

REVIEW AND HERALD

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

Christ's Millennial Reign

WHAT constitutes Christ's millennial reign? What events mark its beginning? What events mark its close? Where will He reign?

These are intensely interesting questions, and most vital in their relation to the consummation of the plan of salvation. Christ is the central figure in the redemptive scheme. His reign in glory stands as the grand climax in that scheme. The subject, therefore, is of vital import to the recipients of His grace.

The word "millennium" means "one thousand years." This period is brought to view in the twentieth chapter of Revelation in these words, "I saw thrones, and they sat upon them; . . . and they lived and reigned with Christ a thousand years." Verse 4. This thousand years marks the period of time between the first and second resurrections. (Verse 5.) The first resurrection, embracing only the righteous dead, occurs at the second coming of Christ. (1 Thess. 4:16-18.) This, then, gives us a definite starting point in our study of Christ's millennial reign. Let us consider the events of the period in their chronological order:

1. Christ's coming is immediately preceded by the seven last plagues, which are poured out upon the living impenitent. (Revelation 16.)

2. Under the sixth plague the nations are gathered under the influence of satanic agencies for the battle of Armageddon, the last great world war. (Verses 12-16.) Under the seventh plague there sounds a voice from heaven declaring, "It is done." The final consummation has been reached.

3. The Master comes to take His children home, in accordance with His oft-repeated promise. (John 14:1-3.)

4. The righteous dead are raised to meet the Life-giver, and with the living righteous are changed from mortality to immortality, and caught up to meet their Lord in the air. (1 Cor. 15:51-55; 1 Thess. 4:16-18.)

5. Accompanying Christ, the right-

eous ascend to the city of God. Here they occupy thrones of judgment, uniting with Christ and the angels in determining the measure of judgment to be visited upon Satan and his angels and the finally impenitent at the end of the thousand years. (1 Cor. 6:1-3; Rev. 20:4.)

A clear distinction should be drawn between this work of judgment and the judgment carried on by Christ in the cleansing of the heavenly sanctuary, which began in 1844, with the ending of the 2300 years. This judgment is to determine who are worthy to be saved at Christ's coming. It is a work of investigation, an accounting worthy (Luke 20:35), preceding the resurrection of the righteous dead and the translation of the righteous living at Christ's coming. The judgment during the thousand years, in which the saints take part, is a judgment upon the wicked, determining the measure of punishment to be meted out to Satan and his angels and the wicked dead at the end of Christ's millennial reign.

6. The living wicked are slain with the brightness of Christ's presence. (2 Thess. 2:7-9.)

7. The earth is desolated by the presence of the Lord, and remains in this condition for one thousand years. (Isa. 24:1-6, 19, 20; chap. 34.)

8. In this chaotic state the earth constitutes the pit, or abyss, in which Satan is bound for one thousand years. (Rev. 20:1-3; Isa. 24:21, 22.) Satan is bound in that he is confined to this earth and is cut off from the work which has engaged his master mind for six thousand years, namely, the deception of mankind. The saints are with Jesus in heaven; the wicked are in their graves; and he cannot visit other worlds to tempt or annoy their inhabitants. He is bound by conditions and circumstances as with a literal chain.

9. At the end of the thousand years Christ descends to earth. As His feet touch the earth, a portion of the earth's surface is purified and becomes

a great plain. (Zech. 14:1-4.) Upon this plain the New Jerusalem, containing the saints, descends. (Rev. 21:1, 2.)

10. From their dusty beds Christ calls forth the wicked nations of men, the rejectors of His grace from every age. This is the second resurrection. (John 5:28, 29; Rev. 20:5.)

11. The resurrection of the wicked results in loosing Satan's chains, and he goes forth once more to deceive the wicked hosts who have come from their graves. (Rev. 20:7, 8.)

12. The wicked resume their plans and purposes of life where they ceased at death. They died in rebellion against God. They awake with the same motives and purposes. They are thus rendered an easy prey to Satan's designs. He persuades them to go up against the city of God. This they prepare to do, but it proves their last defiance of the King of kings and Lord of lords. He made them for His glory. When they rebelled against His lawful rule, He gave His life to reclaim them. They despised His love, rejected His proffered grace. And now, as never before, they demonstrate their malignity and hate of truth and righteousness by seeking to tear God from His throne.

There can be but one outcome to this final defiance of the divine government. Fire descends from God out of heaven and devours them. (Rev. 20:9.)

13. The earth is transformed into a great lake of fire. Into this Satan and his angels are cast for their well-earned retribution. They, with all their rebellious followers, are destroyed root and branch. (Rev. 20:10; Mal. 4:1.) They become as though they had never existed. (Eze. 28:18, 19; Obadiah 16.)

14. Surrounded by this molten sea of fire the city of God rests securely, as did the ark of Noah upon the angry waters of the flood. The saints of God dwell safely in the midst of everlasting burnings. (Isa. 33:14-17.)

15. The fire which destroys Satan

and his host, purifies the earth, purges it from all dross and sin, and it becomes the home of the righteous nations. (2 Peter 3:7-14.)

16. Christ takes up His abode on this earth in the midst of His

redeemed ones. He reigns as King of kings and Lord of lords. (Rev. 21:3, 4.) There will be no more sickness, sorrow, or death. Everlasting joy will fill every heart.

In the great controversy between sin

and righteousness there can be no neutrals. He who is not actively for Christ is against Him. It will be demonstrated in the great day of the Lord that it pays to serve God. Read Malachi 3:13-18. F. M. W.

The Historical Background of Seventh-day-Adventism—Part 37

Aid to the Needy Millerites

THE mobs and the excitement soon quieted down. But this still left one problem troubling the leaders. They must take some step to care for those advent believers who had impoverished themselves by selling their possessions. In the first issue of *The Midnight Cry* published after the disappointment there appeared a signed editorial by Himes entitled "Provision for the Destitute." In it he said:

"As many of our brethren and sisters have disposed of their substance, and given alms, agreeable to Luke 12:33, in the confident expectation of the speedy coming of the Lord, I wish to have immediate provision made for the comforts and wants of all such persons, and families, by the advent brethren. We must not permit them to be dependent upon the world, or that portion of the professed church, who scoff at our hope. We hope no application will be made to such for aid in this work of charity. . . .

"Let committees of faithful and judicious men, be raised in every city and town, to whom contributions may be given for the poor saints. . . .

"Some among us still have this world's goods, and can render present aid to the destitute. I doubt not all will do their duty."—*The Midnight Cry*, Oct. 31, 1844, p. 140.

Himes, it appears, believed there were sufficient resources within the circle of the movement to care for all who might be destitute. We conclude, therefore, that there was no general policy followed of selling possessions. While Millerite farmers in many instances did not harvest their crops, there seems to have been no selling of the farms. Most of the believers, however, gave up all their worldly occupations for the last few days, and some for the last few weeks, before the expected end of the world. The testimony on this is clear. (See Sylvester Bliss, *Memoirs of William Miller*, p. 276.)

Abstinence From Labor Often Spontaneous

This abstaining from labor at the very last in order to attend meetings or to engage in missionary work seems largely to have been a spontaneous action, without any clear instruction from the principal leaders. However, there was at least one among the prom-

inent Millerites who must have advised the believers to leave all worldly activity as the end drew near. We find that George Storrs made this confession a few days after the disappointment:

"I confess that I have been led into error, and thereby have led others astray, in advising advent believers to leave business entirely and attend meetings only; though I have usually qualified that advice by excepting business 'absolutely necessary for present necessity.'"—*The Midnight Cry*, Oct. 31, 1844, p. 144.

But the postscript to this letter of confession Storrs sent to *The Midnight Cry* shows he still had some good counsel to offer. He suggested that the believers visit the office of *The Midnight Cry* only when they have "business necessary to be attended to there" and that the visit should "be as short as possible." And why? Because "spending our time there in speculation on the Scriptures, or disputation on any subject, I fear, will disqualify rather than prepare us for an admission into the kingdom of God."—*Ibid.*

That was good counsel under the circumstances. The believers were bewildered for the moment. There had been no time for calm study and re-examination of the evidence. Nothing could be gained by indulging in idle speculation or dispute.

A Sinister Side

However, the problem of providing aid for the needy had a sinister side to it in the minds of unfriendly critics of the movement. For years Himes and others had been accused of profiting by the promotion of the movement. In view of the fact that numbers of the believers had turned their possessions into cash, and that no small part of this money was used to purchase literature or in some other way to advance the movement, new insinuations and open charges were made that the Millerite leaders, particularly Himes, had personally profited.

One New York newspaper actually charged that Himes took everything the poor had and left them destitute. (*New York Spectator*, Nov. 2, 1844.) A Boston paper insinuated that Himes had short-changed people, and that public indignation against him was

high. (*American Traveller* [Boston], Nov. 2, 1844.) A week later this same paper quoted a Philadelphia paper about the Millerite leaders as knaves who have been "filling their pockets." (*Ibid.*, Nov. 9, 1844.) A Providence paper carried this news item: "It is reported that Brother Himes, the treasurer of the Millerites, is missing. It is supposed that he has ascended, and that he has carried the money with him."—*Providence Daily Journal* (R. I.), Oct. 24, 1844. A New Hampshire paper said, "Himes, one of the high priests of Miller, it is said decamped a short time since, with a fund, no one knows how large, collected from the advent believers, but has been arrested and taken to Boston."—*New Hampshire Statesmen* (Concord), Oct. 25, 1844. About ten days later another newspaper had improved on the story to the extent of reporting that several Millerite leaders had been arrested for fraudulently inducing their followers to part with their money, and named Himes particularly. (*Caledonian* [St. Johnsbury, Vt.], Nov. 4, 1844.)

The Case of I. R. Gates

Apparently the only foundation in fact for these stories about Himes and others being arrested after October 22 is the case of I. R. Gates, of Baltimore. He was arrested not after the disappointment but before. The charge was not that of swindling people out of money but that of disturbing the peace. And he was not put in jail but immediately discharged, unconditionally. In a letter to *The Midnight Cry*, Gates told his version of the newspaper story about a Millerite preacher arrested in Baltimore. He stated, "I was brought before Caesar on a charge of disturbing the peace of society, but was immediately discharged." Some newspapers had reported that he was released by the court on his own recognition until after the great day of the advent. And a Millerite paper, trusting the press to this extent, copied the statement. But Gates declared emphatically, "There was no such condition whatever."

He explained that the "ground of this prosecution" was that he held meetings, and that the Millerites would "occasionally shout and praise God above a whisper, which made some of the people very angry, and they took

that plan to vent their spite at me." The judge, by releasing him unconditionally, gave evidence he must have thought that spite, or some reason equally groundless, actuated Gates' accusers. Gates made very clear that he felt his accusers were inconsistent in their charge, for he remarked in the very next sentence that he had heard "last night from twelve o'clock until break of day," very "enthusiastic shoutings" over Mr. Polk, in connection with the Presidential election. Yet everyone seemed to think that such exuberance of spirit was wholly proper.

Fine Irony

Gates also took occasion to refer to the furor that had been raised about the Adventists' having sold their possessions and given of alms to the poor. With fine irony he declared:

"The world affects to have great sympathy for us, for fear we will become poor; but I ask what is the reason that they don't have any sympathy for those of our cities who have been made poor and wretched through other causes, such as politics, gam-

bling, drunkenness, and idleness? Nothing is said about them in the papers. They might starve and freeze to death in many cases, and the editors of those corrupt papers would be the last to seek them out and appeal to the sympathy of the world in their behalf, without being paid for it. Does any ask, what is the principle by which they are governed in this case towards us? I answer, precisely that of Judas, and others, who found fault with Mary, to our blessed Lord, for the expensive box of ointment she poured upon His head. It was not that they cared for the poor, they aimed their thrust at Him. So in this case their death blow is aimed at Christ's second coming."—*Letter, Nov. 7, 1844, in The Midnight Cry, Nov. 14, 1844, p. 159.*

Typical Millerite Rejoinder

Gates' response was typical of the Millerite attitude in relation to all attacks upon them. They firmly believed in the oft-proved military maxim that attack is the best defense. We need not endorse their strategy of militant rejoinder in order to agree that the Millerites were quite able to

defend themselves. They were certainly not a group of bewildered ignoramus who simply shouted hallelujahs when not struck dumb by a withering attack from opponents. On that point the record is too clear to admit of debate.

On viewing the array of wild charges in the press, particularly with regard to his alleged arrest, Himes wished at the outset to make a blanket denial. Through *The Advent Herald* he delivered his soul in the robust editorial style current in that day:

"It is no time for us to defend ourselves now, against the thousand rumors that are rife in the community. We have been a close observer of all the movements and doings in the enemy's camp, but as yet we have not seen a *single truth*. Lies! Lies!! Lies!!!"—*The Advent Herald, Oct. 30, 1844, p. 94.*

A little further on in the same issue he referred specifically to stories that he had been arrested, and added this comment: "We have not seen the *officer* nor his *warrant*. If there is one we should be very happy to see it."—*Id., p. 96.* F. D. N.

"Thy Word Is a Lamp"

IN this hour of gross darkness men everywhere are calling for light—light to brighten hours of gloom, light to guide on the road ahead, light to illumine a bewildered heart, light to give assurance to an uncertain mind. Statesmen, churchmen, businessmen, servicemen, men and women of all walks of life—the great and small of many nations are longing for light.

The psalmist says of the Word of God, "Thy Word is a lamp unto my feet, and a light unto my path." If ever the people of the world needed the spiritual light which is found in the Bible, they need it today. Thank God, that light is available to all men as never before. Through the zealous efforts of the Bible societies and the churches which support the distribution of the Bible, this sacred book may be obtained in almost every land of earth. None need be in darkness in this hour of peril if they will but seek out the Word of truth and heed its teachings.

We commend the nation-wide Bible-reading program that is now being promoted by the American Bible Society. Nothing could be better than to have the men, women, and children of this nation become better acquainted with this sacred book and be led to form the habit of daily Bible reading. Every member of the church which we represent should know the importance of the Word of God, for in its pages we find the complete author-

ity for our faith and hope. We hail the extended circulation of the Bible and all efforts to place it in the hands of those who have hitherto been unfamiliar with it, or who have been neglecting it.

This is a good time, between now and the end of the year, to encourage the widespread reading of the Bible. Let us point men to the words, "Heaven and earth shall pass away, but My words shall not pass away." Civilization may be crumbling, the foundations which men have laid may be disintegrating, but we need not fear if our feet are placed on the sure and eternal foundation of the truths revealed in God's Word. These truths shall never fail us. The world needs this Word more than peace pacts, international organizations, economic plans. Everything that men long for—peace, security, contentment, justice—could be realized if they would but heed the principles enunciated in the Sacred Scriptures.

The Bible is the source of all our liberties. It is the foundation of true democracy. In it are found instructions regarding our duty to government, to our fellow men, and to God. The ten commandments, the recognized source of all righteous government and moral action, cannot be abrogated without men paying the penalty in slavery, war, and bloodshed. Those who have defied this moral law and have been able to seize temporal power have turned the world into a charnal house.

There has never been a time, no doubt, when so many people of the earth have recognized the value of the Bible. Even scholars who once felt that science was sufficient to give man complete happiness now realize that the spiritual values offered by the Word of God far outweigh anything that science can perform. They see all too well that the benefits which might accrue to humanity through the great achievements of men can be nullified by the actions of those who have no regard for the principles laid down in this inspired Book.

In arranging for this nation-wide Bible-reading period the sponsors canvassed more than one hundred thousand pastors and six thousand chaplains, asking them to give the Bible passages which they considered most helpful in times like these. From the replies the following chapters of the Bible were selected, one for each day between Thanksgiving and the end of the year:

Thursday, November 23	.....	Psalms 103
Friday, November 24	.....	John 18
Saturday, November 25	.....	Psalms 23
Sunday, November 26	.....	Psalms 1
Monday, November 27	.....	Matthew 5
Tuesday, November 28	.....	Romans 8
Wednesday, November 29	.....	1 Corinthians 13
Thursday, November 30	.....	Psalms 91
Friday, December 1	.....	Matthew 6
Saturday, December 2	.....	John 3
Sunday, December 3	.....	Isaiah 40
Monday, December 4	.....	Psalms 46
Tuesday, December 5	.....	Romans 12
Wednesday, December 6	.....	Hebrews 11
Thursday, December 7	.....	Matthew 7
Friday, December 8	.....	John 15
Saturday, December 9	.....	Psalms 27
Sunday, December 10	.....	Isaiah 55
Monday, December 11	.....	Psalms 121
Tuesday, December 12	.....	Philippians 4

Wednesday, December 13	Revelation 21
Thursday, December 14	Luke 15
Friday, December 15	Ephesians 6
Saturday, December 16	John 17
Sunday, December 17	Isaiah 53
Monday, December 18	1 Corinthians 15
Tuesday, December 19	John 10
Wednesday, December 20	Psalms 51
Thursday, December 21	Psalms 37
Friday, December 22	John 1
Saturday, December 23	Revelation 22
Sunday, December 24	Psalms 90
Monday, December 25	Luke 2
Tuesday, December 26	Joshua 1
Wednesday, December 27	Psalms 19
Thursday, December 28	Matthew 11
Friday, December 29	Exodus 20
Saturday, December 30	1 John 1
Sunday, December 31	Hebrews 12

These are choice passages which all lovers of the Word of God have found helpful. Let us read them again thoughtfully and prayerfully.

Let us cherish this Book of God more and more. Furthermore, let us commend it to others. Now is a good time to do this. Tell others what the Bible has done for your soul: how it has comforted you in time of sorrow, enlightened you in time of perplexity, revealed to you the right way, brought to you a living hope. It is proper to recommend a good book. What better book is there than the Bible, which meets every human need?

Despite the ages that have come and gone since its birth, it still occupies first place among the world's best sellers. You ask the reason why? The Bible gives meaning and direction to life; it was indited by One who understands the innermost longing of the heart. Thus so long as men occupy this veil of tears and seek a way out, the Bible will remain supreme, the peer among books both new and old.

Of this Sacred Word someone has written the following inspiring paragraph, which we do well to ponder:

"This Book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its principles are binding, its histories are true, and its decisions are immitigable. Read it to be wise, believe it to be safe, and practice it to be holy. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened. Christ is its grand subject; our good, its design; and the glory of God, its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, prayerfully, and frequently. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest opportunity, rewards the greatest labor, and condemns all who trifle with its holy contents." F. L.

CONFESSION will not be acceptable to God without sincere repentance and reformation.—*Steps to Christ*, p. 44.

GENERAL ARTICLES

The Prayer of the Aged

By D. H. KRESS, M. D.

CAST me not off in time of old age; forsake me not when my strength faileth." Ps. 71:9. (See verse 18.)

David observed "that most of the aged around him were unhappy, and that unhappy traits of character increased especially with age. If persons were naturally close and covetous, they were most disagreeably so in their old age. If they were jealous, fretful, and impatient, they were especially so when aged. . . . He feared that God would leave him and that he would be as unhappy as other aged persons whose course he had noticed. . . . With this burden upon him he earnestly prays, 'Cast me not off in time of old age; forsake me not when my strength faileth.' . . . It is frequently the case that aged persons are unwilling to realize and acknowledge that the mental strength is failing."—*Testimonies*, Vol. I, pp. 422, 423. Others observe it, but they do not.

"How often do those who have passed the strength of manhood cling to the hope of accomplishing some great work upon which their hearts are set, but which they are unfitted to perform. God's providence may speak to them, as did the prophet to David, declaring that the work which they so much desire is not committed to them. It is theirs to prepare the way—for another to accomplish it."

Elder J. N. Loughborough, when placed on sustentation, acknowledged that he did not take kindly to it. He said, "I suppose I feel something as did the old horse who had worked side by side with his mate for years. The time came when, due to age, he began to fail. The farmer concluded to purchase another horse to take his place and give the deserved rest to the horse that had failed. Having done so, he started out with the team and kept the old horse in the stable. After plowing for a time, the farmer's boy came running and said, 'Dad, you must do something about the horse in the stable. He is kicking the stall to pieces.' He then took the old horse out and allowed him to walk beside the team. This satisfied him."

Elder S. N. Haskell said in a letter, "When I work my neuritis is better and I feel better. This inactivity does not agree with my constitution." He

felt that he ought to be visiting churches and giving them the benefit of his experience. I worked side by side with him for several years at meetings. His talks were good, but we could see he was failing. He would talk sometimes until compelled to stop, owing to a feeling of weakness. While conducting meetings at a camp meeting in Canada, I said to him, "Brother Haskell, why not speak for about twenty minutes and then stop and give us an opportunity to speak and enlarge upon your theme?" which was nearly always on the Spirit of prophecy.

At the next meeting, after speaking about twenty minutes, he had a heart attack and knew he had to stop. Then turning to me he said, "Doctor Kress has something to say." I got up and continued his theme. At the close of the meeting I helped him into the conveyance that was waiting for him. As he entered he said to me, "Well, I obeyed you, didn't I?" It was a matter of necessity. It was hard for him to step aside and allow his mantle to fall upon younger shoulders.

Elder G. I. Butler could not understand why younger men with less experience should be given the preference at our large gatherings. At the General Conference at San Francisco, Elders R. D. Quinn, K. C. Russell, and I were given all the eight o'clock meetings in the morning for revival work. Elder Butler remarked about it and felt that he had a message to give. One morning we invited him to the platform and asked him to make some remarks. He did so, but spoke longer than he should. The audience became restless. I stepped up to him and, very gently placing my hand on his shoulder, told him to be brief. He did not like this. He turned upon me and said, "You have had all the time so far, and now I am going to have mine." I smiled and so did the audience, and I said, "All right, Brother Butler." He felt that he had a message, but he lacked the ability to make it interesting.

Twenty years later I had a similar experience. I had a message, I felt, that ought to be given at a union conference meeting I attended. I was called upon to announce the opening hymn one morning. So I said, "Be-

fore we sing I want to make a few remarks." I began and took more time than I should, not knowing that an important meeting was to follow. I too was now an old man. The president of the conference very gently laid his hand on my shoulder as I had laid mine on Elder Butler's twenty years ago, and informed me that an important meeting was to follow. I looked at him and said nothing, but I did not like it any better than did Elder Butler.

Elder Butler finally became reconciled and gracefully surrendered to the inevitable. He went to Florida and took up a little land and began to cultivate the soil. In a letter I received from him he said, "My dear old friend of many years, how art thou? I have just finished reading an article of November 20 in the *Signs of the Times*, on the meat-eating question, which I pronounce the best I have ever read. All your articles which I have read have been mighty interesting reading. I think you must have been renewing your youth, or perhaps blossoming into wisdom in your old age. Well, coming down to common things, I have been thinking I must write you, or perhaps you have forgotten me entirely, which would not be surprising. I have just struck my eighty-third birthday, November 12, 1917. What do you think of such a performance? I am all alone, as it were. But I have not been sad by any means. I have been getting better acquainted with an old friend of many years. His name is Jesus. I have never enjoyed His presence so much before in all my long life. He seems very dear and precious. I have had good time to reflect, to humble my soul before God, to learn to trust Him, submitting to His will in all my sorrows and trials, and now I can think about nothing more than to do His will in all things, finding fault with none others but myself. Can't you find time to write me a letter, telling me all about yourself and that dear wife of yours and that little John you think so much of? Lovingly yours, George I. Butler."

Elder Joseph Bates, when seventy-five years of age, stepped aside more gracefully. Conscious that he had finished his course, "when his younger and most intimate fellow laborers told him that his age should excuse him from the fatigue of itinerant life and public speaking, he laid his armor off as a captured officer would surrender his sword on the field of battle." We are told that "the decision once made, he was as triumphant in hope and faith as before."—*James White, Life of Elder Joseph Bates.*

Here are a few words that may be of comfort to those who, like Captain Joseph Bates, have found it expedient to surrender their armor after an active life in God's service, either on

account of old age or sickness. "Often when the servant of God is withdrawn from active duty, the mysterious providence which our shortsighted vision would lament, is designed by God to accomplish a work that otherwise would never have been done. Let not the follower of Christ think when he is no longer able to labor openly and actively for God and the truth that he has no service to render, no reward to secure. Christ's true witnesses are never laid aside. In health and sickness, in life and death, God uses them still." Not merely are these words of comfort to the aged but they should be of comfort to younger men who on account of illness have had to step aside and are possibly confined to bed or an invalid's chair for the remainder of their days.

"Because a man is sick, God does not lay him aside; He makes use of the sickness. The man who exercises unshaken faith under suffering, exercises a more telling influence than he could possibly do in health. Often the afflicted can preach a more effectual sermon from his sickbed than ever he preached from the pulpit. And it is on the sickbed that the sustaining power of God is magnified. When we are pressed by suffering or bereavement, God sends the needed help. His promises are proved to be steadfast and unailing."—*Mrs. E. G. White in Signs of the Times, Feb. 21, 1900.*

Elijah was translated, while Elisha, upon whom rested a double portion of the Spirit possessed by Elijah, was evidently an invalid and sufferer for some time before he died. We read of him: "During his long hours of human weakness and suffering, his faith laid fast hold on the promises of God, and he beheld ever about him heavenly messengers of comfort and peace. . . . When death called him, he was ready to rest from his labors."—*Prophets and Kings, pp. 263, 264.*

It is possible to possess a double portion of God's Spirit in comparison to that possessed by a co-worker, and yet be an invalid and a sufferer, and finally be laid away in the grave, while the associate worker may enjoy health and live to be translated. It is possible for a prosperous soul to dwell in a sickly body. Recognizing this, Paul, in addressing such an invalid, said, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Critics

WHAT one approves, another scorns, And thus his nature each discloses: You find the rosebush full of thorns, I find the thornbush full of roses.

—Arthur Guiterman.

Jesus Is Coming Again

"The Lord thy God in the midst of thee is mighty; He will save. . . . He will be silent in His love, He will joy over thee with singing."
—Zephaniah 3:17, margin.

BY C. E. GREY

JESUS is coming, He's coming again;
He's coming His own to receive.
He'll gather them out from the children of men,
Yes, all who in Him shall believe.

He'll send forth His angels all over the earth—
To the north and the south, east and west.
They shall gather His saints from out of all lands,
With the Lord evermore to be blessed.

His children all ready and watching for Him,
With faces upturned they shall say,
"Behold our Lord cometh, we've waited for Him;
He'll take us all home there to stay."

And upward the heavenly chariot will roll,
Away from earth's sorrows and care,
To the heavenly mansions prepared for each soul,
And the joys that await us up there.

At last we'll be home with Jesus our Lord,
In that city with streets of pure gold;
And oh, how our hearts then shall pulsate with joy.
There we never again shall grow old.

We'll receive there a mansion, a robe, and a crown,
And riches celestial and fair,
And we shall all gather before the great throne
As the joys of our Lord we shall share.

And then as our Saviour shall view that great throng
Which in travail of soul He hath won,
For a while He'll be silent in love for His own,
And then He'll burst forth into song.

Then we with our Saviour shall sing and rejoice,
Sing the song of redemption from sin.
We'll sing till the arches of heaven shall ring
With His praises again and again.

Oh, we must be ready so we can be there,
Be there with our girls and our boys,
And with them receive that matchless reward,
And bask in heaven's sunshine and joys.

The Perpetuity of the Week

By FRANK H. YOST

(Concluded)

WHEN Christianity began to be propagated with vigor, a new kind of week appeared in the Mediterranean world. The superstitions of astrology were widely accepted by the masses. People's minds were turned to contemplation of the heavenly bodies, in the belief that these influenced men's affairs. The sun, the moon, and the five known planets were believed to represent gods, and these were regarded as decreeing fatalistically humanity's fortune for good or evil.

The Astrological Week

The custom grew up of dedicating each hour of each day in succession to these heavenly bodies, respectively, and things done during a given hour were supposed to be favored by the god-planet to whom that hour belonged. The next step was to apply to each successive day the name of the heavenly body to whom the first hour of that day was dedicated.

"The English names, Sunday, Monday, etc., belong to an astrological week which, quite independently of the Jewish-Christian week, arose from the practice of assigning the successive hours to the seven planets [including the sun and the moon] in the order of their [supposed] distance, and then naming each whole day (of 24 hours) from the planet supposed to rule its first hour. The planetary names, *Dies Solis*, *Dies Lunae*, *Dies Martis*, etc., came into common use in the Roman Empire, and were adopted in translated form by the English (before they came to Britain) and other Teutonic peoples; the names of Mars, Mercurius, etc., being apprehended as names of Roman gods, were rendered by the names of the Teutonic deities supposed to correspond to these."—*Oxford English Dictionary*, Vol. XII, p. 254, Art. "Week."

The names of the days as they came to be commonly applied were the day of the sun, the day of the moon, the day of Mars, the day of Mercury, the day of Jupiter, the day of Venus, and the day of Saturn. The Anglo-Saxon names for the days of the week were the day of the sun, the day of the moon, the day of Tiw, the day of Woden, the day of Thor, the day of Frigg, and the day of Seterne. (*Encyclopaedia Britannica* [11th ed.], Vol. IV, p. 988c, Art. "Calendar.")

In view of Josephus' record of widespread Sabbathkeeping and attendant recognition of the seven-day week of the Bible, it is difficult to believe that the week maintained by the Jews had

no influence on the astrological week. The fact that when the latter began to be popularly observed, it ended in exact coincidence with the Jewish week would seem to be indicative of the controlling influence which the widespread ancient seven-day week had upon the newer heathen week.

Whatever borrowing there may have been, it must be remarked that the planetary naming of the days in a septenary week came into popular use much more readily than it came into official use. As late as the beginning of the second century A. D. there is official Roman correspondence which does not use the popular names for the days of the week. For instance, Pliny the Younger was governor of a province in Asia Minor when he wrote about the year A. D. 110 to Trajan, the emperor of the Romans, inquiring how he should deal in his province with the rapidly growing but illegal sect of Christians. In Letter 96 of Book X of his extant correspondence Pliny writes to the emperor Trajan:

"They [the Christians] affirmed, however, the whole of their guilt, or their error, was that they were in the habit of meeting on a certain fixed day [italics ours] before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to partake of food—but food of an ordinary and innocent kind."—*The Loeb Classical Library, Pliny, Vol. II, pp. 402-405.*

In this letter Pliny tells the emperor that the Christians were meeting on a stated day, but he has no official terminology for designating the day. We believe, of course, that these Christians were then meeting on the Sabbath, but Pliny says simply that they were meeting on a day of their own appointment, and does not attempt to name the day officially.

Pagan Names Appear

However, by the year A. D. 154 the popular pagan names of the days appear in Christian literature. In this year Justin Martyr wrote an apology addressed to the Roman emperor Marcus Aurelius, in which he sought to explain and defend the teachings and practices of Christians. It was a time of persecution; in fact, Justin died a martyr only a little time after he wrote

his apology. In his *First Apology*, chapter 67, translated in the *Ante-Nicene Fathers* (Volume I, page 186), he says:

"On the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things."

Here is the earliest authentic reference to the observance by Christians of a day different from the seventh-day Sabbath of the Bible, and this new worship day is called the day of the sun, the name given in the astrological week to the first day. Although Christians in Justin Martyr's day were also keeping the seventh-day Sabbath, Justin does not mention this fact to the emperor, doubtless because at this time the Jews were undergoing imperial prosecution. It is probable that he wished to avoid any seeming similarity to the Jews by even so much as a reference to the Sabbath. But here is evidence that at this time the popular practice of naming the days of the week after the planets was being adopted by Christians. That this pagan sequence of days coincided with the week maintained by the Jews has already been stressed.

Effort to Number Days of Week

In less than two centuries after Justin Martyr's time the Western Church thought it necessary to attempt officially to counteract this use of the names of pagan gods for the days of the week. The Bishop of Rome, Pope Sylvester (A. D. 314-335), ordered that the days of the week not be named after the Roman gods, but instead be numbered, as had been the custom of the Hebrews, beginning with the first day of the week. The scholarly Anglo-Saxon writer Venerable Bede tells us, in his *Book Concerning Times*, chapter 4:

"The week consists of seven days, and the eighth day is the same as the first; to which it returns and in which the week begins again. The Gentiles applied to these, names from the planets, believing that they had from the sun a soul, from the moon a body, from Mars blood, from Mercury, mentality and speech, from Jove moderation, from Venus lust, from Saturn slowness. But the holy Sylvester ordered them called festivals [*feriae*], calling the first the Lord's day, in imitation of the Hebrews, who called them

[the days] the first of the Sabbath, the second of the Sabbath, and thus the others by number."—*Migne, Patrologia Latina, Vol. XC, col. 281.*

Again, in chapter 5 of his work *Concerning the Ratio of Computation*, Bede says:

"The first day, because light was made in the beginning and the resurrection of Christ was celebrated, he [Pope Sylvester] called the Lord's day . . . ; then the second festival [day], the third and the fourth and the fifth and the sixth he counted from it. The Sabbath he retained from the ancient Scriptures."—*Id., p. 584.*

The pope's plan of numbering instead of naming the days of the week was given scarcely more than lip service in Christendom, but it shows that there was certainly no doubt in the mind of Sylvester, or of the eighth century commentator above quoted, as to the order of the days in the week, or as to when the Sabbath and Sunday came.

Laws Concerning Sabbath and Sunday Observance

That the week has not been lost sight of during the succeeding centuries of the Christian Era it seems hardly necessary to prove. The canons of church councils, which again and again regulate worship on the Sabbath and on Sunday, and numerous civil laws which plainly distinguish the days of the week, would seem a sufficient testimony in this direction without particularizing. However, a few specific references might be useful.

Sometime between the years A. D. 343 and 381 a provincial church council was held in the city of Laodicea in Asia Minor. Significant among the canons which this council passed are several relating to the observance of the Sabbath and of Sunday. In Canon 16 the council provided that "on Saturday [the Sabbath], the Gospels and other portions of the Scriptures shall be read aloud." Obviously this indicates that in the end of the fourth century worship was being conducted publicly in the churches on the seventh-day Sabbath.

Further, Canon 29 provided that Christians should not keep the Sabbath as the Jews did, but should work on that day [evidently after the conclusion of the church service]; while on Sunday no common labor should be performed. (Charles J. Hefele, *History of the Councils of the Church*, Vol. II, pp. 310, 316.) A generation after the death of Pope Sylvester there was no doubt in the minds of the bishops as to which days were the Sabbath and the Sunday, and obviously no question as to the identification of the week.

During succeeding centuries civil laws mentioned specifically both the Sabbath and Sunday, until by the time of Charlemagne numerous Sunday

laws had been passed. This king of the Franks, who became in the year A. D. 800 Roman emperor in the restored imperial line in the West, himself issued nearly a score of decrees concerning Sunday. Through all the confusion of the infiltration of Germanic tribes into the Western Roman Empire, and the attendant disturbances of settlement, the week, with its significant days, had not been lost sight of.

An interesting incident, recorded in the eleventh century in the *Annals* of Lambert, a monk in the monastery of Hersfeld in Germany, shows plainly how clearly the week was recognized during the medieval period of European history. Under the date of 1065 Lambert tells the story of a large body of some thousands of Christian nobles and priests and monks who, while on pilgrimage to Jerusalem, were set upon by a force of Arabs as they made their way through Palestine. The Arabs besieged the Christians in a town, and Lambert tells us that this siege lasted "all the preparation day, the whole of the sacred Sabbath, until about the third hour of the paschal day," that is, Easter Sunday. Lambert of Hersfeld furnishes us with one of the most important and accurate chronicles of the Middle Ages, and there was no doubt in his mind, nor in the minds of those many besieged Christians, as to when the Sabbath and Sunday came, nor as to the sequence of the week.

The Roman Catholic bishops, seated in the epochal Council of Trent between the years 1545 and 1563, were also in no doubt as to the week and the day comprising it. The records show that regularly throughout the council they used the ordinary Roman names for designating the days upon which they held their sessions. Scanning at random the story of the council as contained, for instance, in J. LePlat's excellent *Complete Collection of the Records for the History of the Council of Trent*, published in Latin in Louvain in 1786, we find all the days of the week referred to: the Lord's day (Vol. VII, pt. ii, pp. 33, 75, 110); the day of the moon (p. 4); the day of Mars (Vol. VI, p. 52); the day of Mercury (Vol. VII, pt. ii, p. 75); the day of Jove (Vol. VII, pt. i, p. 103); the day of Venus (Vol. VI, p. 102); the day of the Sabbath (Vol. VII, pt. ii, pp. 17, 83, 110).

Change of the Calendar

It is interesting to note that this Council of Trent was held just a few years before Pope Gregory XIII promulgated in the spring of 1582 a changed calendar. The so-called Julian calendar, in use throughout the Middle Ages, did not exactly measure in days the true length of the solar year. By 1582 the calendar year had overreached the solar year by ten days. Men skilled in astronomical lore had

for some centuries been pointing out this growing discrepancy, and at last in the year mentioned the pope agreed to issue a bull rectifying the calendar.

It was decreed that the first Friday in October, 1582, should be dated, not the fifth, but the fifteenth, of October. This was put into effect in virtually all of Western Europe except England, but there was, of course, no interruption in the sequence of days. Thursday, the fourth of October, was followed in that year by Friday, October 15, and the days went on just the same. Although the English did not adopt the Gregorian calendar officially until 1752, they were maintaining the same week, without any confusion, as were the people on the continent of Europe. Jewish and Christian Sabbathkeepers knew exactly in that year when Saturday the seventh-day Sabbath, October 16, came, just as the millions of Sunday observers knew when Sunday, October 17, arrived. The Gregorian calendar reform had nothing to do with the sequence of the days of the week.

No Confusion Over Days of Week

Let it be asserted, too, that the abundant records of church and of state throughout this era demonstrate plainly that there was no confusion as to the sequence of days after the promulgation of the modified calendar. Here are a few instances taken at random:

Examining ecclesiastical records, we find that a provincial church council was held in the city of Bourges, France, in the year 1584. In Title ii, chapter 7, of the canons of this council we read:

"Let every Christian learn zealously by heart the rudiments of the primitive faith, the Lord's prayer, and the decalogue, so that he may constantly adhere to Christ and to the church, and distinguish the deadly virus of heresy from the sound doctrine: for this purpose let catechisms be made up by the bishops, which may be explained to the people, and especially to the boys of the parish, each Lord's day in the church."—*Hardouin, Acts of the Councils and the Decretal Epistles and Constitutions of the Chief Popes, Vol. X, col. 1462.*

The bishops in this council were under no necessity, two years after the Gregorian calendar reform, of explaining which day was the Lord's day. For thirteen centuries "Lord's day" had been the name given generally to the first day of the week, and there had been no disturbance in the sequence of the days, nor of the week.

Let us turn to America. In a church council held in the city of Mexico in the year 1585, a large number of canons were adopted. In book i, title i, sub-title iii, chapter 3, we read:

"Because indeed doctrine is retained faultily in the memory, . . . in keeping with the authority of the Trentine

council, command all curates in the virtue of holy obedience that on each Lord's day they of themselves or, if prevented by a legitimate obstacle, through proper men approved by the Ordinary, shall hand down and expound Christian doctrine."—*Id.*, Vol. X, col. 1597.

Thus in Mexico, in North America, in the sixteenth century, there was no need after the Gregorian reform of the calendar to explain anything about the location of the Lord's day in the week.

Week Never Lost

The week has never been lost. It has been a perpetual institution. An

unfortunate victim of sleeping sickness upon awakening learns immediately from his relatives which day of the week it may be. Imagination might present a somnolent community losing track of days, but it does not present them as unable to learn the correct reckoning from neighboring communities. An Alexander Selkirk, prototype of the fictitious Robinson Crusoe, cast alone on a desert island, might lose track of the days, but when rescued he quickly readjusts his daily count. There is no possible way whereby a community, a nation, a race, could actually lose the reckoning of the days. It is quite out of the ques-

tion. The order of the days has never been lost.

The perpetual institution of the week is a contribution which the requirements of religious worship have made to human history and experience. It is primarily religion, specifically the religion of the God of the Bible, which has kept unaltered the record of the order of the days, and has preserved the week. The week is essentially a product of religion. Therefore, a disturbance of the week infringes upon the duty of worship, and a contemplated change in the order of the days must be appraised in terms of religious values.

Soul Winning

By MRS. I. B. BURTON

HE that winneth souls is wise. It was for souls that Christ left His home in glory and came to this old sin-cursed world to live, to suffer, and to die such an ignominious death. To the disciples, who had walked with Him those last few years of His life, He said, "Go ye into all the world, and preach the gospel," and "Lo, I am with you alway, even unto the end of the world."

These words were not confined to that group alone. They are our marching orders. We are to go and to know that He will go with us just as truly as He did with them. But He also told them first to tarry, to wait for the promised filling of the Holy Spirit that would fit them for service.

In these days we hear the needs, answer the calls, go. But I wonder how many of us really wait for needed preparation. Yes, we finish our preparation in our training schools, graduate, and go out, feeling quite fit to face the world, but I often wonder how many are really prepared—prepared in their own hearts to do this great task.

First of all we must be full of love. We need it—need all we can get of it to keep "under" our own selves, to meet the wiles of the devil in our own lives. Then we need to win souls. "I, if I be lifted up from the earth, will draw." It is Christ in the life, not we in ourselves, that should be lifted up—lifted high up, higher than ourselves. Oh, there seems so much of self in the heart of all of us—pride of accomplishment, pride of position, pride of person, pride of talent. And with this too often springs up jealousy—a jealousy of another's success.

Once in a students' meeting a lesson went home to my heart. How many well-meant testimonies came far from the real point? So many would say, "I want my life to be an influence for God." One day, one of the teachers

said, "I want my own life to be in tune with the Divine, then I won't have to worry about my influence. It will take care of itself." If our lives are full of the love of Christ, they can lift up *only* Jesus—not self—and if our lives are so fully consecrated that our aims and ambitions are all for Him, that spirit of love in us will draw others to the cross.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Lights! We have no light of ourselves. The Christian gets his light, his shining power, from Christ and Christ only. If we are Christ's then we have the light within these earthly vessels of ours. We do not have to worry about the light. Let it shine forth in this dark world of sin, and others will see just as certainly as a lantern in a dark night attracts the attention of others even afar, and lights the weary traveler to his destination.

But what if the light within is dim? or the glass dirty? Alas! How much we see of this! Oh, that we might receive afresh each day the needed oil and keep our lamps filled so they will never be dim!

I like to think of an experience I had in my teens when I was in one of our colleges. I was young. It was the first year I was at school. A dear colored girl greatly influenced me. She was very active socially and spiritually. She sang and recited beautifully. But more attractive was her sweet Christian spirit. One day she gathered together six of the girls she thought might make soul winners. We met in one of the rooms, and she told us her plan. She was one of those rare souls so full of love that it just had to overflow. She suggested that we band together quietly and have as our aim the winning of souls.

So each day we met together. The

first fifteen minutes we spent listening to her read Murray's *Soul Winning*. Then the next fifteen minutes were spent in earnest prayers that we would be given at least one soul each that year. Well, I never heard what experience the others had. I often wish I could know. I did my best but never saw results. Then twenty years passed—twenty years, mind you!

One day out in the mission field, when I had just gone through some very trying experiences and was sorely in need of comfort, I received two letters. Both were from old South Lancaster Academy students, but from different States. They had found my address in a letter I had written to our union paper, and they had decided to write to me and tell me that they both had given their hearts to God the very year we had prayed. They were both doing Bible work. One remembered how I had helped her as a roommate; the other, at a time when she was downhearted, and about to be expelled. Well I remember that day.

Having lived in the country most of my life, I was the shy sort; but as I went into my room I heard a sobbing in the parlor next door. I remembered the vows we had made—do kind deeds and speak comforting words wherever possible. So, with an earnest prayer on my lips and feeling much as Moses did when he said he could not speak, I sought divine help and went to the girl. I did not know what to say or how to say it. But here was a soul needing help, my help just then, for I was the only one there.

I remember putting my arms about her and uttering some encouraging words. They seemed so few and so weak to me; I never dreamed that they had helped. Then we knelt and I prayed with her, just a few short words. Twenty years passed before I learned that those words had led her to the cross, and, she said, saved her

also from a determined physical death. Her heart was so heavy, and it seemed that none but I had spoken a kind or encouraging word to her. How little one knows what his acts of love or kindness may lead to in life.

"There are lonely hearts to cherish as the days are going by."

What a lesson this experience was to me! "Cast thy bread upon the waters: for thou shalt find it after many days." These many days were twenty long years; yet that promise was fulfilled, really fulfilled in one sense right away, the sense I had worked for. But to me the fulfillment of the promise came back in love and encouragement when my soul most needed it.

I like to think of a story I once read of an elderly woman who was a widow and very poor. Her two sons had run away years before. In church an appeal was made for money to keep open a certain mission in China that was about to be closed if funds were not raised. This dear faithful soul felt the need and gave her "widow's mite." She put into the plate the last she had, never stopping to think of self. She was consecrated. Faith whispered to her heart that if she obeyed, God would see her through.

Some time after this she was praying one evening—praying aloud. She was telling the Lord how He had promised to supply all our needs; how she had given her all and now it seemed she was about to go to the almshouse, and that was so distasteful to her. As she was praying something happened. Outside were two eavesdroppers—two men. They listened, and then bursting into the room, threw their arms around her and cried, "Mother!" What a happy shock she had. Her own two sons whom she had felt were gone forever had returned! Her feelings were mingled indeed. Then they told her their story.

They were prodigals. But one night in China they went to a mission to get food. There they heard the story of the cross, gave their hearts to God, and decided to arise and go to their mother, and here they were—her own two sons! And it was this mission that had been kept open by her sacrifice. That sacrifice had brought her to what had seemed the almshouse. God in His love had tested her faith, but how bountifully He had rewarded her loving sacrifice, in giving back her own two sons. Of course, they provided for her far more abundantly than she had even asked or thought. "Cast thy bread upon the waters: for . . . after many days."

"It pays to serve Jesus, it pays every day,

It pays every step of the way;

Though the pathway to glory

May sometimes be drear,

You'll be happy each step of the way."

The light of this lonely woman shone afar, and I wonder what eternity will also reveal to her. We are told that in the better land we shall meet many whom we never even knew—souls saved directly or indirectly through our influence.

Let us not be discouraged though

the way be hard and perhaps we never know of any soul we have helped to God. "After many days" is the promise. Let us do the good deeds, sow the little seeds of kindness all along the way, and "after many days" we shall see results.

Southern Rhodesia, Africa.

The Trunk Line of Our Need

By LOUIS K. DICKSON

SPIRITUALITY of the type possessed by Christ and the apostles is our greatest need. If our spirituality is to be of the type of the Master's, it must be marked by much intimacy with God, and a serviceableness that shrinks from no task, whether agreeable or disagreeable, which has promise of good in it.

The spirituality which stops to pick and choose, and measures duty by the laws of inclination, convenience, and taste, misses the mark altogether. This is why an office seeker, for instance, is utterly disqualified for any position in God's spiritual work.

Self-denial, self-sacrifice, and the stern crucifixion of sloth, pride, and personal elevation are all involved in a healthy and robust spirituality.

In order to build solidly now the church must recognize that it finds itself facing the great problem that numbers of its communicants have little knowledge of these things, and to an alarming degree are devoid of spiritual understanding. Too many are not, except in the most meager way, spiritually minded.

A return to apostolic spiritual devotion and understanding is the note which must now be heard everywhere in our churches and institutions. Greater advancement along every line will be seen only when it is made in the atmosphere of true spirituality. This must be given new significance and new accentuation in every program for the advent movement's advance.

Seventh-day Adventists find themselves now at the open door of great, inviting, challenging, appealing service of every kind and to all classes today. Its success in meeting these unprecedented opportunities will be found in direct proportion to the power of its spiritual forces.

When a group of pioneers a century ago organized this church they solemnly faced the question, "What may we reasonably believe to be God's design in raising up this movement?" They devoutly replied to one another, "To carry the gospel of the kingdom to all the world in this generation." They were plain, God-conscious, sin-conscious, Christ-conscious, law-conscious men and women. They believed in the distinctive religious life of the

remnant church as it came from God through His messenger, its indispensable gospel, and its undeniable, irrevocable mission.

They were apostolic in faith, speech, and action. It is marvelous what they accomplished in their day. They lifted the frontier of the church's activity to all the world. They created a movement which has rolled on, gathering ever-increasing speed and power for the past one hundred years.

These religious progenitors of ours, these fathers of the faith, were the master builders of all that which has become our rich and glorious heritage.

Their power was not primarily in their reforms but in their spiritual dynamic. Their unabated emphasis was on intimate fellowship with God through prayer. Redemption and the second advent was their theme and reconciliation to God, their goal. Not strategies, not technique, but fervent, forceful, full, spiritual life was their power and their salvation.

Our church came to its strength in the world through its dominant spiritual note. That has ever been its distinctive contribution to the needs of this last generation. That must continue to be its driving power. For it no substitute has ever been found.

When the spiritual life is strongest, then true reform is most effective and constructive and the successful enterprises most numerous. These facts point out the trunk line for the church today, just as surely as they mark the highway of our past. Spiritual power is the essential equipment for the church triumphant. Its attainment should continually possess the leadership and laity of the church.

"Have Faith in God"

Mark 11:22

DOUBT sees the obstacles—

Faith sees the way!

Doubt sees the darkest night—

Faith sees the day!

Doubt dreads to take a step—

Faith soars on high,

Doubt questions—"Who believes?"

Faith answers—"I!"

—F. M. N.

On the Kashmir-Tibet Road

By A. F. TARR

TRAVELING over The Himalayas on the Treaty Road connecting India, Tibet, and China, is brimful of interest to any traveler, and especially to one who is a Seventh-day Adventist; for this road serves one of the great unentered sections of our world field. Recently O. O. Mattison, L. C. Shepard, and the writer were invited by the Southern Asia Division committee to travel this road as far as possible toward the Tibetan border and study possibilities of extending work into some of the unentered areas of our own division territory.

We timed our departure so as not to reach the mountains until the passes, snowbound for a large part of the year, were opened. By train we traveled to Rawalpindi—one of the northernmost stations of India, only eighteen miles from the ancient Greek settlement of Taxila. From here a two-hundred-mile bus route leads from the plains up through the mountains to Srinagar—the capital of Kashmir.

For the greater part of the way the road winds in and out of the mountains with the Jhelum River (the Hydaspes of the Greeks) roaring in the chasm below. The road is narrow and steep, and accidents are frequent. On our return journey we stopped at a spot where a few hours earlier a bus had crashed over the embankment into the river below, and all that marked its presence, with thirteen of

its passengers, was an extra swirl in the water in which it lay buried. Gigantic rocks, loosened by the rains, frequently crash from heights above and create new dangers and obstacles to the road.

It was refreshing, especially after the scorching heat of the Indian plains, to spend a few days in a houseboat in cool Srinagar and, incidentally, to eat food such as we had not tasted for years. Included in our menu—during our stay as guests of Brother and Sister C. H. Hamel, who were on hill leave—were delicious green peas, cherries, strawberries, apricots, and walnuts. We wished our stay might have been several times as long as it was.

During these few days arrangements had to be made for our long journey. Horses and equipment had to be secured, and in the bazaars of the ancient city we purchased such food as would keep and as could most easily be carried. Among other places we visited was an old caravansary, where travelers from Russia and other Central Asian countries were to be seen,

though the trade routes to some of these places have been practically closed since the war. Many of these people bore marks of hardship in travel. Hands without fingers and feet without toes were some of the evidences we saw of their exposure to cold in the mountain passes.

When our preparations were completed we left Srinagar and followed the Sind River valley up into the mountains. For the first eighteen miles we were still able to travel by bus; but at the southern end of Woyil Bridge the bus came to a permanent stop, and our luggage was placed on small, sturdy mountain ponies, which were awaiting us, while we ourselves traveled on foot.

Our mission was to learn all we could of the country through which we would pass, of its people, and of the mission work at present being done. In Srinagar we had already visited

the C. M. S. (Church of England) hospital and discussed with the medical superintendent the work of his mission. Two miles from Woyil Bridge we called on two lady missionaries of whom we had heard. These women had previously operated a dispensary from a houseboat on the river at Srinagar, but finding their activities cramped and wishing to go farther into the interior where no medical help of any kind was available, they had, through a Kashmirian friend, secured a piece of land in this valley where their work was now being carried on. In addition to operating a clinic, they were caring for four



Street Scene in Kargil (Ladakh)

little children, hoping that someday these children might grow up to be Christians, which seems to be about the only way it is considered possible to gain converts to Christianity in Kashmir.

From Woyil Bridge our ascent for several days was gradual. At first the valley we were following was wide and the mountains thickly wooded. Mulberry, walnut, maple, pine, and great chinara trees covered their slopes. But as the valley ascended higher up into the mountains, it grew narrower and narrower, until it finally consisted of only a deep gorge down which the Sind River, now only a mountain torrent, raged. Meanwhile, the path we followed was hewn out of the sides of the snow-covered mountains that towered precipitously above. On snow bridges we made many a slippery crossing over ravines and streams, and it was a tiring climb that brought us at last



O. O. Mattison With Tibetan Trader

to the summit of the famous Zoji La Pass, which until quite recently had been snowbound.

Great snow fields and snow-covered mountains now stretched before us in dazzling whiteness. Here, too, was the source of the Sind River, which we had followed since leaving Srinagar. Rising side by side with the Sind River and fed by this same great mass of snow and ice, yet running down the other side of the mountains, there began another river—a tributary of the Indus—which we now followed for several days. Sometimes it led us through narrow rocky defiles where below us it battled its way through canyons of solid rock. At other times it flowed peacefully through meadows thickly carpeted with grass and clover where grew in wild profusion many of the flowers we cultivate so tenderly in our gardens at home—irises, snowdrops, bluebells, buttercups, roses, dandelions, foxgloves, rhododendrons, and violets. The river beds, with their beautifully colored stones, often resembled an exquisite mosaic, and large boulders of granite and marble of every color lay for miles around.

Each day, from early afternoon until late at night, cold, biting winds roared down the valleys through which we were traveling, sometimes accompanied by a cold, piercing drizzle. When tired we tried to find shelter behind rocks or beneath the riverbanks; but after a few moments the wind or rain would somehow find us even there. At night, in the high altitudes, we availed ourselves of the mountain huts, or rest houses, rather than our tent. On many a night we huddled around the fire in these thick-walled, small-windowed, heavy-roofed huts, while outside the wind was howling and the snow was falling on all the mountain around. Chapped lips and hands and faces seemed inevitable in such a climate where often we had to wash in the streams fed by the melting snows. In our endeavor to travel as lightly as possible, we carried no washing utensils.

The people we met from day to day were most interesting and friendly. Some were from distant lands, all with merchandise of one kind or another. Those who came from Tibet with bundles of wool and mohair for Kashmir would exchange these for things their country did not have, and would return home again just as heavily laden. Some carried the loads themselves; but most of them had horses or yaks. The riding horses in these

parts are equipped with wooden saddles, not made for comfort, as we later learned when on part of our return journey we tried to use them.

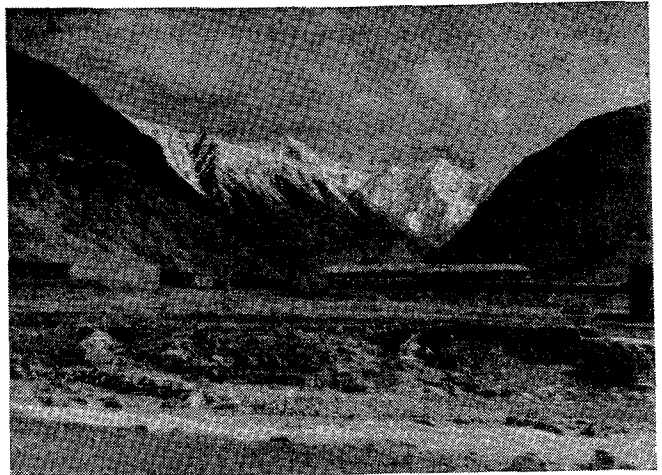
One family that we passed had a rather strange consignment of merchandise for India. It consisted of dogs from Lhasa. Barking, yelping, and straining at their rope—with a ferocity out of all proportion to their size—these animals were an interesting spectacle.

One traveler, after stopping to talk to us, bade us farewell with this benediction: "The blessings of God be upon you. God save the king!"

When our stopping place for the night happened to be near a village or community, we were always accorded a number of visits. Among those who would come to see us would be the schoolmaster, the police officer, and the postmaster. These were either Hindu or Mohammedan; yet frequently as we said good-by the request was made, "Please pray for me."

Many were the pleas for medical aid that came to us each day as we journeyed. Early one morning, in the bitter cold, we passed a little encampment from which a man came hurrying to ask help for his daughter. Could we do anything? For ten days she had lain seriously ill in their tent, and until she was better his whole retinue had to stay in this bleak, cold, unprotected mountain region. What hope (as an army colonel expressed it when we started on our journey) would a sick man have in a country like this!

During the warmer season great flocks of goats and sheep are led up into the mountains for pasture. It was pathetic to see how many of them had legs that were broken and were now supported by sticks tied to their legs. It was not that they themselves



Village of Matayan (Ladakh)

had fallen, precipitous though the heights were on which they grazed, but rather that rocks loosened by goats above them had come crashing down and thus inflicted the injury. Although disabled, they were still expected to painfully eke out a livelihood for their owner.

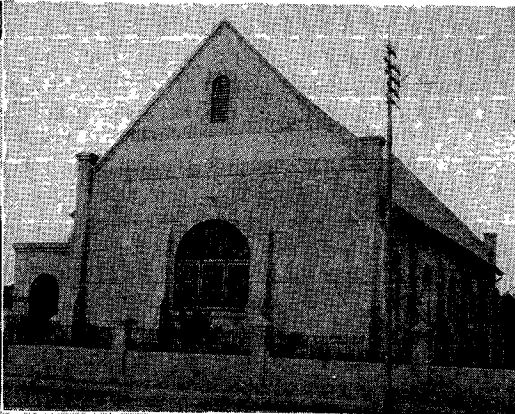
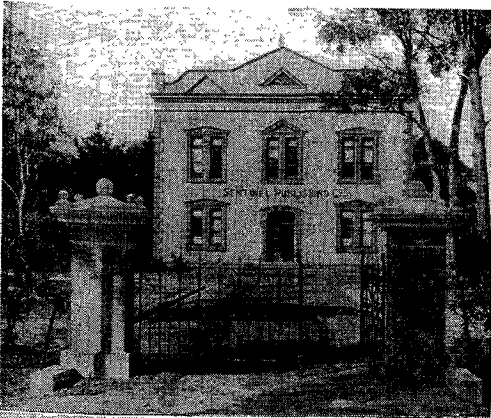
One of the most moving scenes of our trip met our eyes when, in a high Himalayan plain, we saw in the distance two people on horseback approaching us. The day was bitterly cold and drizzling, and both were wrapped from head to foot. As they drew nearer, we recognized that a woman was in front and her husband followed. They were the Moravian missionaries from Leh, on the Tibetan border. The woman had been seriously ill and needed medical aid. They were going to the nearest hospital, and had to travel over two hundred miles on foot and horseback to reach it, much of the way through most inclement weather. They had already waited many months for the snows to melt. As they told of their work and their regret at even a temporary absence, we could not but feel inspired by their devotion and self-sacrifice.

Arriving at last at Kargil, we spent a happy day with a Swiss missionary family of the Central Asia Mission. These missionaries, like those we first met, were working particularly for little children. They were taking them into their home, feeding, clothing, and educating them, hoping that they would remain with them long enough to someday become Christians, and then go out to work for their people. One of the tasks the missionaries had accomplished was to reduce the Purig language to writing and to prepare a dictionary and grammar. Now they were teaching the children to read and write in their own language, and for their reading book were using portions of the Scriptures they had translated. A few months before our arrival an epidemic had swept through the country, taking the lives of nine of these children, including their own

(Continued on page 15)



Descending the Zoji La in the Summer's Melting Snow.
A. F. Tarr in the Foreground



Top: More Than 18,000 Attending Camp Meeting at Rwankeri Mission, Ruanda, Africa. Left: The Sentinel Publishing Company, Cape Town, South Africa, Publishes the Message in English and Afrikaans. The Kimberley Church Is One of the Many Attractive Adventist Church Buildings in Africa. Below, Left: The Publishing House at Poona, India, Serves a Large Field With Literature in Many Languages. Below: The Burmese Adventist School Brass Band, Under the Direction of Eric B. Hare



Below: Adventist Missionaries Working Among the Jungle Villagers of West Bengal, India. Right: Patients Coming to the Hospital at Nuzvid, India. Below: Seventh-day Adventist Church at Rangoon, Burma



THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

"Look About Ye—An' Dinna Fumble"

By MAY COLE KUHN

HE has no feeling whatever. Absolutely hard boiled!" What a startling remark to make about anyone; and why? No feeling—just what did that involve?

I passed my fingers lightly over the silk on my jacket, then over the rougher, heavier material. I touched my face, then tried the smoothly polished wood of the lamp that stood near by. I fingered the petals of some zinnias and chrysanthemums on the table. The silk was smooth and soft; the lamp was smooth and hard; the zinnias were stiff and resistant; but the chrysanthemums undulated over my fingers like velvet, and sent out a pleasing aroma when I disturbed them. I passed my hand gingerly over the dining room heater—sensation, and plenty of it!

No feeling! That would be an unenviable state of existence! In that case one could not distinguish soft, pliable materials from the hard ones, nor discern the difference between the fine and the coarse. The motor nerves which convey reactions to the sense of touch would not function, and some of the finest, tenderest emotions would be lacking in the soul's composition. It would mean that a man harbored no sympathy, no kindness, no sentiment, no compassion toward his fellows. He would be hard—not easily touched with the feeling of their infirmities, unfriendly!

What relationship did the physical condition bear toward the mental attitude? I wondered. There have been men and women who could play exquisite melodies on some musical instrument, yet who were unkind and cruel; and there have been men who molded bronzes or carried a hod who were fine in manner and conduct. I concluded that God gives all men avenues of discernment as to what is fine and good, but that some misdirect their impressions and turn them into channels of banefulness instead of ways of blessing.

God is not possessed of the characteristic described as unfeeling. He is touched by the sorrows and frailties of men. Long-suffering, tender, kind, loving—these are the expressions which truly describe Him. They are attributes of strength and not of weakness; of the eternal, not of the temporal; of life, not of death. Evidently God is impressionable and desires this human family to be so. Otherwise He would not have given them this quality of sensitiveness.

Helen Keller is the outstanding example in this world's history of what may be accomplished through the finger tips: not only mental but spiritual conceptions have entered her experience through the pathway of touch, demonstrating that there must

be close relationship between physical stimuli and emotional reaction in the brain cells. Surely men and women who have the use of all their faculties can utilize the sense of feeling to discover new relationships with the Creator.

"There is so much to catch,
And the years so short
That there is scarce time to snatch
Pen, pallet, or aught."

Far mountains lit with a glow
That is tremulous
With something we only know
God meant for us.

Texture of rocks and trees
And precious stones,
Voice of the viol and harp
From fingered tones.

We bring our hands to the
task
When eyes grow dim;
We touch the healing robe
In search of Him.

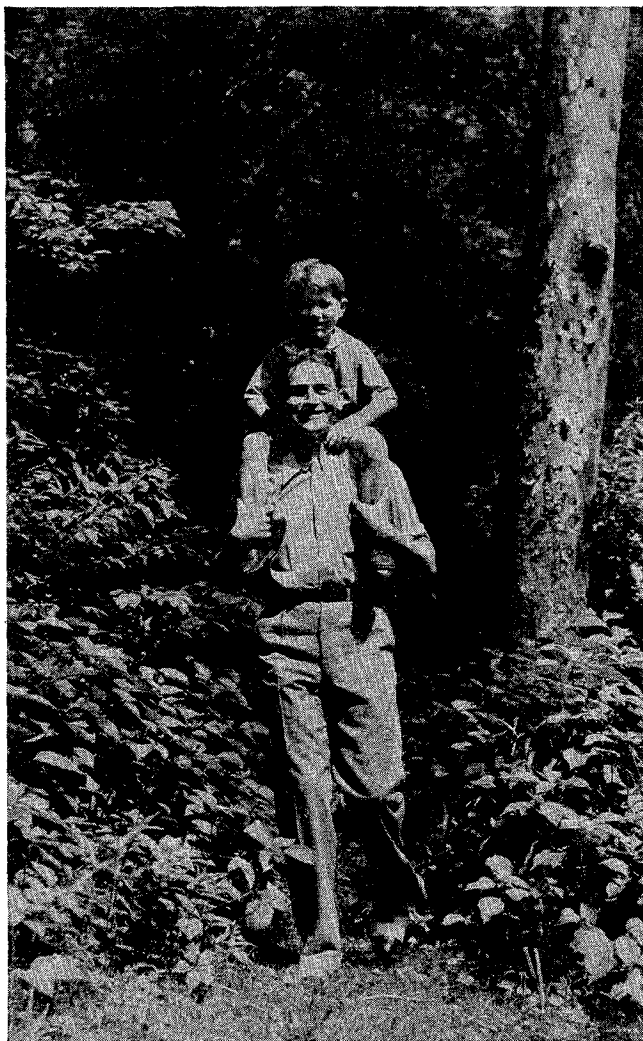
Hand touches hand in friend-
ship
Strong and true;
And fingers thrill with power
When tasks are new.

"Please show me the brush
with which you painted these
fine lines," a visitor requested
of a famous artist.

"Choose one," he said non-
chalantly, holding out a hand-
ful of assorted sizes; and with
the brush she selected he drew
a fine hair line on his canvas.
The art lay in the touch, not
in the brush.

Touch responds immedi-
ately to sight, hearing, smell,
or taste. It is the ready serv-
ant of all the other senses;
yet it is the master of all.
There is considerable meaning
in that phrase, "He is the
apple of his mother's eye!" A
tiny cinder or a particle of
dust in the eyes verifies this
fact. The inference is that
what hurts one will cause pain
to the other.

God is like that, too! When



H. A. ROBERTS

His children feel pain He suffers; when they sorrow He grieves; when they are ill He is sad. There is no trouble too insignificant, no problem too small, for His interest. What touches His child touches Him.

Much interest has been awakened recently in what psychologists call education by the kinesthetic method. Children and adults who have not been able for some reason to learn to read, are taught to recognize words by tracing them over and over again with the fingers. Word pictures are carried to the brain, where they register, and in a short time one learns to read sentences. Remarkable progress has been recorded in several instances. One boy ten years of age who "could not learn to read," learned through his fingers. In five years he made eight grades in school. What the eyes had not seen the sensitive motor nerves of the hand discovered.

Perhaps God, too, has set patterns for His children to trace. Far beyond what the eyes can see or the ears can hear are meanings and inferences which He desires His children to understand. He who engraved the ten commandments on stone with His finger has written law and love in ten thousand places and ways for men to read. As they trace "divine words in the wind, and fingerprints of an omnipotent spirit in creation," new revelations of His character and purposes find their way to the soul and they learn to read.

"Look about ye!" Trace the letters He has inscribed, and His recompense to you will be:

"New mercies, new blessing, new light on the way,
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night."

Girls' Work, Bongo Mission, Angola

By RUBY VISSER

ELEVEN years ago Bongo Mission had room for about twenty-eight girls. As the years have gone by we have tried to enlarge our dormitory building so that more girls could have the opportunity of a Christian education. At present there is room for about fifty, but often we enroll up to eighty. That overcrowds us, of course, but it is difficult to decide who will be the worthy ones until they have been with us for a time. The new girl either settles down or begins to long again for the dirty little hut which to her is "Home, Sweet Home." The longing often gets the better of her and she goes back home.

At first it was hard to get girls to

LIFE'S PATTERNS



OUTLOOK

Don't you find extremists tiresome? You've no doubt met the habitual grumbler of whom everyone takes advantage, whose crops always fail, whose chances for promotion in business are always poor, who trusts no one, whom nobody appreciates, and whose disposition would sour milk.

You may also have met the perpetual grinner. Everything is just lovely, you can trust everybody, the world's getting better every day, and nothing bad enough can happen to relax that grin into a sober look.

Both types fail to face life intelligently, it seems to me. If the grumbler only knew it, his own attitude makes everyone around him bristle for the onslaught of complaints he is sure to hand out, and he looks so unhappy that instead

of giving the other fellow a lift, his gloom permeates the atmosphere, and the faces of the people he meets mirror his own reflection. Naturally the world looks glum.

And the perpetual grinner is one who is perhaps adept at fooling himself, but he fails to show those around him that there is anything funny or uplifting in some of the trials that come to them. Their problems are too real to pass off with a grin. For instance, there was the little girl who had a doll with a painted smile. One day she bumped her knee and all at once she spied that doll, placidly grinning. The little girl flung it into a chair, face down, and through her tears sobbed, "She always be's glad and my knee hurts terrible." Small as she was she sensed the lack of adequate sympathy in a time of need.

I believe that the person with an ideal outlook is one who has a bright hope for the future in the promises of Christ's return. This gives him an underground foundation that is immovable. But unlike the perpetual grinner who refuses to face realities, and whisks by with a grin and a pat on the back, he can see the tragedies of life and the hardships of others. But the seeing of them does not make him into the grumbler who thinks that everything is dark. He can stop to alleviate the trials of others, but when he is ready to go on again, that steady beam of Christ's love is always shining in the same spot to keep his outlook clear and guide him onward. He rises above the troubles but nevertheless perceives that they are there, and does his best to conquer them.

N. B.

come, or to stay for a long enough time. The boys often would bring their future brides for one year of education. The children of teachers and students on the mission came, but now we have girls from far away who are not only willing but anxious to stay for several years.

The mission requires all girls to work six half days each week, and five half days they spend in the school-room. The work helps to pay for tuition, food, the use of a blanket, plates, spoon. Each girl makes a dress and a set of underwear every year, which she may keep if she stays the full year. Naturally their work does not pay for all they receive, but it is felt that the girls should be given a chance which they would not have unless help is given them.

Last school year a new plan was adopted. Each girl was asked to bring 10 angolares (about 20 cents) as an entrance fee. Some thought that the number of girls would drop, but we found the usual interest was taken in entering, and, in fact, we opened school with as large a group as our funds would allow.

Knitting classes have raised the interest, and sewing and crocheting are enjoyed too. Not only the girls but also the married women, and even some of the grandmothers, have taken to knitting. They feel very proud when they are able to walk around the mission knitting babies' caps,

sweaters, and other articles for themselves or the menfolk. When knitting needles were needed we could not afford to buy them, but took wire, cut it into the required lengths, then sharpened the ends. Thus we could have all we needed. Of course, these are not so light as the regular store needles, but with constant use they look like steel.

Last year one of the girls graduated. She is the first fruit, as it were. Now she is teaching others and is an example of what girls can do. Many think that the only interest a girl has is in the hoe and its use. But it has been proved that girls can and will do more if only given the opportunity. During last school year five girls learned to swim in their Missionary Volunteer progressive class work. The boys had said, "Never will they be able to teach girls to swim the twenty-five yards required." But it was done. This year we expect that more will have a desire to do likewise or even better. Girls realize that the mission is a help to them, and they often express their appreciation. More would like to be here, but the lack of funds prevents.

A promise of a new and larger dormitory building has been given. What we now use is far from ideal. In the first place it was erected as only a temporary structure, but it is still being used, and we are very glad to have even that. Now we hope that it will not be too many years before we

shall have a good place in which to house our girls.

We, as workers, are very thankful to our many believers overseas, in all parts of the wide world, for their interest in the mission fields. If it were not for gifts to missions, which help to give us buildings and teachers, we would not be able to bring the gospel to our girls, who are the future homemakers of their nation.

We pray that as you sacrifice to give of your means you, in turn, will receive a very special blessing and will share in the great reward which will be given in the day when the jewels are gathered into the kingdom. Many of those jewels will be those who have been gathered out of heathen darkness because now you are doing without to help spread the third angel's message.

On the Kashmir-Tibet Road

(Continued from page 11)

little girl. Descendants of Peter Waldo—of the Waldenses—these missionaries were courageously witnessing for Christ amongst the thousands of Ladakhi people.

We had hoped to get as far as Leh, the capital of Ladakh, but caravans with war supplies for China were said to require all the food available for man and beast along the last barren stretch, and so, despite all our efforts to persuade the officials to let us continue, permission was refused and our journey had to end in Kargil.

Back in Srinagar, we paid a visit to the C. M. S. school, and spent some time with Canon Biscie, who for fifty years has labored for the uplift of the Kashmirian people. His story of the pioneer days was interesting—of the time when a Christian, or even his shadow, was more shunned than a cholera victim or a leper, when a drowning man was left unrescued because swimming was a coolie's task, or when Brahman priests would prostrate their holy bodies on cesspools of alleys to prevent a pavement being laid and the street being cleaned up.

Many changes have come since then, but despite improved education and perhaps a more healthful outlook, the gospel message is still despised and rejected. Bitter persecution is still directed against any who evince an interest in Christianity, and some who have appeared to be on the point of becoming Christians have never been heard of again. More than one missionary averred that in all Kashmir (not including Ladakh and those people who have come into Kashmir from other countries) the total number of Kashmirian Christians could be counted on the fingers of two hands. As for our own advent message, we

do not have in all Kashmir a single believer, nor, of course, any work. Possibly, nowhere in the world has Christianity gone so slowly. As one travels over the beautiful lakes and rivers, or walks through the gorgeous gardens or well-watered, thickly-wooded valleys and over the mountain slopes, he wonders whether to Kashmir, as much as to any other country, the verse of that old missionary hymn might apply: "Where every prospect pleases, and only man is vile."

Yet, even this situation must not, and does not, dishearten us. It was perhaps no mere coincidence that in our journey through this great unentered mountainous region and on the borders of an even greater, we should, in our Bible Year, be reading in Isaiah and finding texts like these:

"Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh mountains, and beat them small, and shalt make the hills as chaff. . . . And shalt glory in the Holy One of Israel." Isaiah. 41:15, 16.

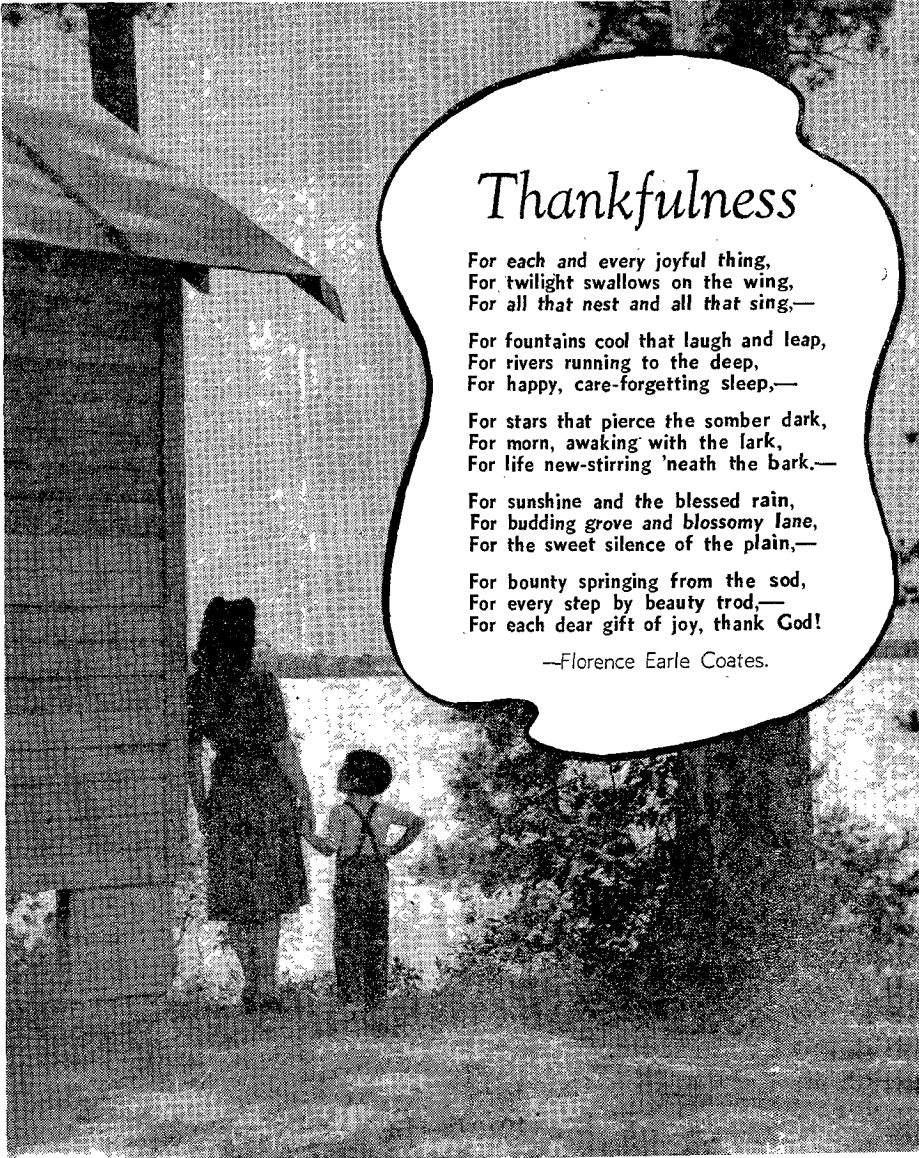
"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing;

now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." Isa. 43:18, 19.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16.

Might we not assume from these and other promises that an enlargement of service is still to be ours, and a measure of power still to be claimed, by which the gospel commission is to reach its consummation in non-Christian lands? That we as His ambassadors might be guided into that enlarged service, and that we ourselves might attain to that experience which God can honor with His promised power, is our supreme desire.

GOD has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us.—*Steps to Christ, p. 11.*



Thankfulness

For each and every joyful thing,
For twilight swallows on the wing,
For all that nest and all that sing,—

For fountains cool that laugh and leap,
For rivers running to the deep,
For happy, care-forgetting sleep,—

For stars that pierce the somber dark,
For morn, awaking with the lark,
For life new-stirring 'neath the bark.—

For sunshine and the blessed rain,
For budding grove and blossomy lane,
For the sweet silence of the plain,—

For bounty springing from the sod,
For every step by beauty trod,—
For each dear gift of joy, thank God!

—Florence Earle Coates.

Mexico and Central American Union Missions

THE history of our work in the Mexican and Central American Union missions comes within the life span of many of our workers. It was in 1886 that the first colporteur reached Central America, and five years later, in 1891, the message entered Mexico. The work in these fields began in a slow way. This often seems to be God's plan for laying a strong and enduring foundation. That those who pioneered the way into these fields built well is proved by the great work we now see. The evidence is in the standards, loyalty, and devotion of those who have embraced the message.

It is indeed an inspiration to meet the fine men and women, native sons and daughters, who are now leading the forces, directing the work, and each succeeding year planning and executing greater things in the work of God.

Forty years ago we had only seventy-two believers in all of Mexico. It took ten long years to win the next 228. Those were hard years. But up and down the country went our faithful colporteurs. The next ten years saw only 246 more added. At the end of 1924 the membership was 546. While the increase year by year was small, nevertheless it was in the right direction. God has promised that in well-doing we shall reap if we faint not. These years of struggle and sacrifice were years of seed sowing.

The next ten-year period, ending in 1934, marked the first substantial increase in membership. Faithfulness and perseverance were being rewarded. A total of 2,723 new believers were added. This was a good increase over the former decade.

The next ten years brings us down to our day—1944. The reaping continues in greater numbers than ever before. Over 4,800 were added during this ten-year period. Counting those that have been baptized, we have around 17,000 who are enrolled in the Sabbath schools.

Mexico is a country of great opportunities. The people are religious. Their hearts are crying out for something better than they have. Perhaps no mission field holds forth greater prospects and opportunities than does Mexico.

Mexico is a needy field. My visit through that country impressed two outstanding needs deeply upon my mind. One is a need for more church buildings. The other is for church schools. For 550 congregations that worship every week in the republic of

Mexico, we have only 130 buildings.

Most of the believers won to the message come out of good church buildings. We surely need some modest, neat places of worship to offer them. We do well to hold them when we have so little to offer them in the way of a church home in most places. There are twelve state capitals in Mexico without a church building.

Regarding the need for schools, one illustration will convince every believer in Christian education. In one section of a certain state we have two thousand church members but not a single church school. Somewhat similar conditions exist elsewhere.

You may ask, Why don't the local leaders build some church and school buildings? It is not because they do not see the need. They are the ones who, with tears in their eyes, told these things to me. The answer can be given in two words, "No money."

The children in these Spanish-speaking countries, like children everywhere, will believe what is taught them. If we want them to be Seventh-day Adventists we must teach this truth to them. Those that are *trained* to be Christians make the best ones.

As is most often the case, a colporteur pioneered the way into Central America. Here is the story as it was told me:

"About the year 1886 a canvasser by the name of Gibbs visited Coxen Hole, Bay Islands, and distributed some literature. Among the tracts left in the hands of Mr. John R. Green was a little tract called 'Elihu and the Sabbath.' Mr. Green was the local Baptist preacher. He studied the Adventist literature and became convinced that the message was from God. He, with his wife, began to keep the Sabbath, and continued doing so for two years without knowing of others who kept it. One day Mr. T. J. Holland visited the home of Mr. Green, and their conversation led into matters of religion, and the above-mentioned tract was brought out to serve as a witness for truth. Mr. Holland read it with great interest and soon started to keep the Sabbath, but Mrs. Holland wanted more information regarding the Sabbath question. So, thinking that the best prepared man to give her the desired information would be the Methodist minister, she immediately went to consult with him.

"After a short conversation the Sabbath question was discussed. The minister listened for a while and then answered, saying, 'We all know very well that the seventh day is the true

Sabbath, that God instituted it, and that it was kept from the beginning; but we Christians do not keep it now. We prefer to keep Sunday, the day that Jesus was resurrected.' Mrs. Holland then returned to her home and told her husband that the Methodist minister had given her sound counsel, and she from then on kept the Sabbath together with her husband.

"Soon after that Mr. Holland wrote to the office in Michigan, and a few months later F. J. Hutchins was sent to the island of Roatán.

"In 1889 six persons were baptized in Coxen Hole. These remained firm in the message, and the interest keeps growing. Of that little company, Brother and Sister Holland are still living. The message is going forward. At present we have four organized churches and one company in Roatán. Brother Holland is now ninety-two years old and still rejoicing in the hope of a soon-coming Saviour."

In Central America they call the colporteurs "Blazers of the Trail." From the time the first colporteur came to the Bay Islands until now, these faithful men and women have been blazing trails of truth all over that country. Over the mountains and valleys, through the jungles, up and down the rivers these stronghearted workers have gone with the printed page. God has blessed their efforts and crowned their work with success. This is the sales record of one young man in Panama during the summer vacation: He sold and delivered the following books: 67 *Dawn of a New Day*, 221 *Medical Counselor*, 147 *Ministry of Healing*, 11 *This Decisive Hour*, 20 *The Great Controversy*, 27 hymn-books, 22 Bibles, 604 small books, and 204 *El Centinela*—making a total delivery of \$2,767.05.

F. W. Steeves, secretary of our publishing work in the Central American Union Mission, said, "There are very few men of high standing in the government, in the professions, and in the business world that have not purchased from one to six or eight of our good books and are studying them."

To fail to mention our fine training school which is located about ten miles from San José, Costa Rica, would be to miss about the best thing they have in that field. This institution, "Academia Adventista Hispanoamericana," is doing a mighty work. It is training workers for these Spanish-speaking fields and is doing it well. I found the school full of earnest, happy young people. The difficulty of travel in these days of war, in these Central American countries, was impressed upon me when I was told by C. F. Montgomery,

the principal, that all the students in the school came by air except three.

In both these unions the work is well organized and functioning efficiently. H. F. House, the superintendent of the Mexican Mission, is giving strong leadership to that field. He has associated with him men of experience. We can look forward to a greatly enlarged work in that most promising field.

In the Central American Union Mission, the superintendent, N. H. Kinzer, is carrying on a very progressive program. Evangelism is the keynote. We are sure to hear of many new members being added in this interesting country.

In both the union sessions and the ten-day workers' meetings that followed in each of these fields, Glenn Calkins, president of the Inter-American Division, gave strong leadership. Associated with him from the division were A. H. Roth, Wesley Amundsen, and R. M. Whitsett. W. P. Bradley, secretary of the North American Radio Commission, attended both the meetings in Mexico and Central America. W. H. Branson was with us in the meetings in Mexico.

M. L. RICE, *President,*
Atlantic Union Conference.

Opening of the Nashville Effort

THE big opening night is over, and what a wonderful night it was. Approximately seventeen hundred people crowded the spacious War Memorial Auditorium in Nashville, Tennessee, to hear J. M. Hoffman speak on a subject of supreme current interest, "After the War, What?" Using as his text the entire second chapter of Daniel, he traced the course of history from the time of the prophet Daniel down to the end of time, when Jesus Christ Himself will reign as King of kings and Lord of lords. This important prophecy was presented so clearly that everyone in that large congregation now has a knowledge of one of the great truths of the Bible.

We sent personal invitations to a large number of prominent and wealthy people of the city, offering seats in the reserved-seat section, and, to our surprise, sixty of these people accepted the invitation and attended the opening night's lecture. We also sent invitations to all professional people, and they also responded very well to this method of advertising.

Now the real work begins, and we are anxious to bring every honest heart in Nashville to a saving knowledge of the truth. But how incompetent we feel to do the great work before us. Please remember us in your prayers every day, because the success of the effort depends on prayer.

Our first week of broadcasting has been marked with good success and a fine reception.

May the Lord crown all His work with good success is the prayer of the Hoffman-Stauffer Evangelistic Company.

G. LESTER STAUFFER.

Canadian Signs of the Times

OUR *Canadian Signs of the Times* has achieved a worthy place among the best of our evangelical periodicals in the North American Division and of the world. In proportion to the population of Canada, it enjoys a circulation about equal to that of the largest circulations of our publications in the United States. Its average monthly printing is now twenty-nine thousand. It has risen to this from about eight thousand only two years ago.

With a church membership of 9,500 in Canada, the *Canadian Signs* has well over three subscriptions for each member, which, in proportion, is more than twice the rate of the largest circulations of our other periodicals elsewhere. It is common for some of our Canadian conferences to exceed the goal of four subscriptions a member. We have a loyal and self-sacrificing constituency, which is doing remarkably well in making contacts with the people through our literature. We do not make these comparisons to be odious, but simply to show that we are doing our share, and we rejoice with our brethren elsewhere as they do theirs.

Our magazine goes into the homes

and offices of a great many religiously thoughtful people, and we receive letters showing their interest and profit. In most cases those who are opposed to our teaching are very considerate and open-minded. And some are enthusiastic in their praise of the good we are doing. When strangers to us send in one-hundred-dollar and fifty-dollar checks in response to our Ingathering appeals, they are sharing with us in the proclamation of our message.

This is a great field for temperance and religious liberty agitation. Our annual issues on these subjects have a wide reading.

Though Canada is our particular field, we have a small circulation in other parts of the commonwealth, especially in the British West Indies. We believe the time has come for us to lift up our eyes and see farther afield, for we are sure that there is a place for the *Canadian Signs of the Times* in some foreign lands. Canada is a famous source of paper, and it takes paper to make possible the scattering of the truth "like the leaves of autumn."

If any readers of the REVIEW in any part of the world have friends and relatives in Canada, you could not do better for their warning and winning than to have sent to their addresses a subscription to the *Canadian Signs of the Times*. The regular price is one dollar a year, but our autumn campaign rates (in effect for several weeks each year) are seventy cents for a single subscription, or sixty cents in clubs of five or more to separate addresses. These rates will be extended to REVIEW readers who order now.

C. G. MARACLE.



The Opening Night of the Nashville Evangelistic Effort and the Group Who Attended the Lecture

Translating and Distributing the Bible

WHEN the Yanks landed on the Marshall and Gilbert Islands, they found that the Bible had arrived there first—and a long time before. Our nation was struggling with the problem of slavery when the first Scriptures were set down in the languages of these Pacific Isles. Hiram Bingham, a missionary, made the first translation of chapters 1 to 12 of the Gospel of Matthew for the Gilbert natives in 1860, reducing the language to writing for the first time. He accomplished the herculean task of translating the entire Bible in 1890. The Marshalls received parts of Matthew's Gospel printed on a tiny mission press in 1858, and the entire New Testament was published in the native tongue by the American Bible Society in 1885.

The task of translating the Bible into native dialects is a heroic one, and only the selfless Christian devotion of the missionary translator and his aides makes it possible. In many instances the Bible is the first written record of the language.

The mass production of Bibles and the translation of the Scriptures into the widely spoken and obscure languages of the peoples of the earth has been primarily the work of the Bible societies in the United States and Great Britain.

Before Gutenberg invented the printing press in 1453, there had been a few translations of the Bible laboriously copied by hand. The Syriac version of the New Testament appeared in the second century, and Jerome's great Vulgate edition, in Latin, the official Bible of the Roman Catholic Church, in the fourth. In the twelfth century translations were begun in modern European languages.

On the eve of the invention of printing, thirty-three languages—twenty-two in Europe, seven in Asia, and four in Africa—had had some part of the Bible. By 1800, seventy-one languages and dialects had seen some printed portion of the Scriptures.

With the rise of the great missionary movement, in the early nineteenth century, came the golden age of Bible translation. In the brief space of thirty years, eighty-six languages received some part of the Bible for the first time, more than in all the eighteen hundred years before. This was the era of the modern pioneer missionary translators. Among them were William Carey and other missionaries working with him at Serampur, India, near Calcutta, who produced New Testaments in twenty-seven languages and whole Bibles in nine more. Robert Morrison in China, Henry Martyn in Persia, Adoniram Judson in Burma, and Henry Nott in Tahiti are also

great figures of this period in the field of Bible translation.

These men and others wrestled with many colloquial dialects of China and with the tribal tongues of Africa and India. There are more than three hundred African languages in which the Bible appears. Thousands of native linguists who assist the translators have made indispensable contributions to this achievement. With the founding of the Bible societies—the British and Foreign in 1804, and the American in 1816, the almost insuperable burden of translating, proofreading, and printing was facilitated, and distribution was vastly extended.

Today some complete portion of Scripture has been translated and published in 1,062 languages and dialects. Our goal is that every man willing to possess the Scriptures should have them in his own tongue and at a price within his reach, however much it may cost the society. In addition to building a network of publishing and distribution centers in our own and foreign lands (some of which have been curtailed by the war), the American Bible Society handles finances, translation committees, and composition, proofreading, plates, presswork, paper, binding, and storage.

The Bible is the only book that is in continuous production. It has been a best seller in this country every year since 1800. Recent careful estimates indicate that each year sees at least 25,000,000 copies of the Bible, in whole or part, produced throughout the world. This production is not limited to America but includes in normal times London, Amsterdam, Stockholm, Oslo, Istanbul, Beirut, Cairo, Calcutta, Shanghai, Sydney, Rio de Janeiro, and scores of little presses operated by Christian missionaries in China, India, Africa, and the islands of the sea.

The time when there will be at least some portion of the Bible in every language spoken on the globe is not in some far-distant age, but in the foreseeable future. Even now it is possible for nine tenths of the peoples of the earth to have the experience of those who heard the apostles on the day of Pentecost—to hear in

their own tongues the wonderful works of God if only they had access to a copy of the Book and could read or have someone read to them.

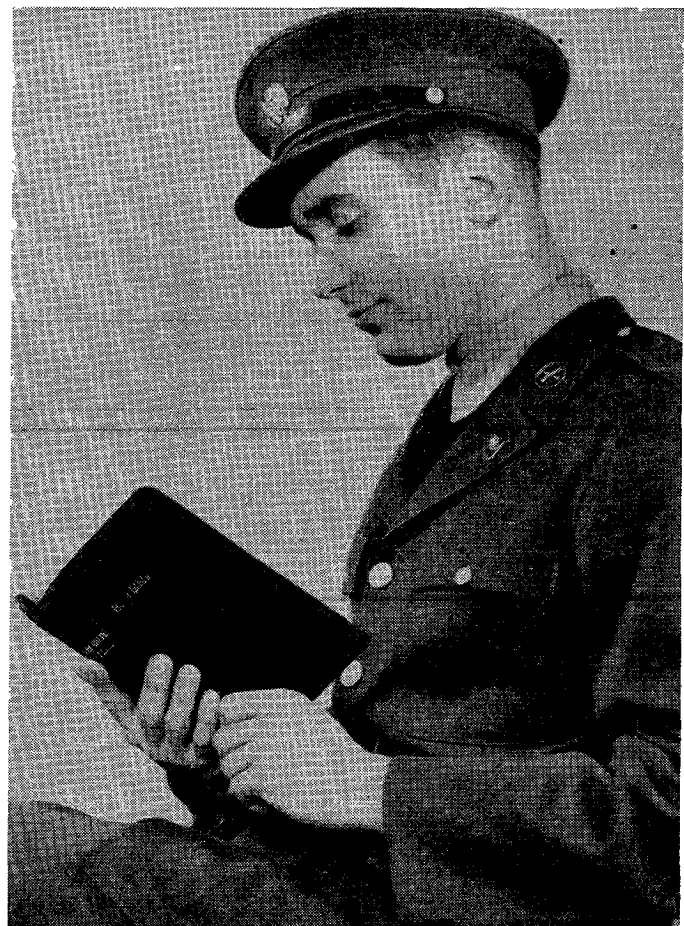
AMERICAN BIBLE SOCIETY.

Memories of the Past

IN the autumn of the year 1844 there was a large body of people in the world who were looking for the coming of Jesus and fully expecting that the glorious event would take place on the twenty-second day of October of that year. They preached it with great earnestness. The Holy Spirit witnessed to their preaching, and many thousands were converted. Many among ministers and laymen accepted the message. That date passed and a great disappointment followed—a disappointment like that of the early disciples when they saw their Lord crucified, and such as was expressed by the two men who walked on the way to Emmaus: "We trusted that it had been He which should have redeemed Israel." Luke 24:21.

There was one man who had confidently expected to meet his Lord on the date mentioned. He kept on looking for the coming of Jesus and praying for light. He read in Revelation 11: 19: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." From that verse he caught the light on the Sabbath question and began the observance of the seventh-day Sabbath.

William Farnsworth, a farmer liv-



ing in the obscure hill town of Washington, New Hampshire, was keeping the Sabbath alone in his large family. Others soon joined him, and a little group of thirteen were keeping the Sabbath and meeting for worship in the church building which they had helped to build. That meetinghouse is still standing and in quite a good state of repair. It is still used by the little company of Sabbathkeepers in Washington.

I embraced the Sabbath seventy-four years ago last March, and in the providence of God went to Washington to live. I was a member of the Washington church for several years before entering upon the work of the ministry.

My precious wife, with whom I lived happily for fifty-seven years, and who has now been sleeping in the grave for fourteen years, was the daughter of William Farnsworth. I mention this fact for the purpose of carrying the mind of the reader back to the long ago. William Farnsworth lived to the ripe old age of eighty-two years, and I preached his funeral sermon.

I thus had the opportunity, for several years, of conversing with him, and being of an inquiring mind, I never missed the opportunity of talking with him of his early experiences. Having listened to the thrilling story of the great disappointment of October 22, 1844, and the beginning of Sabbathkeeping from the lips of the first man who ever kept the Sabbath in the Adventist world, I was made a sort of connecting link between the memory of the years 1844 and 1944.

Since the autumn of 1844, the second coming of Christ, the Sabbath, and kindred truths have been the very keynote of the great second advent movement.

To the early pioneers in this message these truths were more than a theory, more than a mere Bible doctrine;

they were a living reality. I can well remember when the coming of Jesus was often the topic of conversation at mealtime and other times. I wish we might hear some of the old-time advent melodies that we used to sing.

Let us never, in our preaching, get away from the old mighty advent doctrines that have built us up and made us a united people throughout the world.

A. T. ROBINSON.

Remember the Former Days

It is quite natural for those of us who have grown old in the advent cause, to remember the former days in contrast with the enlarged and rapidly expanding cause of today.

The apostle Paul exhorts, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Heb. 10:32. Who can forget the days when their minds were first illuminated with the Sabbath and its kindred truths? It was too good to keep to ourselves; we could not refrain from making it known to others by every means within our power.

It was really a "fight of affliction" in those early days when the advent believers were few and despised by former friends and neighbors, who regarded them as fanatical or "gone crazy," to keep Saturday for Sunday, give up pork, coffee, tobacco, and other common indulgences, and pay a tithe into a movement that was doomed to failure.

Yes, there were few believers in those days, and they were chiefly from those of the more common walks of life, usually poor, and they were obliged to worship in schoolhouses or private homes, in small groups here and there, as the light of truth made its way slowly. We really used to wonder how the Lord would ever get

144,000 advent believers. It required a stretch of faith, yes, a faith in the Word that declared it would be done.

We had only four institutions, the Review and Herald, the small beginning of the Pacific Press in Oakland, California, the Battle Creek College and Sanitarium, when I, with my parents, began the observance of the Sabbath nearly sixty-eight years ago. Thus it will be seen that I have been a Sabbathkeeper all but the first thirty-two years of the one hundred since the message started.

As has already been noted, there were but few facilities for carrying the message; yet many of the believers expected to live to see the coming of the Lord. Most of these have now passed to their rest, to await the resurrection at the coming of Jesus.

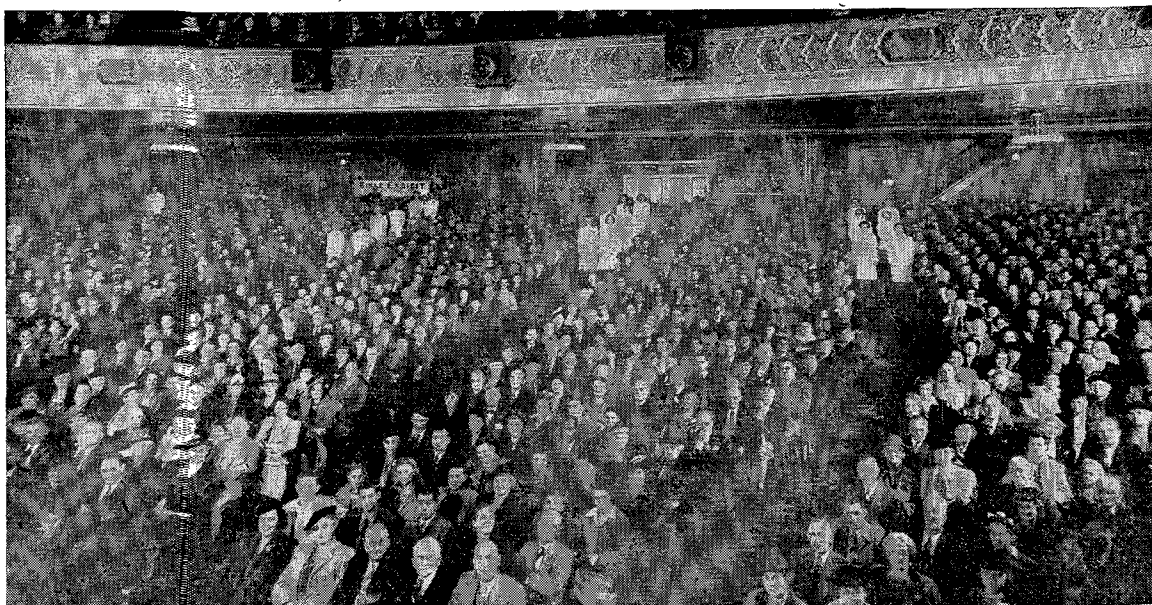
Could these early believers be awakened suddenly and behold what God hath wrought, what a surprise it would be to them! Could they enter some of the beautiful and commodious church edifices now so common in our cities and in our country places, both for white and colored, not only for the English speaking, but for those speaking many other tongues; could they walk through the halls of our large sanitariums and colleges; could they step into some modernly equipped offices now so common in local, union, and division conferences, as well as in the General Conference; could they visit some of our modern and fully equipped publishing houses and see the hundreds of men and women turning out books, papers, magazines, and tracts, which are being circulated by the millions—what a surprise it would all be to them!

Sixty-eight years ago we did not believe that books with our message could be sold by subscription to the public; consequently, we did not have even one subscription book. The same was true of magazines. Today our

books, papers, and tracts are being sold and otherwise distributed in quantities such as those early believers could hardly visualize.

Great audiences fill the largest halls of our cities to listen to our evangelists preach the advent message. The air is literally filled with the message as it is broadcast from many stations and from coast to coast.

Our sanitariums and schools are overcrowded with patients and students. Our ministers and workers are numbered by the thou-



The Group Who Assembled to Hear the Message Given by H. R. Veach in the Rajah Theater in Reading, Pennsylvania

sands, and all this in the midst of a world filled with war and confusion. Surely it can mean but one thing, "the coming of the Lord draweth nigh."

Thus as we call to remembrance the former days, in comparison with the present, we find encouragement and increased confidence. Truly we are almost home.

W. W. EASTMAN.

Reading Effort

ON September 24 a theater effort was started in Reading, Pennsylvania, with H. R. Veach leading out. The Sunday night meetings are being held in the Rajah Theater, the largest and best located theater in the city. The greater Reading area has an estimated population of 170,000 people. All were happy when the first two Sunday night meetings were attended by nearly two thousand persons each evening. The week-night meetings have been attended proportionally well. The members of the Reading church are solidly behind the effort by their prayers and abundant labors.

The evangelical company is comprised of Elder and Mrs. H. R. Veach, Mr. and Mrs. L. E. Rafferty, Mr. and Mrs. John Hoffman, Mrs. V. Graham, Mrs. H. Dick, and Miss Anna K. Fitzkee.

The Lord is greatly blessing, and we are looking for a bountiful harvest of souls. The prayers of God's people will be appreciated.

L. E. RAFFERTY.

South American Tour—III

ON the morning of May 16 we left Arequipa for Santiago. We followed the coast line down and were part of the time over water and part of the time over land. We reached Antofagasta, Chile, at about two-thirty in the afternoon. Just before we landed it was announced that because of fog near Santiago it would be necessary to remain at this place overnight. The next day our flight to Santiago was completed.

From Santiago we traveled by train to Chillán, where our training school for Chile is located. Chillán is the city completely destroyed by earthquake in February, 1939. Only two buildings in the entire city were left standing. About one half of the forty thousand inhabitants lost their lives in this disaster.

The school is out about five or six miles from the city. At the time of the earthquake one of the school buildings was shaken down, but no lives were lost on the campus. Since then a nice school administration building has been erected and also a new boys' dormitory. The girls' dor-

mitory, which stood through the earthquake, is this year to have some much-needed repairs. The climate here is somewhat like that of California, and the fruit and vegetable products are similar. All agriculture is carried on by irrigation. The school has a good dairy and a fair-sized farm of good land. It is greatly in need of a good dairy barn.

There are about one hundred students in this training school for Chile. C. D. Christensen is principal and is doing a strong work for the youth. The welfare of the young people under his care is constantly on his heart. He and Mrs. Christensen are performing a much-needed task with unstinted service. The spirit of the school, shown in part by the respect manifested by the students toward their leader, was inspiring and encouraging.

The two main departments of training are for the ministry and for teaching. Pastor Marcelo Pidoux is the Bible teacher. Mrs. M. A. de Aeschlimann is in charge of teacher-training. Pastor W. E. Aeschlimann is the educational superintendent for that field, and a former science teacher in the school. The Aeschlimanns have had the privilege of coming to the States and studying at Emmanuel Missionary College. He was graduated from the regular college course and she from the teacher-training course a few years ago.

Considering the equipment, size of

CHURCH RELATIONSHIP



Very important to our spiritual welfare is our relationship to the church. Profitable study can be given to what that relationship should be in the support of the church itself, its officers, and its various functions. Every issue of our church paper, the REVIEW AND HERALD, will be helpful in this regard, but those containing the series of articles on these topics will be especially appreciated.

A wealth of good things has been planned for the coming year, so be sure to enter your new or renewal subscription now.

These Lower Prices Effective Only Till Dec. 31, 1944.

	Jan. 1	NOW
REVIEW, One Year	\$3.00	\$2.75
BIG FOUR, One Year	4.20	3.90
Review, Life and Health, Liberty, Present Truth		
FAMILY GROUP, One Year	7.30	6.70
Big Four, Instructor, Worker, Gazette		

(Special rates for Canada on request; in other countries requiring extra postage add 50 cents for REVIEW, \$1 for BIG FOUR, and \$2 for FAMILY GROUP.)

ORDER FROM YOUR BOOK AND BIBLE HOUSE

faculty, and other conditions, there is some excellent work going on here. In the elementary school there are many local non-Adventist children. This is known as a fine school and is giving our work good standing and some sympathetic interest, which means very much in these Catholic countries. The school is not able to receive all its local applicants.

Because of lack of funds institutions of this character are slow in developing a complete equipment and in beautifying the grounds and surroundings in a manner that they would desire. However, they are gradually improving in this respect, and if they follow out their plans they will soon have their physical plant in a most desirable condition.

A secondary teachers' institute of one week was held in connection with this school. About twenty-five delegates attended the meeting. The punctuality at the meetings and the eagerness of the discussions revealed their interest and understanding of their needs. Comprehension of the principles of Christian education was in evidence. The teachers here manifest a deep desire to make their teaching contribute to the saving of the youth, as is expressed in the writing of Mrs. E. G. White. The great objectives of our school system were stressed, and each one sought ways and means whereby he might improve

his present plans and processes. It was inspiring to see the sparkle and light that appeared in the faces of these earnest and devoted workers as new ideas were absorbed and as some of the special spiritual opportunities were stressed.

When the time came to bring these meetings to a close, it was evident that if we followed the manifestation of interest, we would have continued longer.

We received the impression over and over again that the training schools in these fields are doing a great work for God. We were also impressed with the need on our part of earnest devotion and consecration for us as teachers and educational leaders if we are to stimulate these schools to fulfill the purpose of their founders.

As we left this institution and viewed some of the wreckage caused by the earthquake of a few years ago, we could recognize God's providences in saving our youth from fatalities when such disaster was on every hand.

HARVEY A. MORRISON.

An Early Experience

THIS year of our Lord, 1944, seems to be an opportune time in which to bring to the attention of the advent people a review of the work and experiences of the 1844 movement

which we are now reading in the pages of our good REVIEW AND HERALD. Although I have heard these things over and over through more than three quarters of a century, they are just as interesting and instructive today as they ever were in the past.

I was born exactly eight years and two months this side the disappointment of October 22, 1844, and I was not quite eleven years of age when the General Conference of Seventh-day Adventists was organized, May 21, 1863. Prior to this date (1863) my father attended and heard a course of Bible lectures on the prophecies and related subjects as taught by Seventh-day Adventists, given by Elders Snook and Brinkerhoff, and he decided to keep the Sabbath of the Bible.

Father had been looking for several years for a church which had the truth, or at least more truth than he had found in some of the churches where he had held membership. His decision brought him into conflict with the ecclesiastical authorities of his church. Ministers from that church were sent to show father conclusively that the law of God had been abolished and that we were not, therefore, bound by those obsolete precepts, and that Christ and His apostles had set apart the first day of the week as the Sabbath of the new dispensation. But father gave them such a dose of Scripture that they were completely baffled



PRESENT TRUTH for NOVEMBER

● No. 45 The Two Resurrections

What is the meaning of the tragedy we call death? If a man dies will he live again? Is there hope beyond the tomb? A sorrow-stricken world awaits the answers to these questions, and you can answer them for a large group of neighbors, relatives, and friends by placing in their hands this very reasonable discussion of a subject so generally misunderstood.

● No. 46 Who Are the Spirits of Spiritism?

The fatal lie, "Thou shalt not surely die," has captivated the world of religion, and as a result public belief is in striking contrast to the teachings of Christ and His disciples, and all the writers of the Old and New Testaments. With a proper understanding of the Bible truth on this subject, deceived humanity may escape Satan's greatest deception—Spiritism.

All PRESENT TRUTH subscriptions include a complete series of twenty-four numbers mailed one every two weeks in their logical, most convincing order, and the price is only 50 cents a year; in Canada, 85 cents; District of Columbia and foreign, 75 cents.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Look at the NEW READING COURSES for 1945



SENIOR

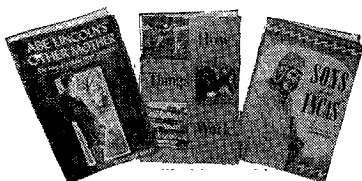


Dr. George Washington Carver	\$2.50
Road to Alaska	2.50
Isles of Solomon	2.50
Conquering Personal Problems	1.50

Total \$9.00

★ Special Club Price \$7.50

JUNIOR



Abe Lincoln's Other Mother	\$2.50
How Things Work	2.00
Sons of the Incas	2.00

Total \$6.50

★ Special Club Price \$5.75

PRIMARY



Ben Franklin, Printer's Boy	\$1.50
Pogo's House	1.25
Child's Storybook of Peter and Paul	1.25

Total \$4.00

★ Special Club Price \$3.65

Dr. George Washington Carver by Shirley Graham and George Lipscomb

A gripping biography of one of the most interesting personalities of the past hundred years. Beginning life as an orphaned Negro slave, Carver put himself through college, and then, almost miraculously, lifted the South out of its dependency on cotton, and out of the depression that had long accompanied worn-out fields and the scourge of the boll weevil. He enriched the South with his work, and the whole world with his philosophy. There is inspiration aplenty in this book. \$2.50.

Road to Alaska by Douglas Coe

The story of a great road and of the men who built it. Experts claimed that it would be impossible to build a highway to Alaska. But when the needs of a world at war demanded that highway, United States engineers transformed the impossible into an actuality. Weather, mud, insects, swamps, and icy torrents—these are woven into the story of the

Army engineers who lived and ate and slept with the Road until it was completed. \$2.50.

Isles of Solomon by James E. Cormack

An interesting history of the Solomon Islands, so prominently featured in the world's news today. A stirring recital of the triumphs of the gospel of Christ in bringing sin-darkened, head-hunting savages to the light of truth. The forced abandonment of the islands by the foreign missionaries gives the volume a current date. Fine photographic illustrations. \$2.50.

Conquering Personal Problems by Arthur L. Bietz

A book of sound, practical counsel which all young people (and their parents, too) can read and ponder with much profit to themselves. The author knows the young men and women of today and their problems. He discusses vital phases of personal living, giving fitting illustrations and anecdotes to break up the text. This volume will give strength to the soul and teach deep spiritual truths. \$1.50.

Abe Lincoln's Other Mother

by Bernadine Bailey

When Abe Lincoln was nine years old, his own mother, Nancy Hanks Lincoln, died. A year later his father married the widow Sarah Bush Johnston. At once she took the motherless ten-year-old boy to her heart. It was she who mothered the boy and molded the man whose greatness of soul made him the outstanding American he later became. This is her story, with many interesting and familiar episodes in the life of Abraham Lincoln. \$2.50.

How Things Work by Creighton Peet

The "things" in the book are bridges and scissors and nutcrackers, clocks and automobiles, submarines and siphons, cranes and thermom-

eters and roller coasters. They all puzzled Peter and Tony until their friend Mr. Jones told them about gears and levers and electricity and all the other forces that make things work. Join the boys in their experiments and exciting discoveries. \$2.

Sons of the Incas by Wesley Amundsen

The Land of the Incas has always been a region of romantic mission history with Seventh-day Adventists. Elder Amundsen tells of his early tilts with opposition to the gospel work in that land of high altitudes, llamas, superstition, and triumphs of the cross. Experiences that give vivid portraits of our missionaries and those for whom they labored. \$2.

Ben Franklin—Printer's Boy

by Augusta Stevenson

When Ben Franklin was a lad in Boston of the long ago, boys wanted adventure. Right in his home town Ben found plenty of excitement in people, in things, and in books. Augusta Stevenson has chosen well the details about Franklin. These incidents reveal the qualities that, developed, were to make him the notable, the many-sided American. \$1.50.

Pogo's House by Jo and Ernest Norling

In this delightfully illustrated and simply told story-picture book, the young reader learns all about the way lumber is brought from the for-

est and prepared for market. John, the little boy in the story, is worried about his dog, Pogo, who has no house. He determines to find the boards for such a house and the search for them takes him on an unexpected adventure. Easily the most interesting story of its kind in print. \$1.25.

Child's Storybook of Peter and Paul by Madge Haines Morrill

Parents and others will be profoundly thankful for this fine new book for boys and girls. The life stories of Peter and Paul are here related with such simplicity that every child will grasp their meaning. This book provides safe, priceless reading for the growing child. \$1.25.

» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

and left the house in apparent disgust.

Father's was a hopeless case; he was called before their church council, tried, and dismissed from their church fellowship, because, as they put it, they could not entertain the fellowship of a man who kept another day than that of the church. But this is not the whole story in this case. One of the fathers of this church was found guilty of adultery shortly after father's dismissal and was summarily dismissed from the same local church. Here was a conundrum—father was disfellowshipped because he insisted on keeping the ten commandments, which they said were abolished, and the other man was disfellowshipped because he had violated one of the same abolished ten.

C. M. FRENCH.

The Voice of Prophecy Responses

New Guinea

"I am writing not only for myself but also for fifteen other Adventist boys who are stationed in New Guinea. We do not have any way of listening to your program, but we are trying to spread the message of salvation by giving of our means, and as a group we are thankful that we can help. The Lord has richly blessed us. One of our group has been cutting hair and taking in washings in his spare time for the Investment. We send our tithe and offerings to our home churches. We want you to know that we are praying for the work at home. We are holding meetings from night to night and are taking the Home Study Bible courses. We often have visitors at our meetings."

Utah

"I am a backslidden Adventist—am in a rut and don't seem to be able to get back to God. I need help. Please pray that I and my family may do God's will and overcome habits of neglect of duty. I know there is power in prayer."

Pennsylvania

"I enjoy the lessons and the radio programs. A group of people meet for prayer every Saturday night, and I am the leader of this prayer band. If you have anything in your Voice of Prophecy storehouse that will help this chain of prayer to grow in grace and to keep strong in the Lord, please send it. Pray for my husband who is not saved."

Indiana

"Today I received the *News* and your publications for the month of July. I never lay down a copy of the *News* until I have finished it, and I keep a file of them in a notebook. I am seventeen years of age and love the Lord with all my heart. Please

pray for my father—if he were in the fold we would have a wonderful Christian home."

Texas

"I enjoy your broadcast very much. I am a mother of nine little children, and my responsibilities are heavy. I have suffered a nervous disorder for many years and am greatly handicapped. There are many tasks I would love to perform, but I never am well and life is such a burden. Please pray that God will heal me. I became a Christian four years ago."

Mississippi

"My little daughter and I wish to take your Bible course. I receive the *News* regularly and look forward to it. One Sunday morning when I was asked to conduct the devotions in our Sunday school, I made use of an editorial I found in the *News*, and for my prayer I used a verse from the *News*. My pastor said the devotions were the best we had had for some time. My brother-in-law, who has lived a drunkard's life, joined the church last fall. Please send him the *News* and the Bible lessons."

Oklahoma

"I love my lessons and read them over and over; they fill my heart with divine love and are such a comfort to me. I am sick and alone much of the time. When you broadcast your message I get real close to the radio, listen carefully, and join in the singing. It is a wonderful experience to listen to the Word of God as I sit by the radio in my home."

California

"Please have special prayer for my husband, who is very kind when sober but is the cause of much unhappiness when under the influence of drink. After his last spree he promised that he would never drink again. This was the first definite promise he had ever made to quit drinking. I know the Lord has answered prayer in his behalf."

Indiana

"I look forward to your broadcasts—they stir my soul. I am bound down by the tobacco habit. Please pray that my three sons and I may be saved. Also enroll me in your Bible Correspondence Course."

Maryland

"As yet I have not taken my stand for Jesus but wish to do so as soon as I do something I should do before I am baptized. Please pray that I may take my stand for Jesus."

North Carolina

"I just love these lessons; they have been a great help to me. I wish I could have had them years ago! Now I understand the Scriptures so much bet-

ter, for I have learned many things which I never understood before. I should like to know where your church is located."

Washington

"I was reared in an Adventist home and still cling to the truth. However, since my marriage I have not been going to church. My husband is not a Christian, and I find it hard to keep the Sabbath according to the Bible. I want to be saved and to work for my Lord and Saviour. I desire your earnest prayers."

Ohio

"I appreciate the Bible lessons. I am a backslider and it seems hard to get back to God. Do you think it is too late to try again? Please pray for me—I would like to live for God. There is no church close to my home and no one to whom I can go for counsel."

Missouri

"A year ago I was keeping Sunday, for I had been taught that Sunday was the Lord's day. But through the study of the Bible lessons I found Sunday observance to be a man-made ordinance and not the day that God blessed, sanctified, and made holy. I am trying to live for God, and with His help I am going to keep all His commandments."

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

EDITOR		FRANCIS MCLELLAN WILCOX	
ASSOCIATE EDITORS			
J. L. MCELHANY	W. A. SPICER	F. D. NICHOL	
FREDERICK LEE			
SPECIAL CONTRIBUTORS			
C. H. WATSON	W. H. BRANSON	L. H. CHRISTIAN	
E. D. DICK		W. E. NELSON	
W. G. TURNER			
PRESIDENTS OR ACTING PRESIDENTS OF			
OVERSEAS DIVISIONS			
EDITORIAL SECRETARY		NORA MACHLAN BUCKMAN	
CIRCULATION MANAGER		C. E. PALMER	

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, *Review and Herald*, Takoma Park, Washington 12, D. C.

SUBSCRIPTION RATES

United States	
One year	\$3.00
Six months	\$1.65
Canada	
One year	\$3.35
Six months	\$1.85
Foreign Countries Where Extra Postage Is Required	
One year	\$3.50
Six months	\$1.90

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D. C. In changing address, do not fail to give both old and new addresses.

OF SPECIAL INTEREST

Missionary Departures

Mr. and Mrs. Reinhold L. Klingbeil and their little son, David, of Southern California, left Miami on September 5 for Medellin, Colombia, South America, where Brother Klingbeil will engage in evangelistic work.

Professor and Mrs. L. A. Wheeler and their son, Joseph Lawrence, of Southern California, sailed from Los Angeles on September 8 for the Canal Zone, Professor Wheeler having accepted appointment to teach in an academy which is being established near Panama City.

Mr. and Mrs. Charles R. Beeler and their two children, Martha Frances and Rebecca Fern, and Mr. Beeler's mother, Mrs. Myrtle B. Beeler, of Arkansas, left Miami on September 21 to connect with the work in the Santo Domingo Mission.

Professor and Mrs. A. R. Tucker, of Mt. Ellis Academy, in Montana, left Miami on October 3 for Port-of-Spain, Trinidad, where Professor Tucker will serve as principal of the Caribbean Training College.

Mr. and Mrs. Glenn A. Houck, of Emmanuel Missionary College, left Miami for Cuba on October 31, Brother Houck having accepted a call to connect with the Santa Clara school as farm manager and teacher of agriculture.

A party of missionaries sailed from New Orleans on October 23, en route to their respective fields of labor via South America. They were: Miss Edith C. Davis, of New Hampshire, and Miss Ruby Williams, of British Columbia, appointed to Palestine for work among Moslem women, after having spent some time at the Theological Seminary in a study of the Arabic language; Mr. and Mrs. Leonard N. Hare, of Pacific Union College, and Mr. and Mrs. Roland W. Shorter, of Washington Missionary College, appointed to India; and Elder and Mrs. H. E. McClure, and their little daughter, Betty Jeanne, of Wisconsin, appointed to Brazil, where Brother McClure will serve as home missionary and Sabbath school secretary of the South Brazil Union Conference. E. D. DICK.

A Unique Opportunity

THE great need of the world is the Bible. As heralds of the advent message we must seek to lead the people to study the Word of God. Just now there has come to us a unique opportunity—to co-operate with the American Bible Society in a nationwide effort in behalf of Bible reading.

The Autumn Council just closed passed the following recommendations:

"WHEREAS, The American Bible Society has called upon church organizations to co-operate in promoting nationwide Bible reading in the United States from Thanksgiving to Christmas, 1944, and,

"WHEREAS, We greatly appreciate the action already taken by the General Conference Committee pledging our co-operation in this splendid effort; therefore,

"We recommend, That all our people personally take part in the daily Bible reading suggested by the American Bible Society, and that our churches organize at once for a systematic home-to-home visitation, inviting the people to read the Bible, and at the same time distributing the leaflets that have been provided."

May the Lord inspire us all with divine enthusiasm for this effort. The American Bible Society has sent quantities of their bookmark leaflets to all our conferences in the United States for distribution to the churches. The General Conference has sent an equal number of a leaflet "A Knowledge of God," which is a reprint of a chapter from *Steps to Christ*. Unfortunately the American Bible Society cannot include Canada in its work.

If your church has not already done so, please organize at once and carry out a systematic house-to-house visitation. Tell the people of the plan for everyone at home to unite with those who are overseas in this daily Bible reading, and leave with them copies of the two leaflets. If the supply of leaflets is not sufficient, continue the visitation just the same. Doubtless your local newspapers will be glad to publish the list of scriptures suggested for daily reading. In some cases these contacts may open opportunities for Bible studies with the people. Let us seize this present opportunity to direct the attention of the people to the fountain of life in this time of universal distress and need. M. E. KERN.

What Men Have Said About the Bible

"BELIEVE me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed," said General MacArthur to a secretary of the Bible society in Australia. General MacArthur is continuing a habit that many a famous soldier before him has found to be an unfailing source of blessing.

George Washington stated, "It is

impossible to govern rightly the world without God and the Bible."

Thomas Jefferson, author of the Declaration of Independence, remarked, "I always have said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."

Andrew Jackson pointed to the Bible and announced, "That Book, sire, is the rock on which the republic rests."

Letter From Guadalcanal

MANY of our people will be interested in this original letter from the mission field. We send it on to you exactly as it was written without any corrections in order to preserve its originality. It is as follows:

"Kopiu,
S.D.A. Mission,
Guadalcanal,
July 28, 1944

"Elder Wentland
Cola. Conf. of S.D.A.
1081 Marian Street
Denver, Colorado.
U.S.A.

"Dear Elder Wentland:

"I write a note of gladness and thanks to you for your love and kindness to me in sending books and Bibles, for they will be very helpful to me and my teachers, because we are short of Bibles and Hymn books.

"I very please for the help of the S.D.A. Soldiers from the United States of America, for they gave us some Bibles and other Books and papers, and I take courage by the help of these faithful Soldiers. And we are thankful the blessing of God upon us in this time of war. And we pray God that the war soon be over and the Missionaries can come back to stand by us once more.

"All my teachers are well, and we try our best to keep ahead the work of God in here. Mr. Joe Shidler (from Denver, Colorado) can tell you about me and my teachers. Also the Missionaries of the Solomons are doing their best to keep ahead the work of God in their sections.

"My wife and children are quite well. My children are going to school as we running the Kopiu School this year, but we are short of the School equipments, such as Chalks, note books, pencils, slates, etc. Tell you people for we are still holding the work of God here in Solomons.

"With my best wishes,

"Your's Sincerely,

"(Signed) S. Rore."

We solicit the prayers of our people in behalf of our faithful national workers as well as the loyal Adventist soldiers stationed in the mission lands.

R. H. WENTLAND.