater privilege, my friends, to stand here today in this simple house of worship from whence the light of God's truth and message has gone out into all the world, and with you participate in this service. I repeat that it is a great privilege. The events of this day have not to me been merely those of a celebration, but a milestone in my experience in connection with the work of God. I thank God for the faith of the pioneers, the fathers of old in this message, and I thank God for what has been done.

The words of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," assume greater and deeper meaning to me. I would impress those words upon every heart and conscience. They are outstanding in their importance. "This gospel of the kingdom," the news of the coming of Christ, the King of kings, is to be heralded out to all the world as a witness to all the nations of earth, and then, declared Jesus, "shall the end come."

The Spread of the Work

Going back to those events that occurred right here one hundred years ago we see that small, noble, and courageous band of men and women going about the great task that God had laid upon their hearts. We note how the work began to spread out into other parts. Thirty years passed and we come down to the month of September, 1874, and what event took place then? That was the occasion for the sailing of J. N. Andrews, the first missionary to be sent overseas by Seventh-day Adventists to bear this message of truth to the world. What a thrilling hour that was! [A. H. King, speaking from the congregation: "I remember that hour."] That was before most of those here were born, and I am glad we have with us today this brother whose life and experience links into those days of old. What an inspiration it ought to be to those of us who are younger.

Well, the message was beginning to overflow out into all the world. A few years ago I went out in the old city of Basel and stood by the grave of Elder Andrews. It was a time of reflection and of serious thought to me, as I tried to review all that had taken place since that great hour when Elder Andrews sailed over the seas as the first messenger of this movement.

To tell the whole story would require more statistics than I would be able to read to you in an hour's time. I have never had in all my connection with this cause a deeper emotion than I feel as I stand here today and look out in imagination to all parts of the world. What do I see? I see the fruitage being gathered for the kingdom of God as a result of that early seed sowing during those years of toil and labor and sacrifice on the part of the pioneers. Of all spots on earth this seems to me to be a focal point of God's miraculous providence and blessings in connection with this movement.

Let me tell you a little of what I have seen. A few years ago I was attending a conference session in the city of Oslo, Norway. The brethren brought and introduced to me some men and women, and told me that they were the delegates from our church in the city of Hammerfest. Do you know where that city is? It is the most northerly city in all the world, way up inside the Arctic Circle. This message has gone until it has reached those northern shores, and there came down to that session to participate with the delegates in that session those brethren and sisters representing that church.

Again I thought of it when I met some of our workers who had just returned from the land of Tierra del Fuego, the land of fire, way down on the tip of the South American continent, the most southerly inhabited spot in all the world. How fitting it is that these places should be symbols of the progress of the spread of this truth into all the world. Truly the words of Jesus are being fulfilled, that this gospel of the kingdom should be preached in all the world.

A Missionary in the Philippines

On the thirteenth day of April, 1906, I stood on the deck of a ship anchored in Manila Bay. I went ashore, a stranger in a strange land, not one believer in all that vast group of islands, and began to do whatever was possible to disseminate a knowledge of this truth. I stood on the deck of another ship in the year 1935, almost thirty years later. As our ship drew up to the pier I saw standing there a number of believers and workers, and as the ship came up within speaking distance they shouted to me, "Come ashore as quickly as you can. There is a large congregation waiting in the church and we have delayed the service until you could come ashore." Our ship was late. And the moment the gangplank was lowered they hustled me ashore, with not even time to get my brief case with my Bible; on the way over to the church I borrowed a Bible from one of the brethren. I was led into a large church and asked to address a large congregation made

up for the most part of Filipinos, the natives of those islands. Later on I made a trip among those islands from Baguio to Mindanao and met with groups of believers. What do such experiences mean? The words of Jesus are being fulfilled and this gospel of the kingdom is being preached.

Another time I was rowed across a little bay, or harbor, down in the South Seas. As our boat came up onto the pebbly beach I stepped out onto the spot where cannibals used to come and sacrifice their human victims and roast their flesh and eat them, but I saw no such scene as that. Standing there now is a Seventh-day Adventist church, a simple, unpretentious little building. The pastor of that church was a man who in his younger days had been a very wicked man, whose fathers before him had been cannibals, but a man that God was wonderfully using in teaching the truth to His people. Thank God for these miraculous evidences of the fulfillment of the prophecies that undergird this movement and that create the very foundation upon which it stands.

I was down in the Bahama Islands once, where I met the sister who became the first believer in this movement in those islands. She had accepted the truth as a result of the work of our colporteurs. I met also some of the brethren from the island of San Salvador. If you remember your history you will recall that that was the spot where Columbus landed in 1492. If Columbus should come back to that spot and land today, do you know the first sight that would greet his eyes? A Seventh-day Adventist church, quite near where he landed. All of which, my friends, is illustrative of the great fact that this movement is finding its way into all parts of the world.

In the City of Riga

I think, too, of that time when I was attending a large gathering in the city of Riga, in Latvia. Riga and Latvia are very much in the news today. We have a large number of believers there, and I do pray that in the midst of all the turmoil God will spare them to do a great work for Him. I have not forgotten the Sabbath I stood before them and spoke to a large company. In order to have my words interpreted to them it was necessary to have interpreters for the Lithuanian, Lettish, Esthonian, German, and Russian languages.

What a privilege it was to look into the faces of those dear believers in this advent movement and talk to them about the precious truths of God's Word. And then something took place that interested me very much. When I had finished speaking one of the brethren got up and announced a hymn. It was an advent hymn. All those interpreters sat down, and that

whole congregation arose and began to sing, for they do not have interpreters when they sing together. It is a wonderful thing.

As I stood there and felt the very melody and the rhythm of it all, I said to myself, "This is just a little foretaste of what we are going to see when we stand on the sea of glass having the harps of God, singing the song of Moses and the song of the Lamb." I saw all that, as it were, in preview, and I thanked God for what this message was doing over in those European countries. And so it is wherever we go.

Time would fail me today to tell you of what God is doing in all the countries of earth. But, you say, we have fallen upon troublous times. Yes, we have. We have fallen upon just the kind of times the Word of God has made plain and clear would come upon the earth. The pioneers used to talk to us about the coming of these days. We see them today. You and I are living to see the very things the pioneers foretold. What effect should they have upon us? Should we become discouraged and fainthearted in these days? I answer, No! The time has come when we must gather up our courage and push on to the uttermost parts of the earth, for there are still people out there beckoning to us.

A Living Buddha

There still are doors to be entered and souls to be won. I had this impressed upon me very strongly on the occasion of my last visit to Shanghai. While I was there one of our missionaries came and presented me with a letter. I opened it, but I was not able to read it, for it was written in the language of Tibet—that great country beyond the outposts of China, a dark place bound down by the chains of Buddhism. This man, the writer of the letter, was a Tibetan official pleading with us to send workers out into his country and guaranteeing them protection. It is a well-known fact that those who go into those unknown regions take their lives into their hands. But this man promised protection for any of our workers.

We went up to our school at Chiao-toutseng. This same missionary had brought from the city of Nanking to the school a man of character and distinction. He was a living Buddha. I never before had met a living Buddha. According to Buddhist belief there has always been a reincarnation of Buddha in the world. They believe that as Buddha died, at a propitious moment a boy was born somewhere who became a reincarnation of Buddha. And so down through the ages according to their belief, these men have been the reincarnation of Buddha.

This man was dressed in his golden-brocaded garments, for he was a high lama, the head of great lamaseries,

and had hundreds of lamas under him. We went all over our school there. Its workings were explained to him. Then we came into the chapel of the school and sat down. We told him why Seventh-day Adventists carry on institutions of that kind, that we had gone out into all the world to establish our work, because the Scriptures taught that the coming of the Lord was near at hand and it was our work to prepare people for that event. In reply he said he had been deeply interested in all he had seen, and asked us to send teachers up to his country to teach their young people as we were teaching the Chinese at Chiao-toutseng.

Later on he went down to Shanghai and visited our medical institutions, and then we had dinner with him one day in the home of Brother and Sister Oss. Having seen our medical work, he said, "I want you to send your doctors and nurses up to my country to minister to the health of my people." It was only a few weeks after that that war broke out in the Orient, and we have never answered those calls.

Prophetic Time

Yes, I see still waiting out in the great world yonder other opportunities to sound this message. Brethren and sisters, this is the hour of our opportunity. We know that this work will be finished in times of difficulty and of distress and of war and perplexity. But, thank God, we have the promise of the great Leader of the work—Himself that He will be with us to the very end.

Time—prophetic time—has run out. There is no more time, so far as prophecy is concerned, to be fulfilled. We are living on borrowed time. The messenger of the Lord tells us that we might have been in the kingdom ere now. Oh, what a solemn fact that is! My friends, this is no time for Seventh-day Adventists to be like the world. This is a time when with great earnestness and importunity we ought to seek God for an experience that will help us to stand before the great Judge.

We are in the judgment hour. I want that truth, my friends, to sink into every heart and every conscience here today. One hundred years into the judgment! It is a time to lift up the trumpet, and still sound the message of Jesus' coming. One hundred years since the preaching, or the beginning of the preaching, of the coming of Jesus. Yes, my friends, that means we are one hundred years nearer the coming of our blessed Lord. Have we grown weary and careless in the meantime? Have we allowed our faith to slacken, to run out? May God today touch the heart of every soul who has ever heard the sound of the preaching of this message, and stir us profoundly.

It is time for us to renew our first love and to prepare for the coming of the Lord. It is a time to consecrate all we have and are to the work of God and the finishing of His work in the earth. Will Jesus come? Yes, He will. The testimony, my friends, borne by this simple building here in the woods of New Hampshire will bear fruit. For one hundred years it has stood here as the symbol of the faith of men and women who believed that when Jesus promised to come again, He would fulfill that promise. Let us here today renew our faith in the coming of the Lord Jesus.

Jesus Is Coming

The world has nothing to offer to us today. Look at the world. Do you see anything attractive? Anything to be desired? The hearts of the men of this world are failing them for fear and for looking for those things that are coming upon the earth. This is no time for the believers in this message to be turning back to the things of this world. It is a time for us to move forward. My brother, my sister, you had better hurry today. If there is anything between you and your Lord that leaves you unprepared for His coming, I say you had better hurry. Jesus is coming.

As William Miller said after the passing of the time when someone asked him if he still believed that the Lord would come, he said, "Yes, I do." "But when?" "Today, tomorrow, any day, until He comes." And that is the truth, my friends. To me the time has come when I no longer merely desire to express the truth of the second coming of the Lord, but the time has come when there ought to be sounded out to our own people the fact that the Lord will come suddenly and unexpectedly. That is the message that comes to us from the messenger of the Lord, and I believe, my friends, that is the message that ought to be sounded.

What should this occasion teach us today? What lesson should we learn from it? That we need a greater intensification of our zeal and of our fervor and piety and godliness. I like to think that every one who has been privileged to worship here today will not dare to go back to his home and live as he has lived, to compromise with the world, to follow the pleasures and sins of the world, but he will go back to pray as never before that God will help him constantly to live in the solemn sense of the judgment and the nearness of the coming of our blessed Lord.

Yes, my friends, the judgment is in session and the books are open. Are you ready? "In such an hour as ye think not the Son of man cometh." Today the order is, Forward to the final triumph. "Even so, come, Lord Jesus."

Glimpses of Luz

By EVERETT L. JEWELL

SITUATED one hundred miles slightly northeast of Vila Luzo, and twenty-six miles from the government post of Dala, is Luz Mission, in Angola, West Africa, which was started among the Chokwe tribe by W. H. Anderson in 1929. Our first acquaintance with it was made early in March, 1942, when, just following our marriage, my wife and I were appointed to take over the work in that area, which for a few months had been left with no one in charge.

Elder P. Stevenson, our union superintendent, accompanied us, and we shall not soon forget our first introduction. Vila Luzo is our nearest connection with the railway, and from there we make the trip by car for about eighty miles along a fairly good dirt road, which connects Vila Luzo with the diamond fields some four hundred miles to the north. From this road to the mission, for nineteen miles we follow a trail through the bush. The trail is really not bad for motor travel except that during the rainy season, at which time we happened to arrive, it is so overgrown with grass and weeds that in places it is difficult to tell exactly which is road and which is not.

To make matters still worse, we attempted to travel over it at night. We had not gone far when suddenly there was a terrific bang. The car bounced us to the roof, and then stopped. Investigation proved that the trunk of an old dead tree about ten inches in diameter had fallen across the road, and because of the tall grass and weeds, we had been unable to see it. The front wheels of the car had jumped the log, and the back wheels were lifted off the ground making it impossible to get any traction to push us over. Since it was eleven o'clock and we were too weary to make an attempt to get out of our difficulty that night, Elder Stevenson made himself as comfortable as he could in the seat of the car, and my wife and I unrolled our bed on the road in front.

In spite of a light drizzle, which kept up all night, we slept soundly until daybreak. Then by the use of the jack we lifted the car little by little, placing

blocks of wood under the back wheels until they had gained the height of the log and the car was able to roll over. Fortunately, the car sustained no apparent damage, and before long we were drawing to a standstill on the mission grounds and were being welcomed by the native teacher, who had been taking care of things during the absence of a European missionary. He, together with the other native believers, expressed a welcome by singing hymns.

It is always both a touching and a joyful experience to travel far from civilization into the heart of heathenism and there hear familiar songs, though in a different tongue, from the lips of souls whose hearts throb with the same joy and hope that we find in the Master's service. These songs gave us a feeling of kinship to those for whom we had come to labor, and immediately we felt at home.

As Elder Stevenson had only a day to spend with us, we at once began looking over the mission. I am afraid a sort of sinking feeling came over us as we saw, and then went through, the house which was pointed out to us as our home. Apparently the wooden veranda, which was built upon wooden piles in a sandy soil, had also experienced a sinking feeling—at least some portions had, for it gave the appearance of waves of the sea. The pillars supporting the roof were built upon the same wooden piles and had also sunk; consequently, the roof had much the same appearance as the veranda. We were informed that an appropriation had been made for its repair, but our problem was, Where should we

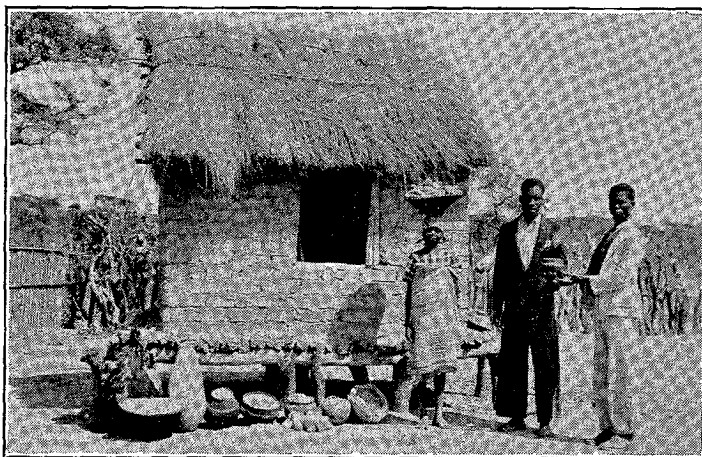
begin? Although he did not indicate it at the same time, I think our superintendent must have been thinking much the same as we, for shortly after his departure we received authorization to build a new house. For this we were grateful, and now we are living in our new home.

All the buildings on the mission except the church were also badly in need of repairs. Some even needed replacement. We are glad for liberal appropriations, which are making these improvements possible. This year, if we can arrange to get the materials and labor—both of which are scarce—we plan to build a new girls' dormitory, which is especially needed. We are also looking forward to being able to build a new boys' dormitory in the near future. Both the old buildings were of a temporary nature, and we feel they have already served their purpose.

One Hundred Miles From Markets

Living a hundred miles from town is never so easy as living where there is a corner grocery store. This is especially so when only a few trips to town during the year are possible, and practically everything is carried on the heads of native boys! Butter, which was probably not very fresh when bought, is definitely disagreeable after having been carried on a boy's head three or four days in the sun, and vegetables are sadly drooped and withered. Consequently, we prefer to go without. Until recently we have had to go without milk as well, but a short time ago we purchased a few cows, and the milk they give helps my wife solve some of her cooking problems.

It would be natural to expect us to grow our own vegetables. The soil at Luz is very sandy, but if treated well with manure, produces excellent vegetables when the bugs leave them alone, and that is where the difficulty arises. There is a great variety of insects that seem to have a passion for fresh vegetables. There are the grasshoppers and others with the same tastes that enjoy the succulent leaves; there is a type of ant that attacks the roots, causing them to rot; there



Natives Bringing Tithes and Offerings in Angola, Africa

are ground worms that cut the roots; and then there is the cricket.

This cricket is a little larger than the ordinary house cricket and is almost white in color. He is a destroyer simply for the fun of destroying. He doesn't seem to eat the vegetables, but he loves to find a bed of young, tender bean plants where he can exercise his cutters, by cutting them off neatly just above the ground. Tomato plants, too, afford him much pleasure. He climbs them clipping off each branch as he goes. He spends the night this way, and just before dawn retires to his hole, leaving his work of destruction to distress the gardener and the housewife. Not long ago we read an account of a man on a certain island who constantly had his vegetables destroyed by crabs, but who, after learning that the natives of the island used the crabs for eating, gave up gardening and lived on the crabs. Although this particular kind of cricket is considered a delicacy among the natives, we have not been able to bring ourselves to the point of using them for food.

The Donkey and the Lion

Some time ago we were given a donkey. We thought of making a small cart for him to help us in carting stone and bricks to where we needed them, but a few weeks ago a lion which passed his enclosure decided a donkey supper was just what he needed, and jumped the fence onto the poor donkey's back. It is hard to say just what happened, but from appearances it seems the donkey broke through the enclosure, pulling the lion off as he went under a cross beam, and made such good use of his heels that Mr. Lion called off the chase, for in the morning the donkey was still alive, although so badly mauled that we had to kill him. The following night we waited for the lion with guns and flashlights. He returned, but we had only a fleeting glimpse of him as he fled when the light was turned on him.

It is true that a missionary has many difficulties and problems to face, and there are many things that our friends and relatives overseas enjoy that we cannot, and yet we would not exchange places with them. There is satisfaction in working for the Master, and an elation in seeing souls won from heathenism that makes our sacrifices seem small.

Witchcraft seems to be born into the Chokwe tribe as a part of their nature. Dancing, drinking, and smoking occupy a large part of their lives. To lead them to express belief in Christ and His saving power, and say they wish to live according to His will, does not seem so very hard, but to lead them to realize that this is an experience of the heart, and that it should be reflected in their actions, is far more difficult. This is a work that only the

saving grace of God can do. Yet even among these people God is calling out His own. On our mission and in our outschools we have a number of very faithful souls.

Open Doors

In times past it has been difficult to establish outschools in the native villages. The chiefs were afraid that because of the influence of the teacher their authority would be undermined, but gradually this outlook is changing, and there is a growing demand for teachers. In fact, we have come to the point where we do not know how to fill all the calls. When we went to Luz two years ago, there were only four outschools. The farthest one was about thirty miles from the mission. We now have twelve with the farthest one more than a hundred miles away. Only a few months ago we were able to open a school in an area which for years has been closed to us because of a government official who was not favorable to our work. However, recently another man has taken his place, and we have grasped the opportunity of opening up our work there.

This school promises to develop into one of our most fruitful centers. Already there are over a hundred in the hearers' class, and the teacher tells me that there are openings in other villages in this area for at least twenty more schools. We who know how difficult has been the task of leading these people to a desire for truth find this awakening a great comfort. The seed sown by pioneer missionaries is beginning to bear fruit, and our constant prayer is that God will enable us to keep pace with the increasing calls.

The Spirit of the True Missionary

I greatly admire our African brethren who are willing to leave home and families and go to isolated places to uphold and proclaim the doctrine of Christ. Much is said about the sacrifices of our European missionaries. This may well be true, but when I think of our African workers standing alone in the midst of heathenism from which they have only recently come, resisting the temptations of the evil one to return to that way of life, and fighting witchcraft and heathenism in its grossest forms, I cannot help feeling that they deserve equal praise with the missionaries who cross the seas to carry the message to foreign fields, and that their lives are proof of the miraculous converting power of the Holy Spirit.

Some time ago I paid a visit to Alto Cuilo, our farthest outschool, which, by way of interest, was one of David Livingstone's campsites. The last time I had been there was when we chose the site for the school. The teacher and his wife had certainly worked hard to make an attractive

home and school where there had been only grass and trees a few months before. The campus was clean and neat, with flowers and shrubs lining the walks. They also had planted a variety of fruit trees and had a good garden. There were only twelve pupils in school, but they were well instructed in Bible and other subjects. I was really surprised at all that had been done since my previous visit.

When it came time to leave I shook hands with this teacher and his wife, and bade them good-bye, at the same time giving them a few words of encouragement, for it is not easy to be seventy miles from the nearest Adventists. Their reply was, "Pray for us," and I noticed tears in their eyes. I stepped into the car and drove away. Some distance down the road I turned and looked back; there was this faithful couple standing alone where I had left them, still gazing at the retreating car—the link between themselves and others of like faith. Then there were tears in my eyes, and I realized that our African brethren often bear responsibilities far heavier than we realize.

There are those who say that the African is not capable of comprehending God's love and the hope of salvation. To me there is abundant proof that God is able both to save and use all, whether black or white, who will give their hearts to Him.

Although I have spoken of advancement in our mission work among the Chokwe tribe, I must add that our task is far from completed. There yet remain thousands who have not heard of God's love for them. We ask your prayers that every honesthearted soul may have the opportunity of hearing and accepting the good news of salvation.

The Kind Man

BY HAZEL HARTWELL SIMON

I HAVE seen the Kind Man
Ministering to men,
I have seen Him bring lost sheep
Safely home again.

I have seen Him take sweet babes
To His holy breast;
Heard Him say, "Come, weary heart,
I will give you rest."

When the Kind Man gave me bread
I was satisfied;
When I asked His healing touch
I was not denied.

Perfume of the lilies crept
From His robes that lay
Often in the field all night
Where He went to pray.

Conducted by Nora Machlan Buckman

"Look About Ye—An' See"

By MAY COLE KUHN

"THERE have been many stars to guide my feet;

Often the delicate moon, hearing my sighs,

Has rent the clouds and shown a silver street;

And I saw not. Oh! open Thou mine eyes.

"Dear Christ Himself has stretched out hands to me,

And I saw not. Oh, open Thou mine eyes!"

Eyes! The windows of the soul! These are they by which most of us divine, by which we gain little or great wisdom, for most people are eye minded. And what do we see? Just what we desire. That is why love is blind, why it covers a multitude of sins.

All about us God has placed evidences of His love. The world is filled with revelations of His character, His loveliness; it teems with precious lessons of truth.

"Were I, O God! in churchless lands remaining,

Far from all voice of teachers or divines,

My soul would find in flowers of Thy ordaining,

Priests, sermons, shrines."

So we may look, and as our eyes open we should give our souls freedom to do the same. Every act of nature bears a message, and he whose eyes are focused correctly, whose ears are tuned to the voice of the Infinite, will see or hear its import.

He who so carefully disposed His shroud and wrappings at Joseph's sepulcher has neglected no small part in His creation. No one can truthfully say, as he points to bird, star, or tree, "I could improve on this." His work is perfect. Yet He renews and continues His creation, perpetually performing the miracle of life in plant and animal.

"The earth is full of His glory, and Every living bush aflame with God: But only he who sees takes off his shoes;

The rest sit 'round it and pluck blackberries."

Out-of-doors is the best place to see God at work. Surrounded by His wonderful craftsmanship, the mind is lifted from things that are seen to the things that are unseen.

Strange how that tulip tree should make me think of the resurrection of Christ. Yet there in the spring buds I found tiny leaves, folded and bent down on the leaf stalk, and packed away carefully, in orderliness and neatness, just as He folded the napkin that had bound His face, and laid it by. What economy of space those leaves show! Even of space God is careful. He must have use for every atom of air and every inch of room in the universe. In that infinitesimal bud God has arranged a whole branch or flower. Into the tiny seed He has put a whole tree, in embryo, waiting for its time to come into full and mature beauty. One could spend a year contemplating the tulip tree and trying to reason out why God made it just so. There are the gorgeous green, orange, and yellow blossoms, set among the branches like warm, luminous lamps. God so fashioned the tulip tree that it might shed a glow of happiness on whoever passed its way.

Its cousin, the magnolia, boasts fragrant, white blossoms or, as in the case of the *Magnolia purpurea* of Japan and China, a blossom which is purple without and white within. The leaves of the tulip and the magnolia are vastly different in shape and texture. The tulip is deciduous; several magnolias are evergreen. They belong to the same family; yet they are as unlike as the various members of some human family. God must like things different!

How monotonous it would have been for Him to live through the long years of eternity looking at just one kind of tree, even were it a tulip tree! Perhaps men would have become tired of one species. And what would China do if all her bamboo had been tulips? Where would the water pipes and light carrying-poles be found? So, not only for beauty, but for use according to men's needs, God made a variety of trees, flowers, grass, and birds. Has He made just as many different kinds of worlds? Scientists tell us that some planets are lavender or purple in coloring. Our earth is green. Is Vega really blue, and is Mars red? Are some variegated like the blossoms of the tulip tree? No man knows.

"Nor in our little day

May His devices with the heavens be guessed,

His pilgrimage to tread the milky way,

Or His bestowals there be manifest."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

A grove of plane trees offers some happy suggestions of God's providences. The poet says:

"The chestnut's proud, and the lilac's pretty,

The poplar is gentle and tall;

But the plane tree's kind to the poor, dull city—

I love him best of all!"

We like the plane tree because it is so careful of its buds. The locust and yellow wood, too, have the same peculiarity. The buds grow hidden away within the lower part of the leaf stalk, but holding fast to the old parent branch. When the leaf falls off in the autumn there is the new bud, ready to take its place. The old leaf has protected it until it was ready to brave the element. What a lesson for parents! Now the bud is left to the rigors of winter, where it is toned up and prepared for the work it is to do, for it must contribute its part to the life and beauty of the tree, and to the welfare of man, bird, and animal.

So God cares for His children, His little ones. One glad hope, one plan, one work, may vanish away, fail, or be finished, but just there God has another hope, another plan, a greater work waiting. The scar was healed before the wound was made.

We love the locust, the sycamore maple, or plane tree, for the lessons they speak. Yet we cannot fathom all they would say, no more than we can number the clouds, or find out the place where light dwells.

In studying trees and flowers, interesting examples of foresight and provision for retaining life and growth are found. If an elm tree or a willow is mutilated anywhere, buds quickly appear on or about the abrasion and produce twigs and branches. Basket makers take advantage of this and cut twigs from the osiers in order to have new, pliable withes for their craft.

One March the gardener heartlessly cut all the large branches from the poplars in our Shanghai compound. Ugly, bare skeletons, they stood twenty or thirty feet high, stretching

a few mutilated stumps into the air.

"Never mind," said the man of the house. "They will all come out again." Doubt and skepticism! But we did not know poplars. Now in November they wave full-leaved handsome boughs, ten or fifteen feet long. Underneath the bark adventitious buds had been hiding, ready for emergencies. When trouble attacked the tree with saw, ax, and chisel, the hidden life gave up its secrets and immediately put forth efforts to repair the damage that had been done, to make up for all the affliction that had been visited upon it.

We may reason that God makes no less provision for the human family, either in the physical or in the spiritual life. Have the eyes grown tired or are they worn out? The ears and finger ends combine with the senses of smell and taste to make up for the loss. The brain often functions more clearly and sees fairer pictures when the light has gone out, as it did with Milton. An eminent judge who went blind temporarily, learned to read Braille. After he had regained his sight he usually read himself to sleep with his finger tips. It was so much more comfortable simply to lay his book on the near-by table or chair and not have to get up and turn off the light. The ultimate objective was reached by both senses.

So "when some dear joy loses its beauteous glow," we may know that where the old boughs were lopped off, others, just as fair, just as effectual, will develop.

Every plant, every flower, has its own particular structure. Some flowers are arranged in threes and sixes, like the Easter lily, with its three-celled ovary, six stamens, and six parted perianth; each has its characteristic vernation, that is, the manner in which the leaves are folded in the bud. There must be a reason for the special forms and foldings. They are suited to the texture and use of each individual. There is the same objective in each flower, that of protecting the essential life-continuing elements.

God has for each human life a plan and a purpose. To them He imparts the higher life. It is their privilege to pass it on to others.

All this the flowers tell me—and more. The order, daintiness, charm—in short, the personality of each blossom—bears some intimate message. It may be of the care of oneself or one's character; it may suggest a color scheme for a dress or a design for setting the table. The *Crassula* blossom with its five-plan design makes an exquisite scheme for a tea table.

If a girl can determine which flower she most nearly resembles, she can evolve a fairly becoming wardrobe by following the advice it whispers. A tall, athletic girl with black hair, red

== LIFE'S PATTERNS ==



ENTHUSIASM

UNLESS you put enthusiasm into your work, it is like eating food without seasoning; it loses its flavor and becomes insipid. And that is usually an indication that you are either in the wrong place or that you need to wake yourself up to the possibilities around you. But before you diagnose your trouble, let me tell you about Bill Brown.

Bill was a salesman in a large furniture store. Just being an ordinary salesman irked him. He wanted to have a job in the contract department, so that he could go out and sell complete furnishings to new apartment houses. Why, only today a newly married couple had come in with two hundred dollars, expecting to furnish their home for that amount. They soon found out that they couldn't get something for nothing in his store. And that old lady—she had been so fussy, changing her mind every few minutes, and over the purchase of one chair. Rather dull work, to say the least.

At noon he was surprised when the general manager of the store tapped him on the shoulder and invited him to lunch. He was pleased and hoped it meant the promotion he had been looking for.

The manager took him to his own favorite restaurant and asked for a certain waitress. The head waiter told him that her section was busy and asked if they would wait. To Bill's surprise Mr. Allen said they would.

"The only trouble with asking for Olga's table is so do about fifty others," Mr. Allen told Bill. "And it isn't because of her looks. She's a pretty plain little miss."

After they were seated Bill took notice of this waitress. She was plain, almost homely, and spoke with a decided accent, but her smile was disarming, and he found himself warming to her friendliness when she said abruptly, "You bring a friend, Mr. Allen. I would like to know his name."

Mr. Allen introduced Bill and added, "He works at our store."

"Oh, you work in that nice store. Then you must be very hungry. The plate lunch is good today. Would you like that?"

Bill assented and saw that as she passed an adjoining table she shook her finger at the young man and told him he ate too fast. The young fellow laughed and, seeing the others looking in his direction, said, "Great girl, isn't she? She thinks I am ruining my digestion by eating too fast."

Mr. Allen glanced around. "See that old fellow over there? He's anemic. Olga makes him eat spinach three times a week. He pretends to get cross, but he really likes to have her boss him. It isn't impudence on her part; she is just interested in every customer."

When they had finished the steaming lunch Olga had brought them, they arose to go. Mr. Allen spoke to the manager at the door.

"That brown-haired waitress of yours is a good one, Jules."

Cautiously Jules looked around and said, "Listen, Mr. Allen, she packs the house. I am scared to death somebody will hire her away from me. I give her a bonus and her tips. And only ten months ago she came over in the steerage; didn't even know the language. Think of it!"

By now Bill sensed why Mr. Allen had wanted him to see Olga in action. He wanted him to get an idea of what enthusiasm could do to bring joy to a dreary job.

The next morning he felt a little guilty. What would Olga have done when the newlyweds came to buy? Probably she would have been all excited about furnishing their first home and worked with the credit man to stretch their \$200 as far as possible. They would have gone away happy and thought that store the best in the world. Olga no doubt would have said to the old lady, "Oh, a chair you want to sit in and sew. Something soft and cozy. Let me show you." And the old lady would have been pleased and stayed sold.

About six months later Mr. Allen took Bill to the same restaurant. Over their lunch he offered him the coveted job in contract. "They tell me more people ask for you than for any other salesman on the floor, Bill. With your enthusiasm you will do well in contract."

When Olga came bustling by with their dessert Bill stood up and shook hands with her.

"I want to thank you for helping me to get a promotion, Olga."

"I? But I don't know how. Anyway I am sure you will do well, won't he, Mr. Allen?"

With a grin Mr. Allen responded, "I don't see how he can help it."

And all he did was add enthusiasm to another-wise dreary job.

N. B.

cheeks, and Irish blue eyes would not be wearing the colors of the violet. She would leave them for her paler faced, light-haired friend. And the young woman with the delicate coloring would not be affecting the deep chrysanthemum colors of her darker skinned, auburn-haired sister. The flower kingdom holds a wealth of information on how to dress. Blossoms are correct in color and each is attired in a manner befitting its station and work. Yet there is not one shoddy one among the lot.

Pansy, lily, kingcup, daisy—yes, even the common daisy has a story to tell.

"Slight as thou art, thou art enough to hide,

Like all created things, secrets from me;

O daisy mine, what will it be to look From God's side, even on such a simple thing?"

As we look and listen we can only echo the words of the astronomer, Herschel:

"My God, I think Thy thoughts after Thee!"

"Look about ye!" And God will bless the sight of thine eyes.

The World Calendar

THE fine work accomplished by our people in the effort to enlighten their neighbors and friends concerning the dangers of the proposed change in the calendar merits a word of report concerning some results achieved, and reference to one or two things that we may expect in the future.

About 1,500,000 copies of the pamphlet by C. B. Haynes have been printed. Thirty thousand of these were furnished free of charge by the General Conference to the leading ministers of the Protestant denominations, priests of the Catholic Church, and rabbis of the Jewish faith.

In response to the letters that accompanied the booklets which were sent to the clergy, some amazing replies were received, particularly from the Protestant ministers. Naturally the rabbis are generally favorable to our efforts. Only a few replies have come from Catholic priests. The most of these have indicated an interest in what we are trying to do, though generally the priests are rather noncommittal in their statements. From the Protestant clergymen a high percentage of the answers clearly indicate opposition to our efforts and a belief that a change in the calendar is desirable. A few quotations from these letters follow:

"I cannot say that I am impressed by your argument. It seems to me that what Jesus taught was that the true worship of God does not depend on minor little things such as hours and places. The true worshiper can worship just as well on Monday at six o'clock in the morning as on Sunday at ten o'clock. It seems to me that attempts such as yours to limit religion to petty details are among the worst enemies of true religion."

"Your pamphlet on *Calendar Change Threatens Religion* is about the silliest thing I have seen in print in a long time!"

"Man sets aside one day in seven and calls it, rather arbitrarily, Sunday. As long as man, on the whole, has that day set aside for the worship of God, that would seem to be the important thing."

"I cannot for the life of me see where a man's religious life can possibly be seriously affected, if at all, by a reformed calendar."

"To me it would not matter really whether we thought the day we were observing was Sunday, or actually Saturday. What matters is the observance of each seventh day as one set apart for rest and worship."

"Jesus said, 'The Sabbath was made for man, and not man for the Sabbath' (Mark 2:27), and in saying so, clearly emancipated us from a mechanical conception of a day of religious observance. Every day is to be holy."

"It seems to me that you must have a very small idea of religion if you think it can be damaged or even threatened by the proposed world calendar. Personally, I have for a long time urged the world calendar, not only for its general simplicity, but also because, by helping to fix religious festivals (such as Ash Wednesday and Easter and Pentecost) as definite times during the year, it will make their observance more effective."

"I have long been interested in calendar change, which is vitally needed, and have read the pamphlet very carefully. My reaction to it is that it constitutes the best propaganda yet available for the new world calendar, because it is written from such an unscholarly, sentimental, unintelligent point of view."

Other quotations could be given, but it is not necessary. Besides the ministers who favor the plan of changing the calendar, some professors in universities, attorneys, and others, seem to feel that a change would be of benefit. These latter, as a rule, brush aside as of no consequence any reference to religious difficulties which the plan would involve.

The circulation of such a large number of pamphlets, which have been distributed by the faithful church members all over the country and sent out by the thousands from the denominational headquarters, is a worthwhile accomplishment. But we must not stop here. The officials of the World Calendar Association have no intention of slackening their efforts. They recognize that it will be impossible to effect a calendar change with the beginning of 1945, as they apparently felt they might do, if we may judge by the large advertisements which they placed in some of the leading metropolitan newspapers. They are, however, looking to the future, and are speaking of a time as late as 1950 in which their plan may go into effect. One of our laymen visited the headquarters of the World Calendar Association in New York and was told that since the representatives of so many countries have indicated their belief that a change would be acceptable, the association now entertains the strong hope that the whole matter may be arranged at the peace table when the war ends.

We feel that the proponents of the calendar change are doubtful about their ability to secure from the United States Congress legislation in favor of their plans. But they do, we may repeat, entertain a lively hope that they may be successful in dealing with the representatives of the nations that send their delegates to a peace conference.

It seems clear that we must not stop our efforts. Some plans are being considered by which we hope that it will be possible for different ones of our leading speakers to appear before chambers of commerce, service clubs, civic organizations, and other groups, whose influence the proponents of the proposed calendar change are making a special effort to secure.

That the work done is bringing some fruitage is evident from the fact that every day's mail brings orders for Elder Haynes' tract from people, most of whom are not of our faith. Sometimes only one or two are asked for. One minister's request was for one hundred sixty copies.

I think we should bear in mind that for a long time Adventists have given consideration to the whole question of calendar change, but that to many, many others the problem had been given no thought until the booklet, *Calendar Change Threatens Religion*, was brought to their attention.

HEBER H. VOTAW.

A Centennial Service

A CENTENNIAL service was held in the Washington, New Hampshire, church on Sabbath, August 26. D. A. Ochs, president of the Northern New England Conference, and his associates had laid careful plans for the carrying out of this service. It was here in the year 1844 that a group of Adventists making up the believers who worshiped in this church began the observance of the Sabbath.

To visit this church is in itself a unique experience. It is located on a winding, unimproved country road. Making our way some distance from the village of Washington, we came to the church building. There had been no special endeavor to secure an attendance at this meeting beyond notifying our believers who live in that section of New Hampshire. When the hour came for the Sabbath school, the church building was packed to its utmost capacity, seating a few more than two hundred persons. Additional cars continued to arrive until all the

parking space available was filled with automobiles and all the near-by spots where cars could be parked were occupied. Harold H. Cotton, of Lowell, Massachusetts, drove up with his sound equipment, and this added greatly to the occasion, for there were probably more people outside the church who could not get in than were seated in the structure. With this equipment everyone could hear perfectly.

The Sabbath school was conducted by A. F. Ruf, the Sabbath school secretary of the Northern New England Conference. During the exercises there was a unique instrumental trio played by one of the sisters of the church and two brethren. The sister, Mrs. Lessie White, is a great-granddaughter of Rachel Preston, who was the one that brought the Sabbath truth to the group of believers at Washington. The two brothers were grandsons of Cyrus Farnsworth, one of the original members of the Washington church.

It was a real privilege for me to speak to this company of believers, representing practically all the New England States. It is not difficult in such surroundings to realize how much we are indebted to the earnest labors and activities of those early pioneers for the present growth and prosperity of this work.

An afternoon service was held, during which Elder Ochs introduced as a special feature the plans that are being formulated to inaugurate a strong evangelistic effort in the Northern New England Conference, starting in the city of Portland, Maine. Believing that the time has come when the words of the Spirit of prophecy should be fulfilled that the message will return to the East with power, the brethren are laying their plans accordingly. This was a very interesting and unusual service.

Following these meetings, a number of us visited the home of Cyrus Farnsworth, a short distance from the church. This old New England home has changed but little during the past century. There still stand in the front yard two of the three large maple trees under which it is said the Farnsworths, Joseph Bates, and Frederick Wheeler sat while studying the Sabbath question. The next day we drove over to Low Hampton, New York, just by the Vermont border, and visited the home of William Miller and also the near-by country cemetery where this American reformer lies resting. As we drove up to the cemetery, the radio in one of the cars of our party was turned on and there came over the air waves the familiar theme song of the Voice of Prophecy: "Lift up the trumpet, and loud let it ring; Jesus is coming again." It was indeed an impressive moment as we stood by William Miller's grave and listened to

the service of the Voice of Prophecy emphasizing after one hundred years the great truth of the coming of the Lord. How thankful we ought to be that after the lapse of a century that great truth is still being sounded out to the world!

Our visit to this field was concluded by spending a portion of the following Monday and Tuesday in visiting points of interest in and around Portland, Maine. There we visited the birthplace of Ellen G. White and also the building in which she was given her first vision. One point of interest was our own church in the city of Portland. This church is at the present moment crowded to its utmost capacity. We spent some time going over the plans for the large evangelistic effort that is to start soon in Portland. Should this effort be productive in bringing in a goodly harvest of souls—which we believe it will—there will be no facilities whatever for housing them. We trust that in the providence of God a way may be found to meet what is probably the most outstanding need in that territory—a more commodious and representative place of worship in the city of Portland.

We greatly enjoyed the blessings that came from association with the workers and the believers during these few days in the Northern New England Conference. We earnestly ask our believers everywhere to pray for the prosperity of the work in this territory where the work of this message began.

J. L. MCELHANY.

Nation-Wide Bible Reading

A NATION-WIDE Bible reading from Thanksgiving to Christmas, in which millions of American service men and women and their families and great numbers of other Americans will join, is being sponsored by the American Bible Society and two national sponsoring committees formed for this purpose.

The national sponsoring committees of laymen, composed of leaders in various fields, includes ex-President Herbert Hoover, Mr. John Foster Dulles, Admiral Ernest J. King, and Ambassador John G. Winant. More than thirty major religious bodies are represented on the national sponsoring committee of denominational presiding officers.

Through a nation-wide poll of pastors and Army and Navy chaplains, Bible passages most helpful in times like these have been chosen. The list of thirty-three passages for daily reading from Thanksgiving to Christmas will be released later.

Reports coming to the American Bible Society continue to indicate a

strong interest by service men and women in carrying and reading their pocket Testaments, and in asking their families at home to join them in Bible reading. Their interest has produced a growing conviction throughout America that a home-front emphasis on Bible reading is an essential part of keeping faith with our men on the fighting fronts. This has been a major factor in the decision to sponsor a Bible reading emphasis on a scale never before attempted in this country.

General denominational organizations and the religious press have offered to give special promotion to the plan. Pastors will lead in local participation by their own congregations. Arrangements have been made for churches, civic organizations, newspapers, radio stations, and other agencies to co-operate in planning community-wide observances throughout the nation.

AMERICAN BIBLE SOCIETY.

Protestant Press Month

EVERY Christian may well be encouraged today by movements in behalf of the devotion of more time to Bible study, religious reading, spiritual meditation, and earnest prayer to God. The world needs such a program.

The Associated Church Press, during the month of October, is throwing much energy into a general campaign to influence every Protestant church member to become a regular reader of his or her denominational church paper. The earnest men and women in this association representing forty or more leading religious church journals, are giving strong promotion to this move. Editors and publishing representatives are co-operating with church pastors and leaders in an effort to extend to many more thousands of families the influence and benefits of the religious press.

President Roosevelt, in a letter to the chairman of this Protestant Press Month movement, says:

"In this period of earth-shaking struggle when the forces of hatred and aggression in the world have sought to deny and crush all spiritual values, it is peculiarly fitting for America to reaffirm those religious concepts that have made us strong in soul as a nation.

"America, since the days of Jamestown and Plymouth Rock, has rested upon the firm cornerstone of personal liberty and personal freedom of worship.

"In these twin freedoms lie the sources of everything we hold dear. From them have come freedom of the press, tolerance toward others in the right to worship God as they choose, justice toward racial minorities, and

all the other precious heritages that have blessed America as a nation.

"I am glad indeed to welcome the advent of Protestant Press Month."

Seventh-day Adventists have always been great promoters of religious literature. Since the issue of their first little printed document in 1846, of which 250 copies were printed, they have used religious publications in a large way to build the spiritual interests of the church and to proclaim the gospel throughout the world. Our literature produced, sold, and distributed during these years has totaled in value \$136,000,000, a group of publishing secretaries in convention were told by a publishing house manager a few days ago.

Rich in periodicals like the *Signs of the Times*, *The Watchman Magazine*, *The Message Magazine*, and our excellent health journals, we are circulating these by the hundreds of thousands in carrying to the world a message of hope and cheer.

This work in part is carrying out the objectives of the October Protestant Press Month—to stimulate a wider reading of religious periodicals.

However, we may well be reminded and stirred anew as to the value of our church periodicals designed to build spirituality in our own homes. Is the REVIEW AND HERALD, for example, coming into your home regularly with its continuous supply of spiritual food? Are your young people provided with the *Youth's Instructor* as a friendly companion and guide to inspire them in the Christian way? And are the younger boys and girls having the help of *Our Little Friend* in learning lessons of truth and character?

While other churches encourage giving attention to the religious press, we should also renew our energies. This is a time to make the most of the blessings provided for ourselves and for others in the Christian literature coming from our presses.

J. R. FERREN.

The Watchman Magazine

NEARLY 2,500,000 copies of *The Watchman Magazine* and *The Message Magazine* have gone forth from the Southern Publishing Association this year. Over half of these have been handled by our faithful colporteurs. Nearly one hundred thousand have gone into the leading libraries of the country. A goodly percentage of the total output of *The Watchman Magazine* has gone into the homes of influential citizens throughout the nation. And what a volume of wonderful letters has come in as a manifestation of reader interest!

Nearly all the public libraries in

the United States are receiving *The Watchman Magazine*. After the offering has been taken in all the churches on October 21, orders should come in for those that do not receive it. Surely these great centers of reading and thought merit our serious consideration.

We receive very fine comments from librarians who appreciate *The Watchman Magazine*. When any conference permits its library list to lapse for a month or two, letters begin to come in asking for the missing copies. Now and then we get subscriptions from individuals who first discovered *The Watchman Magazine* in the libraries. Some really remarkable letters have come in from chaplains in the libraries of the armed forces.

A little advertisement offering the correspondence course is placed in each issue of the journals. Three or four requests for the course come in every day. These are sent to either the Voice of Prophecy school or to those conducted by the individual conferences.

Recently D. D. Rees, of the Christian Record Publishing Association, wrote an article on the work Seventh-day Adventists are doing for the blind. At the end of the article we offered a free card containing both the embossed Braille alphabet and the Golden Rule in Braille, as well as the entire Braille notation. A very wide correspondence has resulted, and the point of greatest interest to us is the way the influential, wealthy readers wrote in for these cards. Over 90 per cent of all the replies were from individuals in that category. One reader sent a sizable offering to the Christian Record Publishing Association, though the idea was not even remotely suggested in the article. We plan to present other items of interest in future issues in order to get reader response.

A very interesting experience came to one of our Ingathering workers recently. A very prosperous businessman was visited. The solicitor kept her thumb over the name *The Watchman Magazine*, fearing that if he should see it he would conclude that the magazine was the *Watchtower*. But the name was the very thing the businessman wished to see. Finally, he took the paper in his own hand. Leaving the room, he told her to wait until he returned. He was gone about ten minutes. On returning, he gave a very liberal donation. He said that he had gone to see if it was the same people who put out the magazine that had been coming to his home.

When anyone thinks to confuse any of our journals with one that is not very acceptable it gives a glorious opportunity to tell the public that ours are Seventh-day Adventist publications.

"We are not to conceal the fact that we are Seventh-day Adventists. The

truth may be ashamed of us, because our course of action is not in harmony with its pure principles; but we need never be ashamed of the truth."—*Testimonies*, Vol. VI, p. 81. This quotation is from instruction in the Spirit of prophecy dealing with those who work for the wealthy classes.

The time set apart by the General Conference for special promotion in behalf of *The Watchman Magazine* and *The Message Magazine* this year is from October 21 to 28. We suggest that the offering taken up in all the churches on October 21 be for *The Watchman Magazine* Library Fund. Make it a large offering.

R. E. CRAWFORD.

Camp Meetings in Texas and Oklahoma

IT was my privilege during the later camp meeting season to attend the camp meetings of the Texas, Texico, and Oklahoma conferences. The first of these meetings was held on the college campus at Keene, where it has been held so many times in the past and where so many fond memories linger in the minds of all who attend. The Texico camp meeting was held at Lubbock, Texas, in one of the Methodist churches, a beautiful building and very convenient for the needs of the camp meeting.

The Oklahoma camp meeting was held on the Oklahoma Conference campground near Oklahoma City. The conference owns this ground and is year by year developing it. They rejoice in the knowledge that it is free from all indebtedness. It is a beautiful, commodious, and convenient meeting place, well shaded with trees.

In all these meetings the attendance was good. The spirit of our people was eager and expectant regarding the times in which we live and the imminence of the Lord's return. The spiritual attitude of our people was encouraging to those of us who visited from outside the field. The General Conference brethren who attended these meetings were N. F. Brewer and H. T. Elliott. W. R. French attended the meetings in Lubbock and Oklahoma City. Union conference representatives were also present at all the meetings.

The themes presented at the meetings were on such subjects as the sanctuary question, the imminence of Christ's return, church members' responsibility, foreign mission experiences, and preparation for His coming. The interest and response on the part of the people were excellent in all the fields.

At the Texas camp meeting the mission offerings amounted to \$12,016.22. In addition to this there was a Sab-

bath school offering of \$748.12. Book and Bible House sales were heavy—\$4,700. A special offering was taken for educational purposes in the local conference, which amounted to \$1,218.85. The offerings were among the largest ever received at camp meeting in Texas. Our people are being blessed in basket and in store, and are responding liberally to the calls to forward the work of God.

In the Oklahoma Conference the Sabbath offerings, including the Sabbath school, amounted to \$4,322.82 in cash, and pledges of \$2,879 in addition. This makes a total contribution to missions, including the Sabbath school offering, of \$7,201.82. That is the largest camp meeting offering for missions that has been given in Oklahoma for many years. The Book and Bible House sales amounted to \$3,200.

Similar liberal offerings were taken at the Texico meeting in Lubbock. The conference is smaller and the amounts were smaller, but just as generous in proportion to the number of people who were present. I do not have at hand the amount given.

All the departments of the church were represented, and the parents' meetings were well attended. The outlook in the Southwestern Union is encouraging indeed. There is a new day ahead, and our people are facing the future courageously.

H. T. ELLIOTT.

Kansas Camp Meeting

THE Kansas camp meeting was an unusually good one this year. The meeting was held on the academy grounds at Enterprise, and the attendance was larger and more sustained than in recent years. Our people greatly appreciated the spiritual help and inspiration brought to the meeting by visiting brethren from the General Conference and elsewhere, among whom were C. S. Longacre, W. K. Ising, H. L. Wood, and Frederick Lee. D. A. McAdams, on furlough from Inter-America, gave inspirational help.

We were happy to have for most of the meeting H. M. S. Richards and his associate workers. Their ministry was greatly appreciated by our people. On Sunday morning, August 20, the regular Voice of Prophecy broadcast was made from the camp meeting tabernacle at Enterprise. We understand this to be the first regular Sunday morning broadcast made from a camp meeting tabernacle. As we think back to the happy days of worship and study during the Kansas camp meeting, we realize that God was wonderfully good to His people.

Our people in Kansas are always liberal. They are a mission-minded people, as are all God's people the world over. The offerings to extend the work

on the two Sabbaths amounted to \$6,200. More than \$2,000 worth of our books were taken home by our people. In ten years' time the mission offerings of the Kansas Conference have more than doubled. In 1933 Kansas gave \$25,000 to missions; in 1943, \$52,000.

J. H. Roth, president of the Kansas Conference, and his co-workers are working hard and faithfully to build up and advance the cause of God in their State, and are also keeping in mind the urgent needs of the mission lands. God is blessing the faithful efforts of our workers and believers throughout Kansas. N. C. WILSON.

Home Nursing Campaign

An American Red Cross Appeal

BECAUSE churches believe in the things for which the Red Cross stands, many the country over have organized groups which, though far from battle lines, are taking a definite part in helping bind the wounds and ease the sufferings of the wounded and hospitalized.

Preparation of bandages is something that may be done at a distance for those we love and would minister to. Thus these groups are definitely helping nurses and doctors at work on beachheads, in evacuation hospitals, and elsewhere.

But there is a less spectacular kind of Red Cross work that needs to be done for the young, old, and middle-aged at home. These people, too, need nursing care. Yet, does the average homemaker—father as well as mother—or the potential homemaker—high-school-age daughter or son—know how to help take care of family sickness?

The American Red Cross through its local chapters is offering the services of thousands of professional nurses to instruct three million persons in home nursing. This is the additional number estimated to be needed in the care of potential illness in the home. The training covers fundamental and simple skills which are easily learned but which are of great help to both physician and patient in case of illness.

Last year when a typhoid epidemic struck, those in the community who had taken the Red Cross home nursing course rallied to the emergency and assisted in providing the necessary care. When a mild epidemic of influenza descended upon a suburb of Washington, D. C., members of a Red Cross home nursing class, under the leadership of their nurse-instructor, helped the sick who were unable to get professional nurses to care for them. They collected ration cards and did the necessary marketing; they made huge kettles of soup and provided other nourishment; they bathed patients and

made them comfortable. "I was sick, and ye visited Me."

Large numbers of nurses are needed overseas and in the hospitals at home. It is frequently impossible to get professional nurses for private duty during serious illness. Many hospital wards have been forced to close because there are not enough nurses to take care of patients. It is anticipated that the number of doctors and nurses available for civilians will continue to decrease in the early postwar years, because they will be needed to provide continued care to the wounded and sick at home and abroad.

It is to help overcome these possible handicaps to health that the Red Cross urges church groups throughout America to sponsor home nursing classes in co-operation with local Red Cross committees. Call the Red Cross chapter to make arrangements.

The Colombia-Venezuela Union

IT was the happy privilege of the writer recently to visit the Colombia-Venezuela Union Mission. We know that our believers are always encouraged to read of the leadings of Providence, but few can have the privilege of being missionaries abroad or of visiting these fields; so we endeavor to bring back these good reports of what we see and hear.

Caracas is the capital city of the beautiful country of Venezuela. A. R. Sherman is the superintendent of this mission, which covers the entire republic of Venezuela, with about 3,500,000 population. Caracas has a large population, is situated in the Andes at an altitude of about five thousand feet, and has a delightful climate. It is a busy, modern, growing city, a very expensive place to live.

Our membership for Venezuela shows 742 in the 1944 Year Book. The people of this country have progressive, inquiring minds, and there is no reason why our membership should not leap up into the thousands in a short while if we only had more workers. This republic is a stronghold of Catholicism. God has many precious souls here reaching out for more truth and light, and with the small corps of workers (greatly insufficient) some of these precious ones are being gathered in.

At Caracas we have our largest church, with nearly three hundred believers. Here there is an efficient clinic headed by Elder and Mrs. A. R. Sherman. One photograph shows the staff of workers connected with the clinic. Elder Sherman is seated on the left. Sister Sherman stands in the rear. She carries a heavy part in the clinic work and is greatly appreciated. The dental doctor seated beside Elder

Sherman is a native Venezuelan. He assists in the clinic and gives medical standing to the institute, required by law, inasmuch as Elder Sherman does not meet the full requirements. The young man standing at the left is a fine Seventh-day Adventist dental student. He has two more years in the local university before graduation. At first the university teachers expected him to take examinations on the Sabbath with the rest of the class. But after Elder Sherman visited the professor and explained about our faith and Sabbath position, the professor kindly arranged for him to be exempt from Sabbath examinations, and come on another day.

The young couple standing in the rear is Douglas C. Prenier and his wife, who have recently connected with the clinic and are enjoying their work.

A Busy Clinic

The writer was present one Sunday morning and watched the crowd that came for medical attention. Sometimes as many as one hundred fifty patients are present as early as 6:30 to 7 A. M. From one hundred to one hundred fifty teeth, and sometimes more, are extracted in one day. In the course of a month many hundreds are relieved of both teeth and pain. Also connected with the dispensary clinic is a nice set of hydroelectric treatment rooms. Along with the hydrotherapy equipment there is also the Sollux lamp, quartz lamp, infrared, and others, and the electric bath.

The influence of the treatment rooms has been most favorable. Elder Sherman is well known throughout the city. Some of the upper class of people also come for treatments. City authorities and leading citizens recognize that he is doing a much-needed work, largely neglected by others.

A group of magazine colporteurs from the church go out on the streets in the evening, properly chaperoned, and have wonderful success. These are native colporteurs, young women who have been trained. They have met with strong opposition. When the prospective customer seems interested, another trained woman (sent out by another church) intercepts the sale and urges the party not to buy our magazine, stating that it is Protestant and dangerous. But as it was against the law to do this, they now place a sheet of paper in the prospective buyers' hands, on which are printed very heavy denunciations of Seventh-day Adventists, naming their literature, and so on. In some instances all this opposition really helps



Medical Staff of the Caracas Dispensary

our girls in the sales. They meet the opposition with cheer and a smile, and win out. The evening being balmy and pleasant, there are many people on the streets.

One Hebrew brother, a refugee, having recently escaped persecution from Europe, came to the home of a young German couple. They asked him how he got to Venezuela. Then they asked him many more questions, all of which he answered, and they began to study the Bible more fully. Now this young couple have united with our church and are rejoicing in the truth.

Of experiences while working in another city some distance from Caracas, Elder Sherman writes:

"I baptized four converts as a result of the faithful work of one lay brother. This is the first baptism ever held in this city. What a glorious day it was for the dear people. After the baptism we had the Lord's supper. I feel confident that this small beginning will soon enlarge. How I wish we had the means for a native worker for that place. The house has a nice large hall, which we can and are using for the meetings. This dear brother is very poor and earns his bread doing carpenter and mason work.

"In another place we baptized twelve believers as a result of the work of lay brethren living in that city. There are several more in that place who will be ready for baptism before the end of the year. The work is advancing all over the field. Oh, we do need more workers. Several young men will be graduated from our academy in Medellín this year, but we do not have the means to employ them. The cost of living has doubled in many things during the last two years, and I fear that the increase of tithe will be absorbed in the high cost of living.

"The sixteenth of this month (July, 1944) the Preniers started working in the dispensary. Up to that time they were spending all their time on the language. How happy Mrs. Sherman

and I are for this help. They are a happy couple and seem to enjoy their work.

"In the last three months we have extracted over ten thousand teeth and given hundreds of injections and treatments of varied kinds. The Lord has been blessing us.

"The other day a man came to the dispensary, suffering greatly with his back. He was so crippled that he could hardly stand up. I gave him four treatments, and he went out a well man. He is telling all around what a miracle I worked on him. As a result of what I did for him he inspired a rather well-

to-do woman to bring me her six-year-old child, who was born with crippled legs. The mother is planning to have me give a series of treatments to this child. She said that all the specialists have seen the child, and they have not been able to do anything for him.

"And so I could go on telling you other experiences. I can say with all my heart that the medical work is certainly the wedge to open the way for the truth to enter the hearts.

"Among other things I must tell you that now we have two dispensaries working, and soon we will have a third. Sister Greenidge in San Cristóbal and a native sister who has had some experience in hospital work and who helped me in San Cristóbal while I was having the dental clinic, will head the new clinic, where she will be employed as teacher in the city of San Fernando. We are also opening two new church schools this year."

There should be at least ten workers where now there is one in Venezuela. Pray the Lord of the harvest to send forth more laborers, both foreign and national, into that field of large opportunity.

W. A. BUTLER.

The Shrine of a Soldier

I HAVE just received a letter from one of our soldier boys in India, and I thought you would be interested in the first paragraph of his letter:

"I am thankful to get the REVIEW AND HERALD, for it is a church to me. No one will miss the water until the well goes dry; so living in the jungle and wondering what the next day has in store for me, I miss the church, Sabbath school, and the company of Christians. To read the REVIEW AND HERALD is an inspiration beyond words."

I thought this might refresh your soul as it does mine. D. E. REBOK.

North American Gleanings

Atlantic Union

Elder and Mrs. A. W. Clarke and family have left Boston to labor in Brooklyn, New York.

J. B. Chrispens writes that as a result of the Mechanic Falls, Maine, effort, a new Sabbath school will be organized.

Canadian Union

From the efforts recently held at Hazel Dell by C. G. Samograd, T. T. Babienko had the privilege of baptizing 21 converts. Six more were baptized at Foam Lake.

A farewell was given to C. A. Reeves and his family as they left St. John, New Brunswick, to hold an effort in Portland, Maine.

Five were recently baptized at Torbrook, Nova Scotia, as a result of the Bible studies given by lay workers.

Columbia Union

H. E. Voorhees has accepted a call to the Chesapeake Conference. He has been in the home missionary, Sabbath school, and Missionary Volunteer departments of the West Virginia Conference during the past five years.

Eight persons were baptized as a re-

sult of an effort held in Weston, West Virginia, by Ralph Logan and Arthur Hirsh.

There were 60 persons baptized as a result of the evangelistic campaign in Newark, New Jersey, which has been held by the Fearing-Simpson Newark evangelistic group. The second series began September 10.

H. L. Yates, assisted by Robert Toms, conducted tent meetings in Du Bois, Pennsylvania, which were well received. On August 12 a baptism of 13 converts was held as a result of these meetings.

Lake Union

Elbert Tyson has moved to Richmond, Indiana, where he will become pastor of the church and also district leader of those churches that have formerly been carried by F. E. Thompson. L. L. Murphy will now become leader of the district that Brother Tyson formerly held.

Ten persons have been added to two of the churches under K. M. Kennedy's supervision in District No. 1 in Gary, Indiana.

H. H. Schmidt baptized 7 people on Sabbath, August 26, in Springfield, Illinois.

An effort was opened in Chicago by L. R. Scott in the Austin Maccabee Temple.

Northern Union

On Sabbath, August 26, five new believers were baptized by R. H. Hartwell and joined the Stevens Avenue church in Minneapolis.

Plans have been laid for the church at Detroit Lakes, Minnesota, to be dedicated on Sunday, October 1. A similar program is planned for Sunday, October 8, at the International Falls church.

W. R. Archbold and Mrs. Archbold, together with Mr. and Mrs. Winston Dennis, Ethel Beeson, and Evelyn Jepson, are ready for the opening of the Prophetic Temple effort in Winona, Minnesota.

L. C. Lee of the Iowa Conference accepted a call to labor in Louisiana, and Leighton Holley, who has been at Spencer, Iowa, has been asked to pastor the Des Moines church and be radio evangelist also.

North Pacific Union

Mr. and Mrs. Ralph Combes have accepted a call to the Seminary to study French. They have been serving in the Idaho Conference.

Three new workers have been added to the office force in Washington recently: Mrs. Grace Edgecomb, of Seattle; Mrs. Mavis Bliss, of Portland; and Miss Ella Paddock, of the Paradise Valley Sanitarium.

"Skin Troubles and Their Treatment"

This new 64-page booklet gives medical counsel by Henry H. Hazen, M. D., Consulting Dermatologist, United States Public Health Service, for the relief of these and other skin ailments:

SKIN BLEMISHES

ATHLETE'S FOOT

BIRTHMARKS

BARBER'S ITCH

PIMPLES

RINGWORM

BOILS

WARTS

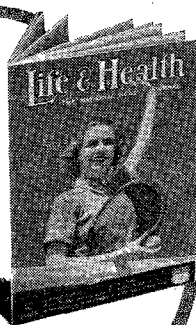
ECZEMA

This valuable book may be secured only as a premium with LIFE AND HEALTH five-month subscriptions.

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only 45c

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Vernon Braaten, the former dean of boys at Yakima Valley Academy, has accepted a call to Sacramento, California. Merle Peterson has been elected to take his place.

A new church school is to be held at Havre, Montana, this year with Mrs. Mildred Brown as the teacher.

Pacific Union

Mr. and Mrs. Lester Storz and Mr. and Mrs. Keith Wiley have accepted calls to attend the Seminary prior to foreign service. They have been working in Northern California.

Two new buildings are being added to the Paradise Valley Sanitarium, one a nurses' dormitory and the other a three-story medical unit, which will provide offices for the medical staff and additional rooms for patients.

Dr. C. E. Nelson, former medical director at the Paradise Valley Sanitarium, is now connected with the Los Angeles branch of the College of Medical Evangelists. Dr. A. R. Stadin, who was in Ethiopia for some time, is now the medical director.

Dr. and Mrs. R. W. Maker have recently moved to Paradise Valley. Doctor Maker will join the staff of workers at the Paradise Valley Sanitarium.

Brother Gilbert Steck and his family are among recent arrivals at the Paradise Valley Sanitarium. Brother Steck is to be the new chef.

Thirty have been added to the church at Exeter, California, which brings the present membership to 70.

There were 14 baptized in Gilroy, California, as a result of a three-month evangelistic campaign.

Southern Union

Evelyn Blackburn, who has assisted in the home missionary and Sabbath school departments, has left the Georgia-Cumberland Conference to work in the union office. June Wright, daughter of Prof. K. A. Wright, will take her place.

As a result of the effort at Lexington, Kentucky, 10 are reported keeping the Sabbath. Brethren Jameson and Davison and Sister Burdick have built up a good interest in the city.

Southwestern Union

Elder and Mrs. R. E. Metcalfe, new workers in the Texas Conference, have just transferred from Florida. They are connected with Elder Detamore in his meetings at Dallas.

Elder and Mrs. N. H. Waters, of Missouri, are now located at Galveston. Elder Waters is the district leader in that new field.

A message sent to us from J. L. Shuler reports the following: 1,500 seats were requested by mail and telephone for first lecture the opening night of the Houston, Texas, effort; 1,900 non-Adventists (actual count)

attended opening lecture. Total attendance 2,250; offering, over \$400. Request special prayer for help in managing interest.

The Fort Smith evangelistic campaign held by Elders Hackett and Souza, and with Mrs. H. T. Barnhart and Lucille Whisnant as Bible instructors, has been having good attendance, and over 400 signified a desire for literature the first night of the meeting.

N. B.

Sabbath Induction

GOVERNMENT and military authorities in the United States have been most considerate of the Sabbathkeeping practices of Seventh-day Adventists. Favorable Sabbath rulings have been granted in most of the military camps of the country. Satisfactory provision has been made for our servicemen to comply with the teaching of their faith in the matter of Sabbath observance.

The most recent directive issued by Selective Service Headquarters extends this consideration back to the very time of Army induction. We have been endeavoring to obtain this consideration for a considerable period of time. It is most gratifying to announce to our people the issuance

(Continued on page 23)

PRESENT TRUTH for OCTOBER

★ Number 43 Investigative Judgment

Here is a concise explanation of the great time prophecies of the Bible, pointing out the exact year when the judgment was to begin, together with related facts which make computation and interpretation of the symbols possible. The time periods are made clear by a chart showing the relationship to the 2300 years of the 70 weeks, or 490 years, which in turn are divided into 62 weeks, 7 weeks, and 1 week. There follows an appeal to so believe, love, and live as to be forgiven of sin and be able to stand before the judgment bar of God free from condemnation.

★ Number 44 Life Only in Christ

Man in and of himself finds only decay and death. Through the gospel Christ offers life to all who will come to Him. In contrast to the wicked who are reserved until judgment to be punished, these will find eternal existence in the earth made new.

ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

1,500,000 COPIES IN TWO MONTHS



Seventh-day Adventists were charged with defeating the "blank day" calendar at the League of Nations in 1931.

Quite likely they will be charged with defeating the World Calendar in 1944.

As one united body the whole church in America responded to the summons of the General Conference and have ordered a million and a half copies of the calendar booklet in two months—a very substantial contribution to the certain defeat of the proposal to put this "anti-Sabbath" calendar into effect in 1945.

The Finishing Blows Should Now Be Struck

Not many calendar booklets remain to be distributed. Not much time remains in which to distribute them. What you plan to do must be done now. The General Conference has asked all our people to share in this important endeavor to defend the Sabbath. Order your supply of booklets now and circulate them widely. Before many days they will be unobtainable.

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Sabbath Induction

(Continued from page 21)

of a directive which satisfactorily takes care of this. The directive follows:

LOCAL BOARD MEMORANDUM No. 192

ISSUED: 8/23/44

SUBJECT: FORWARDING REGISTRANTS ON RELIGIOUS HOLIDAYS

1. *Request by registrant.*—A registrant who is a member of a recognized church, religious sect, or religious organization which has historically observed certain days as religious holidays may request the local board not to forward him for preinduction physical examination or for induction into the armed forces or assignment to work of national importance on such religious holiday.

2. *Action by local board.*—If a registrant who is to be forwarded for preinduction physical examination or for induction or assignment makes or has made such a request, it should be given consideration by the local board before forwarding the registrant. The local board should grant the request and should arrange to have such registrant forwarded either before or after such religious holiday if the local board determines that the registrant (1) is a member of a recognized church, religious sect, or religious organization which has historically observed such holiday, and (2) has made such request in good faith and in accordance with his religious training and belief.

(Signed) LEWIS B. HERSHEY,
Director.

CARLYLE B. HAYNES.

The Southern Union Believes in the Radio

WE in the Southern Union Conference heartily believe in the evangelistic possibilities of the radio, and particularly do we believe and support the wonderful work of the Voice of Prophecy. We believe in it because we see no way of evangelizing the twenty-one million people in the eight States comprising the Southern Union territory unless we take advantage of every God-given opportunity to spread the message. While in our territory there are many large cities and scores of smaller ones, yet we cannot forget the millions who live in rural areas. These must hear the message before "the end shall come," and we see no way of reaching them unless we utilize to the fullest extent our radio possibilities and in connection with it, our literature work.

At the present time the Voice of Prophecy is now broadcasting over sixty-eight stations in the Southern Union. We do not know how many are "listening in" every Sunday, but knowing that the people of the South are Bible-loving, we believe that they can be counted in several millions. Already thirty-two thousand have enrolled in the radio Bible school. Many have been baptized in the blessed faith, and we look forward to many others taking this step in the near future. In addition to all this, we are glad to call attention to the newspaper evangelistic work of the Voice of Prophecy. A total of ninety-five newspapers are now carrying the Question-and-Answer column. We expect good results from this promotion.

AND SABBATH HERALD

I sincerely hope there will be a hearty response to the Voice of Prophecy offering which is to be taken in our churches Sabbath, October 14. I know the church members of the Southern Union will respond liberally, because they believe in the radio work and know that the Voice of Prophecy is doing a heaven-appointed task.

E. F. HACKMAN.

IF YOU KEEP ON CLIMBING

• A child living in the shadow of a great mountain asked his mother, "Could anybody climb to the very top?" "Yes, dear," his mother replied, "all that one would need to do is to keep on climbing. You can get anywhere by taking steps enough."

• Ambitious boys and girls can get almost anywhere by devoting their spare time to supervised reading. The Home Study Institute offers a large variety of attractive courses. Write now for our catalogue.

HOME STUDY INSTITUTE

Takoma Park, Washington 12, D. C.

Notices

ANNUAL CONSTITUENCY MEETING OF THE RIVERSIDE SANITARIUM AND HOSPITAL

NOTICE is hereby given that the annual constituency meeting of the Riverside Sanitarium and Hospital will be held in Cleveland, Ohio, in connection with the Autumn Council of the General Conference of Seventh-day Adventists, on October 26, 1944, at 11 A. M. The purpose of the meeting is to elect officers for the ensuing year, receive reports, and transact any other business that may properly come before the membership. The membership of this corporation consists of the executive committees of the Southern and Southwestern union conferences of Seventh-day Adventists, the faculty of Oakwood College, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the membership, the secretary of the Colored Department of the General Conference of Seventh-day Adventists, the president and the secretary of the colored department of each union conference of Seventh-day Adventists in the United States which has a colored church constituency of not less than five hundred members, and the committees of the colored departments of the Southern and Southwestern union conferences.

EARL F. HACKMAN, *President.*
HARRY D. DOBBINS, *Secretary.*

OAKWOOD COLLEGE CORPORATION

NOTICE is hereby given that the regular annual meeting of the constituency of the Oakwood College Corporation will be held in connection with the Autumn Council of the General Conference to be held in Cleveland, Ohio, October 24 to November 1, 1944.

The first meeting of the constituency will convene at 10 A. M., Thursday, October 26, 1944. The purpose of the meeting is to elect a board of trustees for the ensuing term and to transact any other necessary business.

E. F. HACKMAN, *Chairman.*
J. L. MORAN, *Secretary.*

CHRISTIAN RECORD BENEVOLENT ASSOCIATION, INC.

NOTICE is hereby given that the annual meeting of the Christian Record Benevolent Association, Inc., will be held in connection with the Autumn Council of the General Conference Committee in the assembly room of the Carter Hotel in Cleveland, Ohio, Thursday, October 26, 1944, at 11 A. M. The purpose of the meeting is to elect a board of eleven trustees and to transact any other necessary business. The members of the association are: the members of the General Conference Executive Committee of Seventh-day Adventists, the members of the Central Union Conference Committee of Seventh-day Adventists, the members of the Board of Trustees of the Christian Record Benevolent Association, Inc.

N. C. WILSON, *President.*
D. D. REES, *Secretary.*

Emergency Relief Fund

Previously reported	\$42,462.76
Mr. and Mrs. Thad Spencer	5.00
Ella Williams	5.00
An Oregon friend	40.00
Mrs. Alice Miller	1.00
Howard Davidson	5.00
John Fahrner	5.00
Florence Shelburg	10.00
Mr. and Mrs. E. E. Armstrong	2.00
Dorcas Society, Coquille, Oregon	30.00
Mr. and Mrs. J. G. Hickman	50.00
Dorcas Society, Paso Robles, Calif.	25.00
Miss Minnie Buckner	5.00
J. A. Baker	10.00
A sister in Nebraska	2.00
Mrs. Alma Moyer	3.00
Mrs. Mable E. La Mont	50.00
Elder and Mrs. E. K. Slade	100.00
M. Mitchell	10.00
F. Casebeer	10.00
Grace E. Nicola	30.00
Mr. and Mrs. L. A. Grunke	25.00
Mr. and Mrs. Ira Whitehouse	2.00

Total to August 31, 1944\$42,887.76

Please send all contributions to W. E. Nelson, Treasurer, General Conference of S. D. A., Takoma Park, Washington 12, D. C.

Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

Death of H. L. Wood

A TELEGRAM from V. G. Anderson of the North Pacific Union Conference brings the sad word that Harold L. Wood, superintendent of the Alaska Mission, lost his life in an airplane crash near Ketchikan, September 25. Elder Wood has had charge of our work in Alaska since 1929. The Lord has greatly blessed his labors in this field. Our work has grown from one to nine churches with the establishment of schools and medical centers.

His wife, who is the secretary-treasurer of the Alaska Mission, frequently accompanied him on his trips. By his death our work in Alaska has suffered a great loss, and his place will be difficult to fill because he was eminently fitted and qualified for this pioneer service.

Upon Elder Wood there rests the benediction given in Revelation 14:13. The seed he has sown will bear fruit until the coming of the Lord. This must afford comfort and consolation to his sorrowing wife and other relatives to whom we extend our sincere sympathy.

Watchman and Message Magazine Campaigns

ONE of the important appointments in our yearly calendar of events is the *Watchman* and *Message Magazine* campaigns, October 21-28. This year Sabbath, October 21, has been designated as a day of fasting and prayer in connection with a special service commemorating the one hundredth anniversary of this movement. We are anxious, however, that the special services that have been planned for this Sabbath shall not cause our church leaders and brethren and sisters generally to forget the interests of these two magazines.

The *Watchman* is our only monthly missionary journal now published in the United States. The interest in maintaining this effective soul-winning journal should be always on a high plane.

The same can be said for *The Message Magazine* which is published particularly in the interests of missionary work among the millions of colored people in the land.

We are writing this to suggest that in connection with the fifteen-minute missionary service between the Sabbath school and the church service, this matter be taken up and presented

to the people. In those churches where this fifteen-minute service is not held, it can be introduced in connection with the usual announcements and attention called to the importance of these periodicals, this to be followed by whatever efforts will be suggested by your local home missionary department.

It is very important that this be done in order that there shall be no lessening of interest in the circulation of these two important missionary journals. J. L. McELHANY.

Our Believers on the Island of Montserrat

WE have a number of believers in this island, but it is not so easy of access, due to the uncertain shipping facilities. One of the largest commercial concerns in the island is known as the Montserrat Company, and they deal with limes, lime juice, and various other products. It so happens that ninety per cent of its staff is found in the membership of our churches. The factory is closed on Sabbath. When a special commission of inquiry into conditions in the island visited that field some months ago, an inquiry was made into the labor question. They were told, "We have no labor problems; ninety per cent of our workers are members of the Seventh-day Adventist Church." We were very glad for that good testimony.

W. E. READ.

An Answer to Prayer in Iran

I CAN never forget the experience my family and I had when we were leaving for furlough. Every week, on Mondays and Thursdays, boats sailed from a northern harbor. Neither day suited us, as leaving on either day would involve Friday evening with customs, changing of trains, etc. We prayed that the Lord would change the day of sailing. The Lord had helped us before in keeping the Sabbath when traveling through a country of very strict laws, where breaking of journeys was strictly forbidden. Monday morning we were told that the boat would leave that day at 2 P. M. I was greatly disturbed.

After a few hours, when we returned to the hotel, they told us that the boat was not leaving that day. I

could hardly believe it, and went to the steamship office to inquire. I was told that a great storm had arisen and the boat would not sail that day. We thanked the Lord for this miracle.

The next day the storm had not subsided and the boat did not leave. Again we were in trouble. If the storm continued on Wednesday also, then Thursday would not do. Therefore we prayed that the boat would sail on Wednesday. Early Wednesday morning our daughter, Amelia, then only about thirteen years old, rose up, looked out the window, and said, "Daddy, the sun is shining on the hilltop." The Lord had heard our prayers. Praised be His name. That day we sailed over a quiet sea. When we determine to keep the commandments of God at any cost, He does wonders to help us, but when we become careless about keeping the commandments, we do not give opportunity to the Lord to help us.

A. ARZOO, M. D.

A South American Experience

BROTHER LESSA had sold the book *The Dawn of a New Day* to a man, but before he returned to deliver the book, the news spread that the book was Protestant. So when Brother Lessa returned to deliver the book, the married son met him at the front gate with a recently sharpened ax. He raised his arm and aimed at the colporteur's head, but Colporteur Lessa threw up his hand and caught the arm that held the ax, thus averting the blow. However, it cut through his coat and grazed the skin on his arm. As he held the man's arm the colporteur looked into his eyes and said, "You are trying to harm one who desires you no harm, but has come a long distance to point you to the road that leads to life everlasting." The man suddenly weakened, became as humble as a lamb, and ran away.

The colporteur went into the house and delivered the book to the father. As he was about to leave, the son who had tried to kill him came and asked pardon for trying to take his life. He also bought a copy of the book.

As he did not have quite enough money to pay for the book in full, the colporteur said, "Mail the money when you can." Weeks passed, but finally a letter arrived containing the money and words of gratitude, with earnest pleas that the colporteur would forgive him.

Among other things he said, "I tried to kill you when you came trying to save us from eternal destruction. I wish to thank you for your kind words and for the book that has transformed my life. I hope to meet you in the earth made new."