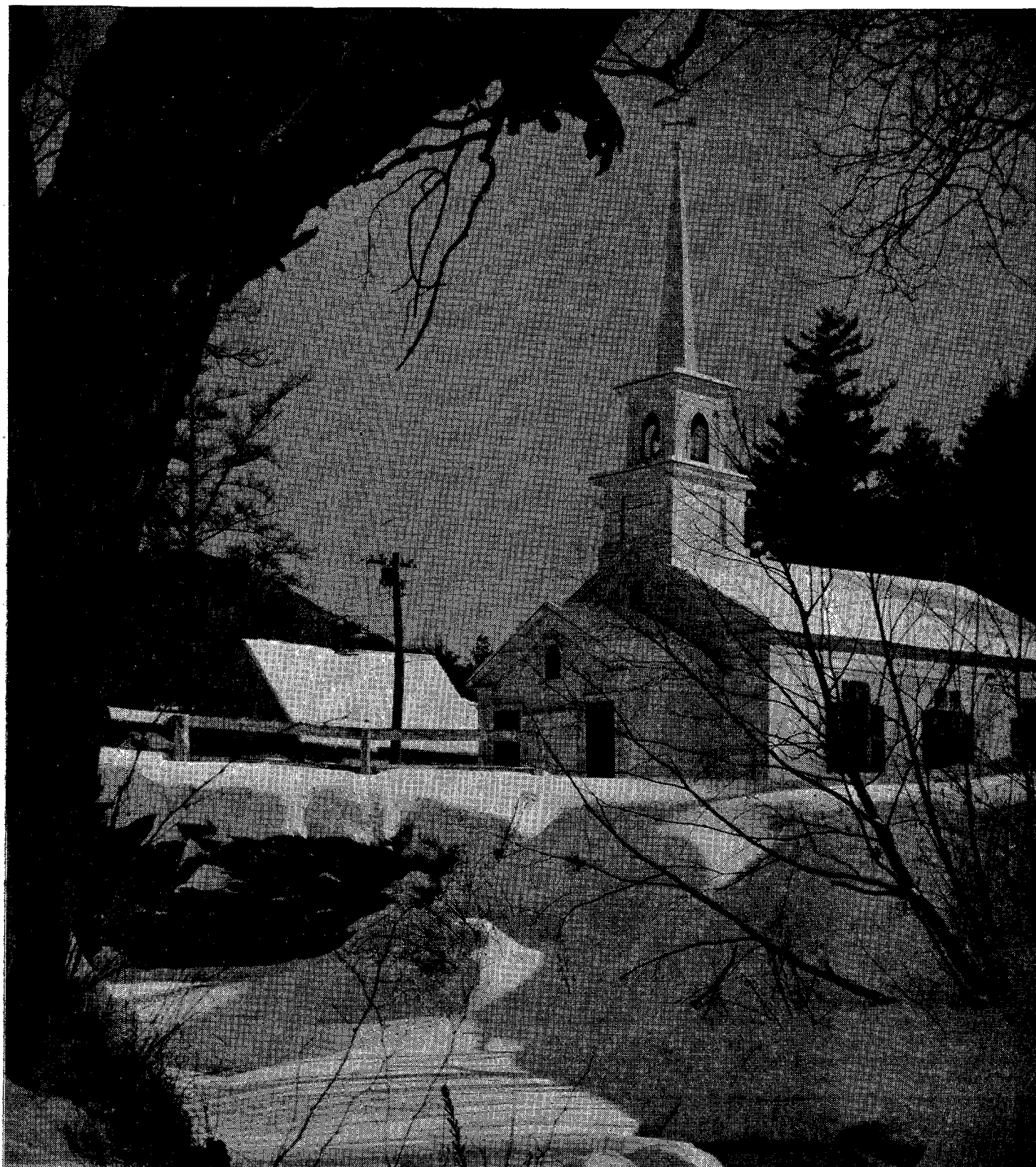


THE ADVENT SABBATH
REVIEW AND HERALD

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



GALLOWAY

"Mine House Shall Be Called an House of Prayer for All People"

Assurance in Days of Uncertainty

LIFE is uncertain at best. No one knows what awaits on the morrow in his experience. But the times in which we live make life more uncertain than usual. The world has witnessed great and significant changes during the last three decades.

As the nations stood on the threshold of 1914 they little realized that that year would mark the beginning of a great world conflict—a conflict that was to bring death to millions of men, destruction to populous cities and beautiful architecture, and desolation to many thousands of homes, laying waste thousands of fertile fields. The nations of men were robbed of their choicest manhood. And an insignificant incident precipitated this great conflict.

The experiences of the first World War are being repeated and magnified in this second World War, this global war, as it is now being termed.

How should we relate ourselves to the present period of suspense and anxiety, to the fear and forebodings of millions of minds? Shall we permit ourselves to be carried away with this spirit of fear? Nay, verily. This is a time for calm, self-possessed minds and for abiding trust in Christ and in the assurance of His divine promises.

There are certain requisites for us to possess at the present time. We must think calmly. We must decide

carefully every question of life. We cannot afford today to make false or wrong moves in our religious experience, in our social life, in our business affairs. We should seek daily for the guidance of the Holy Spirit. We may counsel with others if we are not well settled as to the course we should take. And above all, we should seek Heaven for divine guidance.

Clear Consciences

We should keep our consciences void of offense, walking in all the ways of the Lord blameless. With this experience, with no dimming veil of sin between us and the Lord, we can come to Him with confidence, knowing that we are His children and believing that He will do for us that which He sees in His great love and wisdom is for our best good.

But if our own heart condemns us, if we are carrying about some burden of sin, if we are conscious of wrongdoing from day to day, these conditions of heart and mind will rob us of assurance as we approach the throne of grace.

The divine promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. And then there is given the divine exhortation, "Trust ye in the Lord forever: for in the Lord

Jehovah is everlasting strength." This heritage is ours. It is ours to trust when distrust fills the hearts of those around us. It is ours to enjoy the peace of Heaven when our unbelieving friends and neighbors are fearful and doubting. It is our blessed privilege to go to our rest at night with our sins forgiven, with peace between us and the Lord, and with the assurance of divine acceptance filling our hearts.

And so let us not, in the present state of affairs in the world, forget the source of our strength. Speaking prophetically of the days in which we live, the psalmist exhorts, "Be still, and know that I am God." We need to cultivate stillness, quietness, silence. There is much idle talk in the world around us—most wicked, impure talk. Many are cursing God, defying Him to His face.

Many are careless and indifferent in their ways. Their one objective is seeking worldly pleasure and anything else that will contribute to personal aggrandizement.

Let us not be caught in the world's great whirl. Let us be slow to speak but quick to commit to the Lord the keeping of our souls every moment of our existence. This is our privilege, and the exercise of this privilege will bring to us joy and peace even in the midst of the world's present-day strife and commotion.

F. M. W.

A Poll of Religious Beliefs

THE Gallup Poll recently made a survey of certain religious beliefs and activities of Americans. Two basic questions were asked: "Do you personally believe in a God?" and "Do you believe there is a life after death?" The returns showed that ninety-six per cent of those asked answered Yes to the first question, and seventy-six per cent, to the second.

On the surface these figures look encouraging and seem to give the lie to the oft-repeated charge that Americans are an irreligious, godless people. But there are very good reasons for concluding that these figures provide no ground for encouragement. This same poll revealed that although almost everyone expressed belief in God, only three out of every five had attended church services even once during the preceding month. It is hard to harmonize this fact with any

real, active belief in God. What would we think of the man who said he believed in his wife and family but had not left his place of business even once during the month to go home to commune with them? We would say that it might be true that he believed in his family, but certainly he did not have any special love or regard for them.

Believing Without Loving

That brings us to our second observation. It is possible to believe in a God without having any love for God. The Holy Word informs us that the devils also believe and tremble. Belief is first of all and primarily a matter of the mind, or should be. For our beliefs ought to be based on good evidence and reasonable grounds. Now, a belief, religious or otherwise, can be held quite exclusively in the mind

without its affecting a man's heart and soul and actions. That explains why the devils believe and tremble without loving or serving God. The evidence is so clear and overwhelming in behalf of the idea that there is a God that most people accept the evidence and agree to the conclusion. That explains the ninety-six per cent affirmative answer in the poll.

This brings us to the crux of the matter and reveals how unsatisfactory is any attempt to discover the spiritual state of a nation by polls. A man's spiritual state cannot be correctly measured simply in terms of what he believes. In the past generation, when it was often the custom to teach children the creed in Sunday school, there were those who learned the creed from beginning to end and affirmed their unqualified belief in it, who nevertheless later found their way

into penitentiaries, or at least lived such lives as to deny by their actions everything that they affirmed with their lips.

Must Act Upon Belief

Only as a man acts upon his belief can it really have significance for his living. Only as he disciplines his will to conform to the tenets he holds can any results be produced from those tenets. A thirsty man in the desert may believe on good evidence, such as he might obtain from a chart and compass, that an oasis lies only a mile ahead. But unless that belief is translated into action and his will directs his feet forward for the mile, he will die of thirst despite his belief.

There are several reasons why many people affirm a belief in God but fail to act upon that belief or to reveal by their lives that they truly and sincerely believe. In the first place, there are multitudes of people who have the most vague and foggy ideas regarding God. They may be ready to affirm belief in a God, but they might be startled if asked whether they believed in *the* God, the personal being who made heaven and earth, who guides all our affairs, and who finally will bring all men to judgment. The very poll we are discussing reveals that no small fraction of the public holds something less than a clear idea concerning the God in whom they say they believe. While ninety-six per cent affirm belief in God, only seventy-six per cent believe there is a life after death.

God and the Future Life

Is it possible that a person could hold a true belief concerning God, the kind of God described by Paul on

Mars' Hill, and not believe there is a life after death? When Paul described the true God as the one in whom "we live, and move, and have our being," he sought to show the Athenians that this God, who gives to all men "life, and breath, and all things," will most certainly call us to an accounting. Said Paul, "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." (See Acts 17:28, 25, 31.)

Now the very idea of judgment implies not simply a termination to the present life but the possibility of a future life. A man cannot entertain the idea of a day of accounting without being drawn to the belief that God has a reward for those who have done right as well as a judgment for those who have done evil. And we cannot conceive of a reward for a good man unless he be given a future life in which to enjoy that reward. Of course, we are not here concerned with the question of whether that life follows immediately after death, as multitudes of people wrongly believe, or whether that life follows after the resurrection, as the Scriptures set forth. We are concerned only with the primary belief that this present life does not end all. This is the belief, of course, on which the poll was seeking to secure light.

Thus it stands revealed that for a person to say that he believes in a God means little or nothing unless we know the kind of God in whom he believes. It is certain that if a man does not believe in a life after death, then the kind of God he believes in is a highly unsatisfactory one. And even though he may entertain a belief that there is a life after death, it does

not follow that he therefore believes in a personal God, the kind that the Scriptures reveal. He may simply have a vague idea that there must surely be something beyond this life, because it is too dismal and pessimistic to think that the present is all there is to life. Such thinking and belief may be more the result of a wish than of a strong belief.

Must Diligently Seek Him

The Bible declares that if our belief in God is to have any satisfying spiritual meaning for us, we must believe not only that He is but also that "He is a rewarder of them that diligently seek Him." Heb. 11:6. Here is the real test of the genuineness of a man's belief in God. How often does he seek the presence of God? How often does he turn away from the busy activities of the world to commune with God? to seek counsel of Him? to dedicate his life anew to Him? And if he does thus turn aside, does he do it "diligently," with all his heart, with holy fervor, with confident assurance?

There were probably some members of our own faith who answered the questionnaire we are considering. Naturally they affirmed their belief in a God. A poll taken of all Seventh-day Adventists would produce a one hundred per cent affirmative return. That goes without saying. But we need to remember that the spiritual value to us, of such a belief, is to be measured by the nature of that belief and the degree to which we translate the belief into action.

Next week we shall study the question of the relation of this belief to us who are Seventh-day Adventists.

F. D. N.

Cities of Refuge

OUR educational workers try to make every one of our schools a "city of refuge." There was a good comment on this recently in the *Lake Union Herald*, by L. N. Holm. Referring to the cities of refuge that the Lord instructed ancient Israel to provide, our brother commented:

"In the book *Christian Education*, Mrs. E. G. White uses this figure to represent the value and importance of the Christian schools that have been established. She says, 'Every school should be a "city of refuge" for the tempted youth; a place where their follies shall be dealt with patiently and wisely.'

"As we look at the work of these Christian schools through the years, we are conscious that they have done a great work for our youth. Statistics show that most of our young people

who attend these schools remain true to the message."

What a good word is that quoted from the book. We all make mistakes, young or old, and this city of refuge, that every school is to be, is a place where the makers of mistakes can be helped out "patiently and wisely."

Some educational men of the world have credited our schools with just this gift. Years ago I was visiting the West Australian Missionary College, in the Darling Range country. My guide was A. H. Piper, who once had been principal of the school. He told of a government inspector of schools who came to visit the institution. "How is it," the inspector earnestly asked, "that you get such a spirit of ready discipline and work here?" "Well, for one thing," the principal told him, "we have some very good instruction on schoolwork, in

books that we try to follow. I shall lend you two or three, if you like." So the books *Education*, *Counsels to Teachers*, and *Fundamentals of Christian Education* were lent to the inspector. When next the official came he said, "These are perfectly wonderful books. I see now how you get the results. With us, if a boy does not line up, we just say, 'Out you go.' But here in these books your teachers are told how to get that boy in and work with him and pray with him and save him to your school. Those are wonderful books."

We have been blessed with wonderful instruction through this gift of the Spirit of prophecy. As it has brought help into the work of training the children and youth for God and service and heaven, so its effect has been felt in every department of the cause.

W. A. S.

The Basis of Our Hope

WHILE to many this is a day of despair and uncertainty, the true Christian should not lose hope. As the darkness deepens, his faith in the ultimate triumph of truth and righteousness should shine the brighter. When men talk of the collapse of civilization, the uncertainty of human devisings, the coming of a third world war, let the Christian turn to the Bible and read:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John 14:1-4.

A Vital Doctrine

How could words be plainer or more comforting! We may always know that God sits above the din and danger of this troubled world, fully understanding what is taking place, and definitely planning to redeem man from the terrible plight into which he has fallen. Too many people today are succumbing to pessimism, for they see that the gods of knowledge and invention, in which they have trusted to create a better world, have no power to stay the evil forces which have taken possession of the human race. These gods have eyes, but they see not the way of righteousness; they have ears, but they hear not the truth of God; they have feet, but they walk in the way of death. These have been made the tools of evil spirits which threaten to turn the world into a charnel house and have made good progress in that direction. Meanwhile those who would save the world are disunited and bewildered.

The Christian whose faith is rooted in the Word of God never trusts in human wisdom. He knows that the way of salvation is not to be found in any four- or five-year plans. He is not at all surprised at what is happening, for the prophets of old foretold these things. When man despairs he turns again and again to the Sacred Book and finds assurance, an assurance that is based on the personal promise of Christ to come again and save the world.

These words of Christ are a challenge to everyone who believes in God. The whole edifice of religious belief rests upon the promise of Christ to

come again, for He here connects belief in God with belief in a world beyond the borders of this one and the promise that someday He will come to take His followers to His heavenly home. If this pillar of the Christian church is undermined, the church will fall.

Disbelief in Second Coming

The fallen and weakened condition of the so-called Christian churches of recent years was brought about as much by disbelief in the personal return of Christ as by any other one thing. The churches today lack that certain note of hope that once inspired confidence. On every hand they are being indicted for their lack of a challenging message, their hesitancy in the face of critical issues, their divided state, and their worldly-mindedness.

Too many leaders of the churches not only disbelieve the doctrine of the second advent but ridicule it as well. One prominent churchman wrote in a recent book: "I look for no sudden, no abrupt ending of this world of ours. I do not expect the whole host of heaven to flash down to earth and set everything right in a twinkling." This man's belief, like many other churchmen's, is that someday man himself, with God helping, of course, will build a new world. The process will be long, to be sure. The work may be done in a thousand years. Maybe it will take ten thousand.

The modernist churchman has so far succumbed to the scientific method and the dogma of evolution that he has little faith left for the words of Christ. According to one modernist writer, "many intelligent Protestants today" accept the idea that Christ, when speaking of the coming kingdom and the second advent, "was deliberately using thought and language of contemporary Judaism as a convenient vehicle for certain deep spiritual truths without Himself believing this thought and language were in point of fact true." Others feel, says this writer, that we should forget all about Christ's predictions concerning the judgment and the advent, and concentrate on His ethics and His relation to the love of God.

Concerning his own opinion, the writer says:

"It would seem to be only reasonable, in dealing with Gospel sayings, to interpret them freely as Oriental figurative references to spiritual realities, such as, in their more prosaic setting, we moderns need feel no diffi-

culty in accepting. The *Parousia* would thus be simply the extension of Christ's sway throughout the world; the 'clouds of heaven' would mean 'heaven' understood in the purely spiritual sense as God's sphere; the last judgment is really the present perpetual and automatic exhibition and segregation of the good from the bad. . . . The adoption of this spiritualizing interpretation of Jesus' eschatology [sayings concerning the end of the world] has seemed to many—and for a long time seemed to the present writer—the true solution of the puzzle."—CECIL JOHN CADOUX, *The Historic Mission of Jesus* (Harpers, 1943), pp. 340, 341.

Let the Scoffers Scoff

Thus have the modern theologians robbed the church of the light and hope so much needed today. Even though Christ said that if there were no mansions in a world beyond this one, He would have told the disciples so, and that He was coming again to take them there, yet men now charge Christ with saying what He did not mean, and leading the disciples into a false hope. How truly the words of Peter are being fulfilled today: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The true Christian is not moved by this skepticism. He holds fast his faith in this day of moral darkness and spiritual doubt. The Lord may have delayed for a long time the fulfillment of His promise to come again, but we now see all about us the signs that declare that His coming is near, and we say with Peter, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The advent believer needs to learn the true meaning of that word "nevertheless." His spirit often will be tried, his hope assailed; men in whom he trusted will deny their faith; the way of the wicked apparently will be prosperous; and apostasy among the fellowship of Christian believers will be widespread. To one who is wavering and susceptible to doubt these things will prove overwhelming. But the one whose hope is rooted in the existence of the eternal God and the promises of His divine Son will say, "Nevertheless, it makes no difference

what men declare in this faithless generation. According to Christ's promises, I look for a new heaven and earth—not one carved out of the present chaos by the hands of man, but one created by a divine fiat at the coming of Christ when all the evil works of man have been destroyed."

World to Be Destroyed

How can we hope to have a truly new heaven and earth until the words of the prophet Malachi are fulfilled: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Yes, the world is to be destroyed. How could we believe that a just and

merciful God could allow this evil race of men to continue, seizing one another's property and cutting one another's throats and turning this once beautiful world into a wilderness and swamp? No. One day, even as the Word has declared, God will take a hand in the affairs of this world, and suddenly without announcement all the futile plans of men will be swept away and modernist churchmen, blind leaders of the blind, who have scoffed at the simple faith of those who take God at His word, will look up in astonishment, and their eyes will be opened for a moment to see the Son of man coming in all His glory. Too late will they cry, "Forgive us. We thought our worldly wisdom was sufficient."

On the other hand, the undaunted, unwavering believer has held fast his

confidence unto the end. He was willing to abide his time and wait patiently for his Lord. That word "nevertheless" met every challenge to his faith. His feet were firmly planted upon the promise of Christ to come again, and he was not shaken by the winds of destructive criticism that beat upon him or the waves of moral corruption that sought to overwhelm him. Through the darkness of wars and rumors of wars and the fog of apostasy his hope of the coming King burned steadily on, piercing the gloom about him.

Well we may say, The promise of Christ to come again is the only beacon light of hope now shining brightly on the storm-lashed coast of a greatly afflicted and distraught world. All others have been extinguished by the hand of man. F. L.

Spreading the Printed Page in Air, on Earth and Sea

In Air

IN former days a colporteur in Colombia (South America) used to tell of a five-day journey from the interior to get his books at the port. The journey was by river, rail, and mule trail, I believe. Then came the airplane. The first trip by plane made it in about three hours, and he sold two books in the air to fellow passengers!

On Earth

The testimony by the Spirit of prophecy, calling the colporteur army to form, said in 1879, "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns."—*Testimonies*, Vol. IV, p. 389. The hundreds have become thousands now. When the great publishing men of Leipzig said that the subscription-book plan of selling by colporteurs could never be worked in Europe, Mrs. White told our brethren at the Basel (Switzerland) council in 1885 that the Lord had shown her that it could be done in Europe. The brethren went at it, and to this day it has been done, year in and year out, barring areas in war zones. It is being done in Africa, South America, Inter-America, Asia, Australasia, the same as in North America.

"I find your men with books everywhere I go," said a traveler in the Punjab (northwest India). A clergyman from South Africa made a visit to a Church of England mission center in South India. As he changed from a train, where he would take a conveyance for the Anglican mission, an Indian youth stepped up with one of our little books. The book looked familiar.

"Who publishes that?" the gentleman asked.

"The Seventh-day Adventists," said the boy.

When the traveler reached the mission he reported that Adventists were selling their books there.

"Yes, we know it," the director said, "but we don't think it will amount to anything."

"Oh," said the man from South Africa, "I know better than that. It is just like the white ants. The ants come quietly and eat up everything before you know it. The Adventists come in everywhere and sell their books. And the first thing you know some of your best people will be Adventists."

One of our mission photographs shows Russian brethren in Mongolia, carrying their books and periodical packages on camels.

Years ago, in early South African work, our brethren put *Steps to Christ* in the Sechuana language. A colporteur showed the first copies in Bechuanaland. A local chief saw the cover picture—a figure of Christ, with a Bechuana kneeling at His feet, Christ's hand outstretched, if I recall.

"How many of those books have you here?" the chief asked.

The colporteur said, "Something like seventy-nine, I think."

"I will take them all," quickly said the chief.

So up and down the earth the books are going all about to win souls.

Under the Earth

In Saskatchewan (Canada) a colporteur had exhibited his book to two men at the top of a well, while excavation was going on down below. He had taken two orders, had bidden the men good-by, and was walking away, when a voice cried, "Hold on there; I want one of those books!" The speaker's

head and shoulders came up from the well, as he hurried to the top of the ladder. He had heard the canvass down in the earth, and knew he wanted that book.

The first story, I think, of canvassing underground came from London. A colporteur had knocked at a door. The alarm siren sounded for an air raid. The cottage door burst open and a man came out on the run, carrying a child. At his heels came the wife, with a few things in her hands. "Come on!" they cried to the colporteur. They all were in an underground refuge in a few moments. When they were down there in place and everything was quiet, the colporteur showed his book and took the order.

On the Sea

A ship had come into dock at New York, and captain and crew had just made fast. A ship missionary was waiting—one of our men—and came on board with some books. The captain laughed. "I have to laugh," he said. "The last person I saw in Bombay (India) as I cast off the lines was a Seventh-day Adventist colporteur with his books. And now I have sailed halfway round the world, and the first man I meet in New York is a Seventh-day Adventist colporteur with his books."

The late Mrs. F. W. Spies, one of the pioneers of our work in Brazil, was making a trip from the Argentine, back to Rio de Janeiro. On the deck she met a Norwegian captain, who was ill. He had left his ship in Buenos Aires. He told her a story of books at sea. "Many years ago," he said, "a ship missionary in Liverpool sold me some religious books. They were different—taught doctrines that were

(Continued on page 23)

• THE SERMON •

Prepare to Meet Thy God

By MRS. E. G. WHITE

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

We are here warned not to defraud our souls of the privileges and rights which the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch as for a thief in the night. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," exhorts the apostle. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the power by which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of His good pleasure."

Many are losing much by growing less fervent, less ardent and zealous toward God and in behalf of their fellow men. Let all watch and pray, guarding their present and eternal good by resisting every temptation. Let them beware of resting content with spasmodic efforts to serve God. By yielding to fitful impulses, and indulging in passionate words and unholy actions, they mar their prospect of the blessed hope.

The Oil of Grace

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the imparted grace of Jesus Christ, their faith and patience and love constantly increased. Their lamps were

replenished by their vital connection with the Light of the world. While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, the wise virgins, with their lamps burning brightly, entered the festal hall, and the gates were shut. Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession. The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

God is dishonored when we do not receive the communications which He sends us. Thus we refuse the golden oil which He would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the Bridegroom cometh; go ye out to meet Him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet

their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, "Show me Thy glory," the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world.

Knowing God

Only by knowing God here can we prepare to meet Him at His coming. "This is life eternal," said Christ, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study His character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail to understand that it is their duty to receive, that they may enrich others. They have not that faith which is given to those who accept Christ as their personal Saviour; therefore they do not keep the last six commandments. They do not walk in love toward their brethren. They do not know what it means to yoke up with Christ and learn of Him. They are not like Him in character. They do not receive Him as the One who takes away their sins, and imputes to them His righteousness.

The world by wisdom knows not God. Many have talked eloquently about Him, but their supposed sound reasoning, their subtle arguments, bring men no nearer to Him, because they themselves are not in vital connection with Him. Professing themselves to be wise, they become fools. Their wrong impressions and imperfect knowledge of God do not lead them to become partakers of His divine nature. Their lives are not conformed to His image. A correct knowledge of God is not a hearsay report, but an intelligent, experimental knowledge.

In His lessons and His mighty works, Christ is a perfect revelation

of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," he says; "the only-begotten Son, which is in the bosom of the Father, He hath declared Him." "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." These words show the importance of studying Christ's character. Only by knowing Christ can we know God.

As our representative, Christ stands on the highest possible ground. When He came to the world as God's messenger, He held the salvation of God in His hand. All mankind was delivered to Him; for in Him was the fullness of the Godhead. He is the light of the world, and He came to illuminate the world. Had that light been hidden, the world must have perished; but it is God's plan that man shall not perish, but have everlasting life.

Glorifying God

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take Him were charmed by His presence. Under the Holy Spirit's convicting power they forgot their commission. As they beheld the soft light of the glory of God that enshrouded His person, as they heard the gracious words that fell from His lips, they loved Him. And when, returning without Him, they were asked by the Pharisees, "Why have ye not brought Him?" they answered, "Never man spake like this man." As we behold Christ, we shall be changed into His image, and made fit to meet Him at His coming.

Now is the time to prepare for the coming of our Lord. Readiness to meet Him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify Him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord; and when He comes, they will say, with joy: "This is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation."

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned

up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless."—REVIEW AND HERALD, July 20, 1897.

GENERAL ARTICLES

Bleak Days

By ROY L. SMITH

THE day her son was inducted into the Army was one of the bleakest days of her life. He had been so young, so full of promise, and so in love with life. The war had come close to her at last. As long as he was within sight she kept a smiling face, but that night her pillow was wet with scalding tears.

Then came a certain Monday morning, not many weeks afterward, when her daughter was inducted into the service as an Army nurse. She held her head high and swallowed bravely. After all, the dear girl was going to care for the sons of other mothers, and that thought gave her no small amount of comfort.

On Wednesday her husband died almost without a moment's warning, and in that tragic moment she was thrust out into a world of which she had never known anything—a world of loneliness, unspeakable suffering, and almost impenetrable gloom. She was utterly dejected.

She had been a member of the church for many years, and according to all the accepted standards she was a Christian. In other years she had thought she had burdens to bear and difficulties to meet. But that Wednesday she faced the supreme question of her life. She pondered the question: Will my faith work?

At first she prayed with a certain frantic frenzy, imploring help and strength. Her throat was choked with sobs, every muscle in her body was so tense it ached, her eyes burned with the fire of unrelieved sorrow. And no help came.

The reason was very simple. In her agonized pleas she had tightened her mind and her spirit until the presence of God could not enter. Her soul was like her clenched fists—so tight, so taut, so tense that nothing could penetrate.

Finally exhaustion came to her relief, and with an unutterable sadness she was swept away into a form of unconsciousness that they said was "sleep." And in the meantime her body and her spirit did tend to relax a bit.

With her first waking moment she found a new prayer framing itself upon her lips. Whatever it lacked in poetical form it made up for in spiritual certainty:

Dear Lord, give me courage
And strength on my way.
Let me feel Thy presence
Near me all the day.
Help me grasp Thy blessings;
Show me how to go
In this time of sorrow;
Lord, I need Thee so.

Again and again she repeated those eight little lines. The frenzy was now gone, and in its place had come a quietness and a wistful seeking after God. No longer did she pray with a hand clasped over white knuckles; now she prayed with a calm that was both confident and hopeful. It was a new and blessed experience.

Almost immediately a new spirit began to inflow upon her pained and stricken heart. Verses from the Scriptures, full of the spirit of reassurance, began to come to the surface of her mind. The tenseness of body, mind, and spirit gave place to a serenity and calm, which are among the first fruits of faith.

It was not that the pain was less, nor that her loss was any more acceptable. But the new tides of power which were filling her consciousness began creating within her soul the conviction that she was now able to face the day and master it, bleak as it was.

Suddenly, in the midst of her thinking, she asked the question, "What is this new calm that has come in upon me?" And with the query came the answer. "Lo, it is I. Be not afraid." Then it was plain. God had answered her prayer. He was with her. And she feared not. Her religion had worked!—*The Christian Advocate.*

"RIGHTEOUSNESS has its root in godliness. No man can steadily maintain before his fellow men a pure, forceful life, unless his life is hid with Christ in God. The greater the activity among men, the closer must be the communion of the heart with heaven."

A Message From the Wonderful Numberer

By ROY F. COTTRELL

MAN has thrown his voice around the globe on the wings of radio, has examined the drop of water to find billions of microscopic organisms, and has peered into space thousands of light-years distant, to behold outlying systems of our vast universe. Marvelous achievements!

But He who created the universe, who declares "the end from the beginning," projects His lines of prophecy into the unborn future to determine coming events with unerring accuracy. His very name is "Wonderful," "Wonderful Numberer," "the Numberer of Secrets." Isa. 9:6; Dan. 8:13, margin.

One of the grandest and most vitally important prophecies of Scripture is presented in the eighth and ninth chapters of Daniel. More than five centuries before the birth of Christ, the Wonderful Numberer designated the very year when God's Anointed would enter upon His public ministry. Another portion of Daniel's vision overleaps centuries and millenniums to focus itself in these "latter times" and to present a message of vital import to every member of the human race.

The Medo-Persian Epoch

About two years after the vision of the four empires as recorded in Daniel 7, the devoted prophet was favored with another preview of world affairs. He states:

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Dan. 8:3, 4.

As an illustration of the fact that the scriptures constitute their own best commentaries, observe the statement of Gabriel to Daniel: "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

Babylon, soon to be overthrown by the dual monarchy of Medo-Persia, was not included in this prophetic outline. For a time Media was the leading nation in this alliance; but later, under the vigorous leadership of Cyrus and Darius, Persia assumed the ascendancy and vigorously conducted campaigns of conquest to the "westward, and northward, and southward."

No enemies could successfully withstand their victorious march until at length the empire extended from India to Ethiopia and embraced one hundred and twenty-seven provinces. (Esther 1:1.) "He did according to his will, and became great."

Grecian Supremacy

Daniel continues the narrative:

"As I was considering, behold an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Dan. 8:5-7.

This world power was to emerge from Europe. Said the angel interpreter: "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Verse 21.

Under Alexander the Great, the Grecian goat, "in the fury of his power," attacked the Persian ram that was "standing before the river." In fulfillment of this prophetic imagery we observe that the first great onslaught of the Greeks was at the river Granicus, the last at Arbela, near the river Tigris. Of this final engagement, Arrian, the historian, relates that the Macedonians "charged with great fury"; and "there was none that could deliver" the defeated Darius from the victorious Alexander.

"All nations came to pay their obedience to him," writes the author Justin. Yet his fame and glory were exceedingly brief. Two centuries prior to Alexander's meteoric career the prophecy had declared that "when he was strong, the great horn was broken." Just as the youthful conqueror was preparing to celebrate at Babylon a "convention of the whole universe," he was struck down from the pinnacle of human greatness.

In narrating the history of those times the distinguished Philip Van Ness Myers tells of the international chaos that followed Alexander's death, then states: "Four well-defined and important monarchies arose out of the ruins. . . . The great horn was broken;

and instead of it came up four notable ones toward the four winds of heaven."—*History of Greece* (1902), p. 457.

Rome Grasps the Scepter

"Out of one of them [the four kingdoms] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. 8:9.

For centuries a certain class of Bible expositors has sought to identify Antiochus Epiphanes as this "little horn." This king of Syria profaned the temple at Jerusalem and outraged the Jews by offering hogs upon the altars of Jehovah. Exactly "three years" after this desecration, according to Josephus, the temple was cleansed and the true worship restored. (*Antiquities of the Jews*, book 12, chaps. 5, 7.)

The attempt is made to show that the period of time mentioned in Daniel 8:14, embracing 2300 evening and morning sacrifices, should be reckoned as only 1150 days. But even if this were the proper understanding, which it is not, 1150 days cannot possibly be crowded into "three years." The prophecy itself also precludes such a view. There was to be no application or fulfillment in that remote age, for the angel spoke with emphasis: "Understand, O son of man: for at the time of the end shall be the vision." Verse 17.

Again, Antiochus was but one of twenty-six kings who reigned in the kingdom represented by the Syrian horn of the goat. Instead of being "illustrious," ancient historians denounce "his vile and extravagant folly," and term him "The Madman." In his war with the Romans he suffered a crushing defeat, and his country was placed under heavy tribute to Rome.

In no way does the career of Antiochus correspond to the prophetic blueprint, for the divine spokesman described Medo-Persia as "great," Grecia as "very great," and the succeeding kingdom was to become "exceeding great." Accordingly this third power can be none other than the mighty empire that followed Grecia—the monarchy of Rome. Of this nation an ancient writer observes, "Almost the whole inhabited world was conquered and brought under the dominion of the single city of Rome."—*The Histories of Polybius*, book 1, par. 1; E. S. SHUCKBURGH'S translation, Vol. I, p. 1.

From angel lips Daniel listened to

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the prophecy depicting the age-long oppressive rule of the iron monarchy. It was revealed that this power would "destroy wonderfully," would "destroy the mighty and the holy people," and would "also stand up against the Prince of princes." (Dan. 8:20-25.)

For many centuries Rome waged violent warfare against the truth and the people of God. Multitudes of Jews were destroyed, and Christians suffered bitter persecution. Through its representatives, Herod and Pilate, Christ, "the Prince of princes," was ridiculed, reviled, and at length condemned to the cruel cross. No wonder the question was asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13. How long was that dark reign of terrorism to continue? How long were the people of God to be "trodden under foot"? How long would the grim specter continue with "Right forever on the scaffold, Wrong forever on the throne"?

The Keys to Prophecy

The Wonderful Numberer replies: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. The Bible is a complete book, and Inspiration is its own interpreter. The Word expressly states that "beasts" are chosen to represent "kingdoms" (Dan. 7:17, 23); "winds" to express "strife" (Jer. 25:31-33); "sea" or "waters" to indicate "peoples" and "nations" (Rev. 17:15); while God's map of the future is drawn to the scale and expressed in terms of "each day for a year." Eze. 4:6.

This prophetic time of twenty-three hundred days, or twenty-three hundred literal years, is therefore an extended period reaching down the centuries to "the last end of the indignation," at "the time of the end." Dan. 8:19, 17. Accordingly the cleansing of the sanctuary is to be God's answer to the apparent triumph of evil. Error may prosper for a time, but in the just balances of the sanctuary a right-

eous judgment will be rendered. A knowledge of this question solves the problem of how God will finally dispose of sin. "I was envious," said the psalmist, "when I saw the prosperity of the wicked." "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." Ps. 73:3, 16, 17.

With David we would frequently lift our eyes and thoughts to the sanctuary above. There the Wonderful Numberer is investigating the vast census of earth, studying the enrollments for eternity, and compiling the roll of honor to receive the final awards. He is also vitally interested in each member of His great family. He who notes the sparrow's fall, who numbers the stars of heaven and the hairs of our head, has also numbered our physical organs, our steps, our words, and even our tears. And how appropriate, how essential that we daily pray, "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

Life and Teachings of the Church—Part 5

The Services of the Church

By HARRY W. LOWE

AMONG what are known as the liturgical churches the order and form of services are strictly defined and therefore incline to be somewhat rigid. While we dissent from the set forms and litanies, it must be confessed that there is grave risk of a loss of reverence and cultural tone as a consequence.

This great defect need not exist if the most detailed attention is given to every part of our services by the responsible officers.

The Sabbath services are in many ways the backbone of our system of public worship. Involved in them are the preacher (with his assistants), the deacons, the congregation, and the organist or pianist (with choirs in certain cases), and each has a vital part which should be a studied act of the worship of God.

The speakers and assistants should have a previously prepared program of the order of service, and a copy should be given to the deacons and organist. Every item of the service should be attended to beforehand so that all running about and passing of messages (which so often disfigure our services) are eliminated or reduced to a minimum. The service, like all others, should begin on time, and the men on the platform should conduct it decorously without either flamboyance or dullness.

In announcing hymns it is unnecessary to read a whole stanza or a com-

plete hymn. The number, the first line, and again the number, is usually enough. Prayers should be brief; one or two minutes is long enough, according to *Testimonies*, Volume II, page 581.

It is said that the great Edward Irving, when assisting Dr. Chalmers, prayed publicly for forty minutes, and the good doctor shook his head. Today people will shake their heads if we pray for five minutes, and if we continue to do so they will remove their presence from our meetings. Preachers and elders greatly err in most cases in this matter. Scripture readings likewise should be brief, relevant to the theme of the hour, and read clearly and soulfully.

Where there is a choice of musical items, choruses and quartets are better as a rule than solos. The latter have their place, provided the selection is sacred and the singers are consecrated Christians.

The organist or pianist should be at the instrument, preferably playing a suitable voluntary as the speakers enter, and remain there till just before the sermon (in the Sabbath school, the lesson). He should return to the instrument (from a near-by seat) in time to strike the opening bars as soon as the closing hymn is announced. It is disconcerting to have to wait after a hymn is announced while the organist walks from a distant seat. A good organist should

work with the preacher much as an accompanist does with a singer, and if any unforeseen delay or confusion occurs during the service, he should be ready with an improvisation to cover up the incident and maintain the spirit of worship. Music should accompany the taking of the offering. If there is a choir they should be in position before the service begins and should remain quietly there throughout.

The deacons, having seen that a clean, warm church is ready for the worshipers, will be on the alert to welcome strangers (and members) with a hymnbook and a seat. They will see that during prayers and musical numbers people do not enter and walk up the aisle as the manner of some is, and they will especially be ready to deal with anything requiring attention during the sermon.

The congregation should remember that nothing so shocks strangers as to hear idle chatter and whispering while waiting for the service to begin. Many old members have this habit and seem unconscious of its harmful results. Children should not be allowed to run about the church before, during, or after any meeting. Where there are children a meeting should be arranged for them under supervision that teaches them the meaning of worshipful conduct.

The benediction (again, not a long prayer) should be followed by a few

moments' silence and the worshipers should then leave quietly, all conversation and business being attended to in the lobbies.

We realize that in rented quarters the ideals here mentioned present difficulty, but striving after ideals would greatly improve many Adventist services in rented halls.

Much of the above counsel applies to services like the Sabbath school, the prayer meeting, the Missionary Volunteer meeting, and even public evangelistic services. In fact, every Adventist meeting would be greatly improved in tone and result if some of these details could become habitual practice with us.

"Let all things be done decently and in order" (1 Cor. 14:40) implies a tendency to do God's business and to undertake church worship indecently, and that we must avoid at any cost. We Christians, even in our social entertainments, must have that dignity which springs from a consciousness of God's presence.

Shall the Church Sit at the Peace Table?

By C. S. LONGACRE

A MOVEMENT is on foot to have a representative of the church sit at the peace table at the conclusion of this war to assist in establishing a permanent reign of peace upon this earth. The Roman Catholic Church, the Greek Orthodox Catholic Church, and the American Federal Council of Churches of Christ in America are all requesting that a representative of the churches be permitted to help draw up the peace terms at the end of this war.

There has been discussion as to who should be the chosen representative of the church. Many Catholic writers have said that there is just one person in all the world who is fitted and qualified to sit at the peace table as the representative of the church. Dr. Adolf F. Meyer, editor of the *American Lutheran*, official organ of the Missouri Synod, has written a very illuminating article in the December, 1944, issue, in which he disagrees with the proposal that "the Pope must be at the peace table," as follows:

"We Disagree

"Persons not of the Catholic faith all agree that Pope Pius XII is the only one who can negotiate a just, unbiased, and lasting peace satisfactory to all people."

"This amazing statement is made by Josephine Quirk in the November issue of *The Victorian Magazine*, of Buffalo, New York. The magazine is published by Father Baker's Homes of Charity and describes itself as 'An American Magazine for All the Family.'

"This statement is placed at the head of an article entitled 'The Pope Must Be at the Peace Table.'

"Are you sure, Miss Quirk, that non-Catholics *all* agree with your proposition? We read that sentence several times to make sure that our eyes were not deceiving us. 'All'—really 'all'?

"Perhaps the solution of the mystery is to be found in the elaboration of this statement in the body of the article. Miss Quirk writes: 'It would be hard to find any intelligent, fair-minded person today who would deny that it was a mistake *not* to have the Holy Father at the Conference of

Versailles after World War I. That mistake must not be repeated.'

"Ah, we begin to see the light. 'All' 'persons not of the Catholic faith' must be interpreted to mean, 'All intelligent, fair-minded persons, etc.'

"We and uncounted numbers of non-Catholics are put in our place. We cannot be 'intelligent, fair-minded persons' in your opinion.

"For we most certainly do not agree with your proposition that 'the Pope must be at the peace table.'

"Perhaps we can derive a measure of comfort from the fact that in proof of her amazing assertion Miss Quirk can cite the opinion of only *one* Protestant, an unnamed Finnish diplomat, who is supposed to have said to her: 'The Holy Father is the only ruler in the world who can settle the mess into which pagan ideas and pagan principles have driven us. He is the only leader in the world who has no designs on anybody or anything—the only

leader who has no ax to grind—who is not seeking power, land, or wealth—the only man who, when he performs a humanitarian act, does it for humanity and not for personal gain. He **SHOULD—he MUST** be at the peace table, and Catholics all over the world should see that he is there.'

"There is much more in a similar vein. We are informed that 'all Europe was agog' when Archbishop Spellman visited the Vatican, for 'all Europe' believed that 'he was President Roosevelt's personal representative to the Holy Father—to negotiate peace.'...

"Miss Quirk tells us that Rome was not destroyed, because 'the white-robed man in the Vatican' prevented it—that 'everyone looks upon him as the "Father of the World"'—that 'the Vicar of Christ on earth must take his place at the peace table and represent the Master who gave a command to that first pope, Peter, not to teach Catholics alone, but all nations.' She concludes with a rousing appeal to all Catholics to insist upon recognition of the Pope as the arbiter of all disputes between nations.

"We thank Miss Quirk for her article. It should serve well to open the eyes of the Protestants who still cannot believe, despite the pronouncements of many popes, that Rome aspires to world dictatorship. If we disagree we shall, of course, be 'bigoted' and 'intolerant.' We are comforted by the knowledge that we are in good company—the company of countless patriots and heroes of the faith, who fought for human freedom and the liberty wherewith Christ has made us free.

"In particular, we hope that this article and many others of a similar nature which are appearing in the Roman Catholic press, will strengthen the church of the Reformation in its undying opposition to political Romanism. It is the boast of Roman Catholics that 'Rome never changes.' Events in contemporary history should convince us that this is true, that Rome today is still intolerant of other faiths and 'by divine right' aspires to world mastery in all areas of human life and activity.

Reign Thou Within My Heart

BY ROY ELLIS SLATE

O THOU, the Saviour of mankind,

How good Thy precepts are;

No one beside Thee do I find

Whose rule extends so far.

Thy realm includes the universe;

Nothing escapes Thy sway;

The sun, the moon, the stars, the earth,

Thou rulest night and day.

Reign Thou within my heart, dear Lord;

Accept my life as Thine.

Light Thou my path with Thy sure Word;

O'er me make it to shine.

I long to dwell in heav'n's fair land,

No thought of earth to hold,

Around the throne of God to stand

And Thy dear face behold.

I would not come to Thee alone,

Nor selfish would I be;

I bring Thee others for Thine own,

Who also worship Thee.

So while I wait for Thee to come

My task shall I perform,

And then at last we'll all go home

With Thee on that glad morn.

"Rome has issued the challenge. Will Lutherans accept it? Mere ranting against Roman pretension is not sufficient. Will the church of the Reformation take concerted, vigorous action to guard our precious liberties? We commend this question to the prayerful consideration of all Lutheran leaders."

It is very evident that the prophetic word of God is being fulfilled. The deadly wound which the Papacy received in 1798 is being healed and the head of the Roman church is gaining back his former influence and prestige among the nations of earth. The final steps in the development of papal restoration to power will be rapid ones. The time is to come when the Roman church is to boast "in her heart, I sit a queen, and am no widow, and shall see no sorrow." That day is fast approaching.

Let's Keep the New Year New

By J. O. WILSON

ALREADY we are well into a brand-new year. Everybody likes new things—new shoes, new hats, new frocks, new ties, new toys, new babies. New things are so clean, so shiny, so pure, so perfect, so pretty. New years are like that, too.

We do not like to put new things and old things together. Old things are so faded, so dirty, so ragged, so ugly. If we get new shoes we like new stockings to wear with them. New wine for new bottles, is the way the Bible puts it. We like to keep new things new and shiny and clean.

What about the new year? How can we keep it new and beautiful and clean? Why, by keeping old things away from it—old failings, old faults, old habits, old grudges, old envy, old hate, old unkindness, old grouchingness, old negligence, old selfishness. Simply leave them all behind with the old year and keep the new year new.

How can we do that? How can we get rid of these old things and avoid dragging them over into the new year?

New Year's resolutions—is that the answer? They will help. We will certainly not leave these old things behind without *resolving* to, *willing* to, *determining* to. Resolve and determine, then pray for strength and grace. That is the complete answer.

"But," you say, "I have made New Year's resolutions before and could not keep them. Is there any use to make them again?"

Do you think you would be better off without making them? Is one who does not try to be good better than one who tries but does not wholly succeed? Certainly not. Make them again, by all means—and keep them this time.

There is one thing better than New Year's resolutions; that is *new day* (daily) resolutions.

"But," I hear somebody say, "it is bad enough, discouraging enough, to make resolutions once a year and see them broken. To repeat that experience daily would be terrible, unbearable."

Wait a minute. Make them daily—and *keep* them. If you make them more often you will be more likely to keep them. Setting the will in the right direction more often will *fix* it in that direction.

It is a wonderful thought, as we enter the new year, that here is a brand-new piece of time given to us, clean, unsoiled, unspoiled—a new lease on life, an opportunity to begin all over again. And this new year can be a lid, a heavy, immovable one, that completely hides from view and covers up securely the past years that we have spoiled, so that they need never be seen again nor remembered, as far as God is concerned. The new year is all that: a brand-new chance to start all over again. Wonderful thought!

But every new day is all that, too. That is still more wonderful. And every new year has 365 of those new, shiny, clean days. Let us accept each one of them, as it comes fresh from the hand of the Creator, fill it at every dawn with new *resolve* to keep it clean and use it right, and I am sure we shall find wrapped up with the gift of each new day a bountiful supply of grace and strength from the same mighty Creator to enable us to keep those daily resolutions. May 1945 thus be kept by us, each one, that it may be new all the way through, clean and bright and beautiful.

Food Rationing

By WALTER C. THOMPSON

THE food rationing, which is occasioning so much concern during these hectic wartimes, is not the evil that it appears. This is attested by the fact that many of the articles of diet that present a problem because of scarcity are foods which we have long been instructed through the Spirit of prophecy are not conducive to health. Flesh foods, coffee, and spices—articles of diet that some of us have left off our tables for many years, and which are so difficult to procure at present—are foods not to be recommended under ordinary circumstances at any time if one is to enjoy the best of health. Unless these food restrictions should involve heavily the fruits, grains, and vegetables, there are some of us who will not feel that rationing is much of a hardship.

Some time ago the writer sat at a dinner table of some friends, which in the recent past had been abundantly

supplied with flesh foods. There was much concern about the loss they would sustain on account of the shortage of such articles. But while they talked the writer was regaling himself at that table with baked beans rich with tomato sauce, cottage cheese yellow with cream, mashed potatoes, tender peas, fresh vegetable salad, cool milk, brown bread, and an old-fashioned bread pudding. These items of the "restricted dietary" I disposed of with the keenest relish and with a thankful heart.

During the first World War, when the consumption of flesh foods, coffee, and sugar was greatly curtailed, instead of the restriction of such articles from the table causing a lowering of health and bodily energy, there was a very marked improvement shown in both children and adults, as observed in many parts of the world, including Europe and America. This is proved in a masterly work by Alfred W. McCann entitled *The Science of Eating*. Mr. McCann was known as "the miracle food and nutrition man" during World War I. He was consulted by many Government food officials in America, England, and Belgium. To one familiar with the testimonies of Mrs. E. G. White on the evils of flesh foods, coffee, and large amounts of sugar, it would almost seem that Mr. McCann was following the Spirit of prophecy writings in his highly scientific work. But as far as we can learn, he has had no connections with our people or their institutions or literature.

In one chapter which he subtitles "Meatology," the author goes on to show the economic waste in the use of meat as a diet. He cites that one pound of corn is equal to ten pounds of meat in nutritive value. In several chapters preceding this Mr. McCann clearly demonstrates the dangers of a flesh diet. Repeatedly he shows how flesh foods poison the blood stream and are the cause of many ills—rheumatism, tuberculosis, diabetes, heart diseases, and cancer.

If the instructions on diet set forth in *Science of Eating* were read and carried out generally they would work a revolution for national health. But we have it all in the writings of the Spirit of prophecy, the instruction given as a blessing in health and spiritual welfare.

It appears that most people have been obliged, willingly or otherwise, to adopt for the "duration" a modified dietary from which flesh foods have been largely excluded. But they need not worry over the so-called loss, for it will prove a blessing in disguise if men use intelligently the fruits, grains, and vegetables prescribed in man's earliest regimen.

WHAT he feels and not what he does honors a man.—SCHILLER.

IN MISSION LANDS

"Yes, Soon We Shall Be Going Back!"

By A. N. NELSON

Former Superintendent of a Union in the Far East

NOT far hence, if faithful, we shall be dwelling in our palatial homes on the broad boulevards of the eternal city. But as yet we still find ourselves living on this warring, sin-filled planet. The fact that we are the possessors of the truth concerning the fate of mankind places upon us the responsibility of warning the people of all countries about an impending calamity far greater than even this terrible World War.

On returning from years of service in the mission field, we find our work at home progressing smoothly and our people enthusiastic. One of the big reasons for this spiritual prosperity and enthusiasm at home is the presence of a positive foreign mission program in our midst.

World War II, far from marking the end of mission work in warring countries, is being used of God to hurry the message on to its grand consummation. The war crisis is proving to be a blessing in disguise, and the providences of God are becoming clearer day by day. In lands where our missionaries are interned or in countries that our missionaries had to leave, our national believers and national leaders are carrying on heroically; a large measure of religious liberty is promised in Russia; the confidence of the citizenry of several countries in their present God-defying governments is being shaken; the net-

work of land, sea, and air communications is spreading over all the earth; interest in the Bible and things of eternal moment is on the increase; the scene is being set for the swift proclamation of the gospel of the kingdom in all the earth.

A Heart-Stirring Prospect

This means that the present small but steady flow of missionaries must swell into a mighty stream—one that will soon carry the message to every corner of every language area in every country of the globe. Some of us are going to have the privilege of going back to the mission fields from which we were recalled because of the war; some of us will be sending our children out as missionaries; and *all* of us are going to have a part in engaging in this grand postwar foreign mission program.

Today many of our believers' homes, our churches, schools, sanitariums, publishing houses, and mission headquarters lie in ruins, blasted by the cruel hand of war. But soon we shall be going back! Going back to reorganize our work in the devastated areas of Europe! Going back to push the work onward in the measureless areas of China and Central Asia! And going back to our faithful believers in that fascinating group of peninsulas and island fields which con-

stitute the far-flung Far Eastern Division!

What a thrill runs through the heart of the missionary about to return! What a thrill throbs in the hearts of our youth preparing to answer the call of the foreign missionary! And what a thrill vibrates through our churches as our people prepare to launch the most far-reaching foreign mission program that the world has ever seen!

A five-million-dollar Missions Rehabilitation Fund is in the making. On February 3 our General Conference leaders are giving us an opportunity to have a part in the raising of this money. We can do it, by the help of God, in one offering—everyone taking an utmost part.

Let us make a covenant with God by sacrifice and swell the growing Missions Rehabilitation Fund by a million dollars on Sabbath, February 3. Then when the war ends, the means will be on hand to repatriate the war-prisoner missionaries; to send out shiploads of other missionaries, both new and old; to bring fresh courage to our national believers who have stood firm through the war; to restore the broken mission institutions; and to launch the final loud cry of the third angel's message in preparation for the coming of our Lord and our triumphal journey to that eternal city.

How an African Teacher Worked for God at Karonga

By W. L. DAVY

THIS is the story of Beriat Sapa, and the work he pioneered at Igheembe (Yemby) school at Karonga, in northern Nyasaland.

For years calls had been coming to us from Karonga, and in November, 1935, Beriat Sapa was sent to open work in that part of the country. He went at first without his wife and family. Later, in February, 1936, they joined him. Another mission, which had work in that part of Nyasaland, opposed him bitterly. They threatened to disfellowship any of their members who assisted him in any way whatever, even to sell him food, or to offer him shelter. Thus he was in real trouble and was driven to use for a dwelling an old watchhouse, such

as the people build for shelter near their gardens when they watch for baboons, monkeys, and wild pigs.

I took over the Luwazi Mission in June, 1936, and, as director of the mission, I had to care for the work at Karonga. In July I went to see Beriat and found him with his family in the old watchhouse; they were on the verge of starvation. Their money was no good to them, since the people still refused to sell him food. On my return to the mission I sent him half a ton of maize. This was dropped by the steamer at Kapororo, and he and his wife had to carry it on their backs four miles. But thus he was enabled to carry on.

Then our leading pastor went to

Karonga and located a place for the school. Beriat moved over to this place and built a house for himself and a schoolhouse too. Then he began to seek pupils. Several came, but because of the opposition of the other mission, things were very difficult. Another teacher was sent to help Beriat, and the school began to grow. They had forty-five pupils. The other mission again interfered and told the people that their children must attend school only and no religious meetings of any kind. Thus the school was all but empty during the teaching of the Bible. All devotional exercises were shunned, as were also the Sabbath school and the preaching service on the Sabbath.

Beriat was untiring in his efforts to bring the gospel to these folks, and at the end of two years he had a few followers who came to Sabbath school and attended the preaching services. Later these were baptized, and the church was organized with Beriat as leader.

Then trouble came: An epidemic of smallpox laid one of his children low, and she died. Then influenza arrived, and two more of his children died, and then his wife. He wrote a letter telling me that he had had all this trouble, and asked that he be moved to a more healthful part of the country. This letter came overland and was a long time in reaching me.

In the meantime Beriat was thinking about what he had written, and he wrote a second letter. It brought the hot tears to my eyes. He said: "Bwana, I want you to forgive me for writing that first letter. I was in bitterness of soul when I did it, and I had not thought the thing out. Bwana, if I leave here now, who will look after these poor sheep? Also if I run away because my wife and children have died, won't they say that I am a hireling and care not for the sheep? Please forgive me for my foolishness." Then he asked that he be allowed to go home to his people (who live in southern Nyasaland, about four hundred miles to the south from Karonga), settle with his wife's people about her death, and then return to his work.

On his arrival home, his people, who are Mohammedans, wanted to take his children and bring them up for him. He refused, saying, "You are Mohammedans, and I do not want my children taught that. Also, how shall I look my wife in the face over there if I am without the children?" So, after having settled his affairs, he rested for two months at his village.

During this time he helped a relative of his who is a clerk in government employ. Doing this brought him to the notice of the district commissioner. Beriat is a very intelligent man, and the district commissioner noticed this and gave him some work to do. He did so well that he was advanced again and again. When the time came for him to return to Karonga, the district commissioner said, "What do you want to go back there for? Stay here with me. I will pay you well. How much does the mission pay you?" Beriat replied, "Three dollars a month." He said, "Is that all? I will pay fifteen dollars a month." Beriat's reply was that he could not possibly leave those people without a shepherd, and that he must go back at any cost; so he came back with his three little girls and no mother. As his pay was so small that he could not possibly hire a woman to care for his house and family, I did it for him. This made it easier for him, since the home and family were cared for while he was away.

After one year of this he saw another woman whom he loved, and he married her. She came to his home and cared for it and for his family. Meanwhile his case had been brought before the mission committee, and his salary was increased to \$7 a month, and because he was working full time he was given an extra \$1.25 a month; thus he was able to care for his family well.

This was all done under the eyes of the people in the surrounding villages, and many of them now turned to Beriat's God and became members of the Bible class. Also a third teacher was sent to help him, and a central school was started. The three of them soon had a strong work going, and forty-five were baptized. Then the school grew until they now have 164 pupils under instruction. Not only this, but they have trained and sent to one main school at Luwazi nine young men. These new recruits will soon go to their own country to open other new schools and to follow the example of Beriat.

They now have a church membership of seventy-five, and thirteen young men and women are ready to come to Luwazi for further training. They have earned the respect of the people of Karonga and now have so many applications from prospective students that they are at a loss to know what to do. (The paramount chief says that there will be three hundred pupils in the school soon.)

Young men are coming as far as three and four days' journey on foot to enter the school. When the holidays come, they go home and tell about their school, and we are now flooded with applications for schools in other parts of the district. We have answered one of these calls and now have a second school, which bids fair to soon rival Ighembe in size and membership. Thus the work of God is carried as always by sacrifice, and it is not the white people only who do the sacrificing, I can assure you.

Nyasaland.

Two Schoolgirls Stand Firm for the Sabbath

By A. H. LINZAU

ONE of our Adventist young girls, having received some help from the government for her schoolwork, was permitted to enter a boarding school. Naturally, the first Sabbath she was absent from class, and on Monday morning, when she went back to school, the director asked, "Where were you last Saturday?" "I was keeping the Sabbath," she replied. "But there were classes that day," the director said. "I cannot come to school on that day," the girl replied, "because I have to keep

the Sabbath." "You have to be in class on Saturday!" the teacher told her. "This school has absolutely nothing to do with Sabbathkeeping. You must be in class!"

The girl did not answer, but later she had to meet the superintendent of the school. "Why were you not in school yesterday, my little girl?" he asked. "Saturday is the seventh day of the week, and that day is the day of rest. I cannot come to school on that day." The teacher spoke up and said, "My little girl, you will have to choose between your religion and the school." Quickly the girl answered, "I can do nothing else; I must worship God." "I will go and see your parents," the superintendent said, "and have the thing settled." So the little girl left the school and went home.

The father of the girl is not an Adventist, but when he heard what had taken place, instead of going to find the superintendent, he went to the inspector of schools. He told the inspector that in spite of the fact that for many years his daughter had not been to school on Saturday, she had always been one of the best pupils in her school. Shortly after his interview with the inspector the father received a letter from the superintendent, telling him that it would be all right for the girl to continue at school, and she could be absent every Sabbath without fear of reprimand.

There was another little girl in the same school who had a similar experience. Her father also went to see the inspector of schools, but it was not the same inspector. He explained everything carefully. When he was through, the inspector said, "I understand you very well, sir, but you will have to understand me, too. There is absolutely nothing in the rules of the school which will permit me to authorize your daughter's being absent on Saturday. You know the bishop is all-powerful." The father replied, "You must understand me, too. My daughter doesn't want to transgress the law of God." "I certainly understand you," said the inspector, "but you will have to understand me as well." And there they stood—the inspector and the girl's father—looking at each other.

Finally the inspector said, "I understand you and you understand me, too. The only thing I can do is to tell the superintendent to close her eyes and I will close mine, too." And so until today this little girl is going ahead with her schoolwork.

French West Indies.

THERE are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl.—REVIEW AND HERALD, Aug. 8, 1899.

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

LYDIA, a Seller of Purple...

By JOSEPHINE CUNNINGTON EDWARDS

After holding a series of meetings in an old schoolhouse Lydia decides to go to college. The small church raised up as a result of her efforts gives her a "send off" and her grandmother presents her with her own tiny gold watch. She finds work at a boarding house and with the aid of the woman who runs it she also does other odd jobs. Finally she saves enough for a good beginning in the Adventist college near by.

PART VIII

WHEN school began, Lydia worked only half days at Mrs. Grant's, earning just barely enough to meet her expenses at school. Occasionally on a Saturday night or a Sunday afternoon, she supplemented her "barrel of meal" and "cruise of oil" again by some special employment Mrs. Grant would help her secure. The girl noticed time and again that she was never quite penniless. One Sunday afternoon she was helping a well-to-do Welsh woman on the edge of the city to engineer a particularly brilliant dinner. The woman was very irritable and dictatorial, and Lydia felt like screaming. But knowing that silence would be the best escape, she worked on faithfully and well. God seemed to reward the work of her hands. Everything she made was done beautifully and to a "turn." Suddenly the woman stopped in the kitchen door and said, "Come upstairs with me, Lydia. Just drop what you are doing. Oh, it won't take a minute."

Once they were in the beautiful bedroom, the woman began piling dresses on the bed, talking all the while.

"You're the nicest girl I ever had in my house. Most of them talk back and act smart with me. Well, I have more clothes than I can wear. You're working your way through school, and you can use these, I know. What size shoes do you wear? Well, I do, too. Don't worry. My husband buys me more than I can wear. I like you and I want to help you."

Lydia had to be taken home in a carriage that night so she could take all her treasures home. There were dresses for every occasion, a kimono,

flounced and embroidered petticoats, and a full dozen pairs of shoes, hardly worn. There was a cloth coat with fur collar and cuffs and a warm inner lining. Besides that there was a two-dollar bill folded in her purse. Lydia felt that God had truly blessed her.

And so by many of the manifold ways that the good Lord has of helping His dear children, the girl got through the Bible instructors' course at college. But no call came for her right away. It seemed that she could not bear to go on working for the Grants when she did so yearn to be out in active work for the Lord. But the trial was good for her. She prayed harder; she worked harder.

One Sabbath at the college church an appeal was made for a Bible instructor to take over a group of people who had become interested through a colporteur's visit. There would be no money in it for anyone—not even carfare. Lydia accepted. She rode clear across the city every night, reading with one or another of the group. She grew deeply interested. It was her life—that she knew.

Before the summer was over Lydia had the joy of seeing two of them baptized into this great third angel's message.

Then another experience came to her before she received the call for which she was praying. One of the workers in the bindery at the school had a very sick wife. People said she would die, and they could not afford to hire help. Neighbors just dropped in and helped and took turns, but things were in a sad state for the afflicted family. Lydia quit her job at the Grants and went to do as did Dorcas, back in that other Lydia's time.

The little cottage sorely needed a woman's touch. There were three babies—one, three, and five years of age—who were terribly neglected. When she went in, the poor mother, bedfast, wept tears of gratitude at her kind offer.

"You'll stay—until—until——" she faltered, tears bathing her thin face.

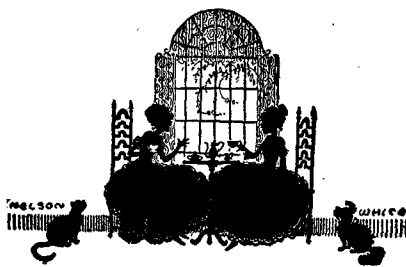
"Yes, dear, I will," promised Lydia, and she began what seemed to be an almost hopeless task of straightening up the snarls in the distressed household. Lydia learned another way of selling the fabric of kings—of kind words that are verily written in the Lord God's book of remembrance. She scrubbed till her soft, pretty hands looked as if they were parboiled. She kept the ironing board up constantly the first week, till she got the precious babies as clean as babies ought always to be if they are huggable and kissable. She prepared plain, nourishing foods, well cooked and delicately seasoned, for the wistful little mother. And at night, when the sick woman was wakeful and the pain was great, Lydia crept out of bed and rubbed the tortured arms and legs till the sufferer fell asleep. She had her pay a hundredfold in gratitude from the sad, patient husband, from the adorable clamoring babies, and from the sweet benediction of the Father above.

The night the little mother died Lydia promised her she would stay on until satisfactory arrangements could be made. With a sigh of relief and gratitude the little mother turned over and quietly went to sleep.

Lydia stayed about three weeks, caring for the babies and the home, when an auntie came—fat, loving, and comfortable—to rear her brother's little children.

That week Lydia received her "call." It was to be with a hall effort in Baltimore. Later in the next summer she went with the same evangelist on a tent effort.

It was all wonderful for the girl, and people loved her. It seemed that she walked right into people's hearts and stayed there.



One day near the middle of August, the heat was nearly unbearable. The attendance at the meetings had fallen off somewhat, as whole families, seeking relief from the intense heat, had gone to the seashore. The sky looked a little odd in the afternoon, and it was getting black around the horizon. Great thunderheads seemed to hang suspended in the breathless air. People looked hopefully at the sky and predicted a break from the heat wave.

"Looks as if a big rain is coming!"
"Yes, and here's hoping this heat will let up!"

The storm broke right after dinner. Evangelist Walker, after looking at the clouds about noon, came into the living tent and said to his tent master:

"There's wind in those clouds. Soon as you get through eating, let's go tighten up the tent as fast as we can. If we don't, it might blow away."

Then he told his wife and Lydia to come in and gather up the hymnbooks and put them under a big tarpaulin behind the piano so they would not get wet. Lydia was arranging the last of the books when the storm hit.

It was a near tornado. The air was full of debris—flying branches, boards, shingles, and papers. The tumult of the storm was fearful. With an angry roar it seized upon the big tent, wrenched it from its mooring stakes, and threw it to the ground, a snarl of ropes, poles, and canvas. Everyone escaped but Lydia. The storm was over in a few minutes, and a great group of men, kindly disposed, came down to help to right the tent. With a score or more to aid, it was not long till the poles were upright again, and the canvas was again creeping up the poles. A dozen men were tying ropes, pounding in stakes, and straightening chairs.

"Why, yer pianer's knocked over," shouted one of the men, who had been righting the chairs. Just then Mrs. Walker rushed into the tent, her face as white as marble.

"John!" she screamed breathlessly, "where's Lydia?"

All the men looked at one another for an instant. Then the eyes of every one of them were drawn toward the piano lying on its back by the side of the platform.

"Oh, my!" breathed one of the men. "She's under that pianer!"

Lydia suffered no ill effects from her harrowing experience, much to the amazement of everyone. She passed out hymnbooks that very night and went right on with her Bible readings the next day. The whole town buzzed with the miracle of it. The tent was full that night, and Lydia could feel the wondering eyes of scores of people on her. Again she thought of Paul, contemporary with that other Lydia, who had said:

"In journeyings often, in perils of waters, in perils of robbers, in perils

by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." It was a great comfort to the girl to know that there was truly a loving watchcare over her, preserving her for some purpose known to the Infinite One.

All through that summer she did her precious Bible work joyfully, as unto the Lord. And the close of the effort saw a rich reward for their labors, in souls won for the kingdom.

The next summer she went with a tent effort to a great Eastern city. There were really two preachers. One was a practiced and finished city evangelist, and the other was a boy just out of college—a dark, silent young fellow, intelligent and earnest. Lydia noted that he was richly talented in music and in speaking, and folks everywhere predicted a brilliant future for him. He led the singing, took care of the tent, and preached one sermon a week. The evangelist was a big jovial fellow, and he took to teasing Lydia about his assistant. Then they would all laugh at her when the warm apricot color would stain her cheeks and ears.

"Ha!" he would laugh, "if only John Drummond could see you now, he'd feast his eyes more than he has been of late, which is aplenty!"

Then Lydia took to avoiding the young man, simply because she was teased so much. Anyway, she had such an embarrassing habit of blushing every time he looked her way.

Though she did not know it then, John was thinking a few thoughts himself. He couldn't help admiring the way her fair hair curled away from her forehead or the way her hands looked when she played the piano. But what he admired most about the girl was her deep spirituality. Her religion was a living, breathing, vital thing with her. Perhaps that was why she had such wonderful success with her Bible readings. She believed it and believed it so earnestly that belief seemed to form an aura about her. It was infectious. People caught that belief in spite of themselves and laid hold on the blessed plow of God—not to lay it down until the kingdom will be ushered in.

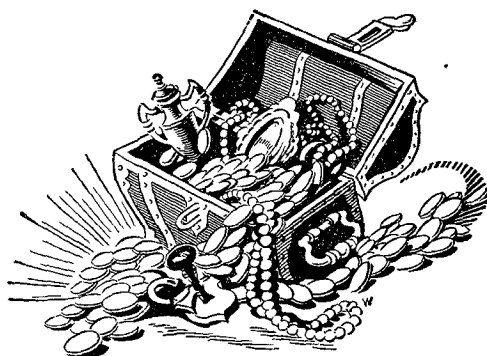
(To be continued)

Vesper

BY CEOLA

THE Sabbath day
Is at an end,
And gentle vespers
Sweetly blend,
To steal across
The evening air
In harmony,
With grateful
Prayer.

LIFE'S PATTERNS



PEARLS AT A PRICE

YOU can never tell about an oyster. It is certainly no vision of beauty. And it is utterly useless from the standpoint of labor. Its days are spent on the bottom of the ocean amidst the filth of the sea. Seldom does it even move from the spot in which its life began. If it is a normal, healthy oyster, you probably never hear anything about it at all. But if something irritates or bothers it, the story is entirely different. Then it may be the one in a thousand of its kind that contributes something of value to the world—a valuable gem.

There is nothing the oyster can do to eradicate the substance which creeps in to irritate it. Does it just lie there and suffer? No in-

deed. Immediately it begins to coat the intruder with a fluid which its body produces. Coat after coat is added to lessen the pain in its tender flesh. As the years go by, that which seemed at first to be a nuisance develops into a lovely pearl. It is of no use to the oyster. It serves only to ease its pain. But it is of value to the men of earth.

Regardless of our personal opinion of the oyster, this small creature of nature can teach us some practical lessons. Most of us have irritations or troubles to face which we cannot remedy in any way. Perhaps it is a physical affliction, or some circumstance connected with our work or home life. We worry and fuss and go on day by day suffering needlessly when we could at least camouflage the pain.

You remember that Paul had an affliction which he could not remedy. For a time he let it bother him. But the Lord told him that for his own good that affliction must remain. Then, with the Lord's help and the power of the Holy Spirit, Paul began to cover up the irritation by a life hid in Christ. At his death it was plainly evident that he had developed a gem of character that would find a place in the kingdom of heaven.

Pretty simple way to get rid of an irritation, isn't it? Just cover it up. And the resulting product is of more value than the producer. How true that is in our case. When we become new creatures through Christ we become of value to Him, whereas before we counted as nothing.

Pearls need not be polished as most gems are. When completed they have a luster nothing can improve.

N. B.

Nipping Truancy in the Bud

By HELEN GREGG GREEN

ONE fine spring day Bob didn't appear at school. It was the kind of day that intrigues all lovers of the outdoors, a day when the birds' songs sound sweeter, the sky is a little bluer, and your heart dances in your breast because you're alive.

Miss Mary, the young teacher, wasn't at all excited about Bob's absence. She thought to herself, "Well, if Bob is playing 'hooky' it shows he can appreciate a lot of beauty when he finds it. He must not be blamed for that, but he does need help."

Of course, Bob's practical mother must be told. Over the telephone Miss Mary said, "Mrs. Spaid, Bob isn't at school today. He isn't ill, I hope."

Bob's mother was plainly upset. "No, Miss Spencer, he isn't. I'm ashamed to tell you, but I'm afraid he has wandered off by that stream about a mile from our house. He has a 'favorite spot' down there. It seems to have a strong attraction for him, but

until now he has confined his 'wanderlusts' to the week ends and holidays. I am sorry I have a son who would play truant."

And Miss Mary answered, "Don't let it worry you, Mrs. Spaid. I know and understand Bob, I believe, almost as well as you do. He is an imaginative child who thrills to everything that is beautiful in life. Loveliness of any kind attracts him. He wasn't thinking about shirking his duty at school, he was simply tremendously eager to get the most out of a perfect day. His love of beauty is going to be a big asset to him all through life. It's going to help him through many a difficult time. And if we start smothering it now, it may wither and die before it has a chance to bloom properly. Let's not *magnify* the 'playing hooky' to which it has led him today."

"Well, Miss Spencer, you're amazing! I had never thought of that side of Bob's personality in just this light.

But how shall we handle the situation?"

"Do you mind, Mrs. Spaid, turning over this task to me?"

"I shall do it gladly! But I'd like to be the proverbial little bird and listen to what you say to him."

The reply was a merry laugh as Miss Spencer said good-by.

This is what the proverbial little bird heard the next day, after school, when Bob and Miss Spencer were chatting away on a knoll by the side of the school building.

"Yesterday was a beautiful day, Bob."

"Oh, Miss Mary, it was a *swell* day!"

"But do you know, Bob, life is provocative. We can't always do the things we want to do just when we want to do them. Sometimes days like yesterday have to be 'saved.'"

"'Saved'? What do you mean, Miss Mary?"

"Well, all the beauty of the afternoon was still there, all the great outdoors, the birds' songs, the gay little brook, after school. And somehow first going to school and learning worth-while, interesting facts wouldn't have spoiled a bit of your pleasure in dreaming or fishing in your 'favorite spot' after school. Then you would have felt it was yours to enjoy. The way you behaved yesterday, passing up school as if it didn't matter to you, when you know it does, looked very much as though you were not being quite fair with yourself. One would think you hadn't waked to the fact that you can put a lot into that curly head of yours and still keep your love of the great outdoors. And, Bob, it is a satisfaction to earn enjoyment."

"In the schoolroom you always take special pleasure in every activity for which you have prepared a definite part, and after school, when you go down to your favorite stream, the brook is bound to be more interesting, the skies bluer, and all the outdoor sounds sweeter because you have earned the right to be there. The old saying, 'Stolen fruit is the sweetest,' isn't true."

The child looked up at her and smiled. "That's so, Miss Mary," he said earnestly. "You surely do understand us guys."—*National Kindergarten Association.*

OF all the blessings which God grants, there is none greater than the ability to rely with a confident assurance on Him. . . . It should be the subject of daily thanksgiving that there is One over us, wiser than we, who appoints the general order of our lot.—E. PEABODY.



SO BUSY, LORD

Dona C. Peckham

So little I have done for Thee,
My Lord, today;
But from a tiny face I've kissed
The tears away.

No cloistered times seem given to plan
Some noble thing;
But I can warm a budded soul
To blossoming!

The Church Built by Faith

COME, Brother Ray, we have been talking and praying about a new church for a long time now, and while plans and prayers are essential, I have observed that usually something else is also required, and that something, to speak plainly, is commonly called work."

"I agree most heartily with you, Brother Frank," replied Brother Ray. "Let us get something started at once. Why not make a start today?"

Thus it was that two brethren, members of a little company of believers in an isolated section of the Far West, discussed the needs of their small church group. And so that very hour, after earnest prayer to God for guidance and blessing, they started out on what seemed, from all human appearances, an impossible task.

The little group of believers of which these brethren were among the leaders, were few in numbers and poor in earthly possessions. For some two or three years since the company had been formed they had used a country schoolhouse, unsuited in many ways for a place of worship. The little company had longed for a church home of their own, but depressing financial conditions, coupled with the severe pioneer life of the country in which they lived, had thus far presented insurmountable barriers. However, where money and numbers were few, willingness, co-operation, and faith were strong, and Brother Ray and Brother Frank were soon spinning along the road toward the home of a neighbor who was the owner of a stand of timber.

"Greetings, neighbor John," called both the men simultaneously as the old Buick was brought to a stop at the gate of a quiet little home nestled away among the Oregon hills. At the salutation neighbor John, who was just opening a side gate to the yard, turned and heartily greeted his visitors. He was not a member of their little company, but he and his wife had worshiped with them on a few occasions in the little schoolhouse, and a bond of interest and confidence had developed between the families.

"Well, my good friends, what are you about this bright morning?" said neighbor John, as he stepped forward. "I judge from your unusually hearty handshakes and buoyant manner that you are about big business of some sort. Come, let us sit down on this old log and talk it over. Perhaps there is something that I can do for you."

That was just the opening for which the brethren had been praying, and

Brother Ray stepped into it without delay. Seating himself beside his host, all the while trying not to appear excited, Brother Ray responded, "I am glad for your spirit this morning, neighbor John, for truly we are about big business today; it is the Lord's business, and you can help us greatly."

"You know, neighbor," Brother Ray continued, coming quickly to the point, "we want to build a church here in this little valley."

"A church!" broke in neighbor John in surprise. "Why, there are hardly enough menfolk in your company to fill a first-rate Sunday school class, and I know that all of you are about as poor as I am. How can you build a church, and how can I help? I'm too old and stiff even if I were a carpenter."

"It is true, neighbor," broke in Brother Frank, "that we do not have all the details solved yet, but you have some beautiful trees on this hillside, and if you will give us enough standing timber to make lumber for our building, we shall feel that certainly you will have no mean part in our project."

"Well, I declare!" mumbled neighbor John, half speaking to himself. "I don't see how you fellows are ever going to get the logs yarded and to the mill, or made into lumber, but if you have enough courage and faith to start out on such a task, you are going to find old neighbor John right behind ye. There are the trees," he said as he gestured with his hand to a beautiful stand of fir and sugar pine; "take as many as you need."

Brother Ray and Brother Frank were joyful nearly to tears as they thanked neighbor John for his kindness, and as they drove away, they thanked God for this first answer to their prayers. Neighbor John was right; there were many problems to solve, but encouraged by the gift of the timber and also by the gift of a suitable building lot near the main highway, which had been made by a friend a few days before, the brethren hastened to the home of the owner of a small lumber mill that was located not far from the already donated timber.

They found the owner kindly disposed to their need, and before leaving, they arranged with him to borrow his mill for a day, using their own members and other interested volunteers to man the mill. Thus it was arranged that the logs should be cut into lumber, the only expense being the wages of one skilled mill workman.

A little farther down the road lived a farmer who was the proud owner of

a beautiful large logging team. He was glad to have a part in the building of the church, and willingly consented to yard and load the logs as his contribution to the project. Not far from the home of Brother Ray two brothers operated a planing mill in connection with their other lumbering operations. The wife of one of the brothers was a member of the little Adventist company, so it was with gladness that they consented to have their part in the program, and they agreed to plane and surface all the lumber that was needed for the finished parts of the building.

The days that followed were thrilling days, the kind one never forgets. The members of the little group turned out to a man to have part in the work. In due time the trees were felled, and the logs were put through the mill and cut into the various types of lumber needed for the building. How the old saws buzzed that day. It proved to be nearly a record cut for the little mill. And the volunteer crew greeted with great satisfaction the blast of the evening whistle as the last two-by-four rolled off the green chain and was placed on top of the neatly stacked piles of newly cut lumber. The laths, shingles, flooring, and door material were all cut from the standing forest by the members and willing friends, and prepared in much the same manner for use in the building.

One day each week was chosen by the little company as church-building day. And on it the farmers, miners, and loggers left their own labor, often at great personal sacrifice, and, gathering at the new church site, put in their day of service for God. The women of the church were never found wanting in providing a delightful and appetizing noonday meal. They also manifested no little zeal when it came to putting on the laths or helping wherever they might serve.

On more than one occasion the hopeful and faithful little company was brought face to face with the Jordan, with no bridge to span the tide. For there were shingles, flooring, windows, doors, paint, and plaster to be provided for the sanctuary of the Most High. More than once there were quiet little seasons of prayer, where groups, small in numbers but strong in faith, pleaded on bended knee for wisdom, courage, direction, and blessing in their service of love. And He who has promised to hear the petitions of His children never failed to hear and answer the heartfelt cries of His humble servants, and often in miraculous manner opened the way and supplied the need.

Thus week by week the building ad-

vanced, the hearty co-operation and willingness of the members making possible the erection of a very neat church seating two hundred worshippers, with rooms for church school and Sabbath school classes in addition, for a total cash outlay not exceeding \$250.

There were dark and discouraging times, it is true. But faith, prayer, and work prevailed, and there stands today, amid the fir- and pine-clad hills of southwestern Oregon, a sanctuary, a dwelling place for God, a monument to what He can and will do for those who "attempt great things" for Him.

F. W. STEUNENBERG.

Dedication in an Old Center of the Work

ON December 16, 1944, the Central Church of Grand Rapids, Michigan, dedicated its place of worship free of debt. A service was held both in the morning and in the afternoon, with T. G. Bunch, president of the Michigan Conference, as guest speaker at both services.

As a result of work done in 1887 by Elders Wales and Van Horn, an interest was raised up in Grand Rapids, and the first church in this place was organized. Of the original group who made up the church body at that time Thomas Benjamin is the only living member. For ten years the church occupied rented quarters and then on Cass Avenue built a structure which housed both the church and the school until 1910. The church body continued to increase in numbers as the city grew in population. The need of more room was felt, and at that time the lot adjoining was purchased and another larger building was constructed there. In 1926, again feeling the need for larger quarters, the board rented the present building for Sabbath use. This arrangement continued until 1936.

During the latter part of 1939 the present property, known locally as The People's Church, was purchased by our people for \$20,000. The building is old but sound and is situated close to the downtown section of the city, easily accessible to all. Since the time of purchase about \$14,000 has been spent in improving the property. The loyal support of the congregation and the generous help of the Michigan and Lake Union conferences and the General Conference, along with that of friends outside the church, have made this undertaking possible. The interior of the building is now beautiful. There still remains considerable to be done in the way of improvement, but the Central Church is happy in that it has in Grand Rapids a building representative of the message we love.

T. S. HILL.

An Unusual Meeting

THE recent calendar-reform agitation has afforded us another opportunity to clarify our stand regarding the historic weekly cycle, not only before Christians, but before Jewish leaders as well. Recently Carlyle B. Haynes was invited to address representatives of various Jewish national organizations in New York relative to the perils lurking behind calendar reforms involving blank-day schemes. This meeting was sponsored by the League for Safeguarding the Fixity of the Sabbath, composed of many Jewish national groups interested in the preservation of the Bible Sabbath.

Among the more prominent Jewish organizations represented at this gathering were Young Israel, a Jewish Orthodox youth society; the Hadassa, the women's branch of the Zionist organization; the Agudath Israel, the most conservative Orthodox group; delegates of other Orthodox societies; and other religious factions. Present at this meeting were also D. F. Haynes and the writer.

After the opening prayer by one of the rabbis present, the chairman, Rabbi B. Leon Hurwitz, of Temple Israel, Freeport, New York, stated, among other things, that he was grateful to God for having raised up the Seventh-day Adventists, who have played such an important part in defeating calendar-reform proposals that would have disrupted the time-honored weekly cycle.

Following several preliminary talks by Jewish speakers, Elder Haynes told the delegates, among whom were a number of rabbis, about the insidious and persistent educational campaign now being carried on by the would-be calendar reformers, and how essential it is to counteract this misleading propaganda by enlightening the public regarding the utter confusion and untold hardships blank-day calendar reform would bring upon both conscientious first-day and seventh-day observers. Elder Haynes appealed to these Jewish leaders to lay aside their factional differences and unite in the defense of the holy Sabbath day.



Grand Rapids, Michigan, Church

The discourse struck a sympathetic response in the hearts of the assembled, and the chairman charged the delegates to urge their respective organizations to quickly raise a substantial sum for the purpose of enlightening the Jewish masses concerning the serious threat to freedom of worship involved in the contemplated calendar reforms.

The *Jewish Morning Journal*, New York's conservative and influential Yiddish newspaper, gave considerable publicity to the above gathering. We quote from its editorial of December 25, 1944, which, translated, reads as follows:

"The fact that millions of dollars are being spent at the present time for propaganda to reform the calendar is the most powerful argument why the League, of which all the factions of American Jews form a part, and which co-operated with non-Jewish organizations, should spring into action at once. . . . Seventh-day Adventists—the American Sabbatarians—for example, are now raising a large sum for combating these calendar reforms. By reviving the League, the Jews have manifested their will and determination to contribute their part to this battle."

Thus the stage is slowly but surely being set for the fulfillment of the statement of the Spirit of prophecy regarding the part some of the Jewish religious leaders will play in the closing proclamation of the gospel:

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Acts of the Apostles*, p. 381.

Let us pray that this remarkable prophecy may soon become a reality, and that many of Abraham's literal seed may join the remnant which keep the commandments of God and have the testimony of Jesus Christ.

S. A. KAPLAN.

THE righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God, and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity.—*The Desire of Ages*, p. 310.

With All Thy Might

"Create in me great desire,
Lest a nail be just a nail.
Kindle in me constant fire,
Lest I look within and fail!"

MILLIONS of young men in America have gone to the mailbox and found a letter that had a very official atmosphere about it. Upon opening the letter they have seen the familiar "Greetings." Right there and then things began to change their lives. Rapidly they began to think about most everything, as it were, trying to solve all their problems in a moment of time.

It was in such a position that I found myself as I opened the letter from the President of the United States, directing me to report to my induction center on a certain date. The three weeks intervening were filled with hours of preparation, that all might be in readiness should that day find me a soldier in the United States Army.

The day arrived, and I found myself at the station, boarding the train which would take me to my reception center. Others were there also with wives and mothers and friends. There was little to say. Throats were full and eyes were wet; none could pierce the unknown of the days ahead, and everyone faced the same veil of the future. Somehow we felt a kinship because of the sameness of our situation. This kinship was to follow us all our days in the service. Three weeks in this camp, and then we were off to another State, where we were to take our basic training.

Basic training is just what the term implies. It is a screening process that the Army uses to transform a civilian into a product that will fit into the complex organization of a great army. One comes to realize very definitely that this training business is not a matter of sentiment. The rough edges just have to come off, that one may learn to live and work closely with hundreds of others like him. There is no place here for false pride and thin skin. We learn to forget our aches and pains in a flash, and grasp the free moments that come our way, and make the best of every second of them.

Under the pressure of such a building program, which brings physical and spiritual exhaustion, the Christian comes to know what it means to have the privilege of close communion with the Source of power. In his perplexity the average soldier turns to the false "lift" of the cigarette, strong coffee, and other beverages of varying degrees of potency to carry him through.

But we need help from above. Whereas one might have felt it sufficient to pray once or twice a day in

the past, the circumstances of the present demand that in order to be filled with the power necessary to live for Christ today, one must have a constant connection with heaven. As surely as food is the source of physical strength, so surely is communion with God the source of spiritual strength.

There are times, and quite often, too, when the extremity of things seems to be at hand. It looms up before you and you feel helpless before its magnitude. It is good to know that there is One on your side whose hand is not shortened, that He cannot help. He never fails. "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13.

The call to the service need not be the "end of all things" to us. True, there are difficulties, and they have a way of never being put aside once and for all. But there is a way through the quagmire of circumstances that leads through to triumph. With faith in One who still guides the affairs of earth we can chart our course carefully and find some degree of success in our humble service.

God has a purpose for every day of our lives. Time should be precious with us. He wants a people that will be willing to burn themselves out for Him. He has not left us alone to face a future of doubt and perplexity. But rather, He would have us stand ready every day with a heart atune to His voice, that when we hear His call we may know its source. Then, knowing that God has spoken, we can proceed with confidence and assurance. We can be fearless, for the living God is with us!

RAYMOND HILL.

Opening Providences in Egypt

(Translated from the Arabic by
George Keough)

ON the ninth of March, 1944, I went to visit an interested family in Cairo, and, to my great surprise, I met there a relative of mine that I had not seen for a long time. As soon as I saw him, I felt the Spirit's urge to make known to him the message. He listened attentively and showed a desire to become better acquainted with God's Word. After the first meeting we exchanged visits a number of times, praying for guidance and studying the truth for this time. Then, when he later left for his village, I gave him a copy of *The Bible Made Plain*. When he got home, he wrote me, thanking me for my kindness and assuring me that he was continuing to pray and study. Some forty days later I received a letter from a person previously unknown to me, who informed me that he was a

preacher and had met Brother Bishai, my relative, from whom he had learned of the Sabbath, and that he was convinced of the truth. Could I send him some literature on our beliefs? I sent him a copy of *The Bible Made Plain*, and wrote, encouraging him to pray that the Spirit would open his eyes to see wonderful things out of the law.

We corresponded for a time, and one day a letter came, telling me that there were several interested in the truth, and asking if we could do something to help them. Fortunately the Egypt Mission committee was in session, and I referred the matter there. It was decided that Elder Nashid should visit the village, and he brought back a cheering report. Then I was asked to visit the village. This I did with a happy heart.

On June 6 I left for Abadeh and received a warm welcome indeed on arrival. That evening I held the first public meeting, which was attended by large numbers, and at its close I heard one say to another, "How do you say these people are Jews? We have heard their doctrines, and they are the nearest to Christ of any."

I spent two weeks with them, studying the Bible and praying with them, and on June 10 the Sabbath was kept for the first time in that village. People came in from near-by villages, and one asked me to preach to them, which I did. When I left Abadeh for Cairo, there were four persons who had promised to keep all the commandments and prepare for baptism. Pray for them, that this nucleus may grow into a church.

YUSEF BARBWWY.

Cairo, Egypt.

The Seed Was Gospel Literature

IN 1922 an English colporteur from Jamaica canvassed in Baracoa, Cuba, and had fair success in selling the book *Our Day in the Light of Prophecy*. Luis Martínez, a faithful Cuban colporteur, canvassed the same territory in 1934 with the book *Toward the Golden Age*. In 1938 Miguel Angel Suárez and Julio Hernández also worked this district and were successful in placing in many homes the book *Dawn of a New Day*. Two other colporteurs, Antias Labrador and José López, were sent to the neighborhood in 1940 with our literature. They sold the book *The Great Controversy* and also left copies of the small book *The Marked Bible* in many homes.

As a result of the work of these faithful literature evangelists, ninety people are at the present time interested in the message in Baracoa. Sixty are keeping the Sabbath; fifteen have already been baptized; and twenty more are in the baptismal class.

D. A. MCADAMS.

Glendale Sanitarium and Hospital

It has been felt that the permanency of the workers in the Glendale Sanitarium and Hospital is one of the major contributing factors to the success of our work, both in efficiency in service rendered and in the spreading of our message to our patients. The general manager has stressed this point for several years, and in checking up the terms of service of our various employees, it was decided to honor the long-term workers in some definite way. The matter was presented to the board of directors, and arrangements were made for a banquet to honor those who have remained faithfully by the work for five consecutive years or more.

This banquet was held in the patients' dining room the evening of December 18, 1944, and included the husbands and wives of the workers, as well as the members of the board of directors and their wives. The tables were attractively decorated in keeping with the holiday season, and the guests were seated according to their periods of service.

H. B. Thomas, the general manager, acted as master of ceremonies, and after the dinner, in a short talk, expressed his welcome to those present

and his appreciation of their faithful, loyal service in remaining by the work of the institution during depression years as well as during the prosperous ones.

A. W. Truman, M.D., the medical director, gave the address of the evening and extended his gratitude and that of the members of the board of directors to all the employees for their help and co-operation during these days of labor shortage. He told of his experiences in others of our institutions, and of the stability that is given our work when our people sense their individual responsibility to remain at their appointed places in the service of the Master.

G. B. Nelson, the treasurer and assistant business manager, presented the names of the workers who were eligible to receive the beautiful service award pins, which had been made especially for the occasion. Bronze pins were given to thirty-three who have been employed by the sanitarium continuously for the past five-to-ten-year period; silver pins to fourteen who have been here from ten to fifteen years; and thirty-one gold pins to those who have served fifteen years and over.

The credit manager, C. L. Burke, who has been with the sanitarium for seventeen years, responded with an expression of appreciation to the management on behalf of those present.

Mrs. Rhoda Manning, a registered nurse, has been employed by the institution for thirty years. Since hers was the longest continuous period of service, Mr. Nelson voiced the thankfulness of the many patients whom she cared for during these years and also the appreciation of the institution for her loyal service, and presented her with a beautiful wrist watch.

At the close of the evening all stood and joined hands while singing "Blest Be the Tie That Binds."

LAURA SERNS.

Red Cross Service

THE Red Cross Blood Donor Service now supplies whole blood to the armed forces in addition to providing for the plasma program. Whole blood is flown to the war theaters, where it is used to supplement plasma transfusions.

To beat the black market in Italy the Red Cross recently shipped 2,500 light bulbs by air and 7,500 by boat for use in its servicemen's clubs. Shipments of one hundred small pianos for Red Cross hospital recreation rooms have also been made to Italy.

Red Cross medical kits for prisoners of war contain standard preparations in quantities sufficient for one hundred men for one month.

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Our Review Mail in Wartime

A Sign of the Times

[Seeing the heavy truck making off with wrapped copies of the REVIEW, trip after trip, on mailing days, every week, we wondered how this World War affects our subscription list in oversea lands. So we asked the manager of our periodical department. The answer is interesting. It reminds one of that old familiar saying: "We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged . . . on the right hand and on the left."—Testimonies, Vol. VI, p. 22. The REVIEW is a pilgrim with us all, and the following report shows how its passage from place to place is hedged about in many lands.—Ed.]

BECAUSE of the war situation, mails are closed to our periodicals in the following countries:

East Indies, Borneo, China, Chosen, Siam, Japan, Pacific Ocean Islands, Burma, Philippine Islands, Belgium, Finland, Albania, Denmark, Hungary, Bulgaria, Germany, Norway, Greece, Holland, Sweden, Italy, Yugoslavia, Rumania, Poland, Federated Malay States.

Periodical mail in other areas overseas is delivered subject to available shipping space; war materials, of course, have priority. The post office here in Washington will accept mail for countries overseas, and deliver it with reasonable promptness to ports of

embarkation. From there on they guarantee nothing.

In areas such as Africa, India, and Australia we have learned that our papers are delivered with considerable time lag, and often they accumulate so that a number of back copies may be delivered at one time. We understand that periodical mail for Inter-America and South America is delivered with reasonable promptness and regularity.

C. E. PALMER, Periodical
Department.

Healed by the Power of God

IN St. Pierre, Martinique, there was a woman who had been sick for fourteen years. When she heard the advent message, she opened her heart to the truth and found it as it is in Christ. She had spent all her money for doctors and had now become a poor woman. After she began to keep the Sabbath the Lord marvelously healed her, and today she is rejoicing in good health. She even walks miles to come to Sabbath school, and is a living testimony to the power of the gospel. It is always a pleasure for me, when I go to St. Pierre, to shake hands with her and hear her say, in reply to my inquiry regarding her health, "I am very well, pastor."

A man living in a certain place in

Martinique was very sick—almost dying. When he first heard the message, having great faith, he accepted it and said, "If God should give me health and strength, I am going to make a special gift to the Lord." A coffin had already been prepared for him, but he recovered. As he had promised, he made a good gift to our work and today is receiving Bible studies and preparing for baptism. An interesting thing about it all is that the man who had made the coffin for him died and was buried in the very coffin he had prepared for another.

EUGENE BERLE.

Voice of Prophecy News Letters

Missouri

"I would be with you if there were a Seventh-day Adventist church close by. In our village there are only a Methodist and a Catholic church. I am with you in spirit, and I want my money to go where the Word is preached and where it is rightly divided."

Ohio

"I try to live up to the light received from the study of the lessons. I accepted Christ as my Saviour four years ago. However, no great change took place in my life until I began to

MAGAZINE MINISTRY

By Mrs. Lloyd Holbert

This new 96-page manual, prepared by the periodical secretary of the Columbia Union Conference, covers the interests of the magazines issued by all three major publishing houses in the United States. It provides instruction usually given magazine workers at colporteur institutes, and contains canvasses that have been used successfully, answers to objections, and a wealth of selling "know how" acquired through a combination of study and practice over a period of ten years.

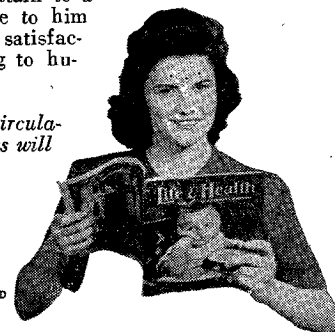
H. M. Blunden, Publishing Department secretary of the General Conference, says in his foreword to this important volume:

"We know of no one better qualified to impart the instruction than the author and compiler of this manual. She herself has demonstrated her outstanding ability in this specific field, and the student who will follow the guidance of this magazine colporteur's standard of attainment will attain to a standard in his work which will be to him and to others a source of continual satisfaction, and will make him a blessing to humanity."

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"At midnight there was a cry made, Behold, the bridegroom cometh." On this parable of the five wise and five foolish virgins, the Millerites drew for their phrase, "the midnight cry."

THE MIDNIGHT CRY

By Francis D. Nichol



First Readers Say—

- "Last night when I came home I sat down to read the book, and it was after midnight when I went to bed. It is a thrilling story."—E. E. COSSENTINE, President, Union College.
- "A great contribution to Seventh-day Adventist literature. This is information we need very much. Perhaps now we won't need to look into the past as into a fog bank."—T. G. BUNCH, President, Michigan Conference.
- "I have already read a number of chapters. I am carrying the book with me on my trips. . . . A wonderful piece of work."—N. C. WILSON, President, Central Union.
- "This book should be a real inspiration to the Seventh-day Adventist work."—B. G. WILKINSON, President, Washington Missionary College.
- "Have read everything in the book except the index. I tingled to my toes on reading it."—R. E. CRAWFORD, Circulation Manager, Watchman Magazine.
- "I have already read a considerable share of this book and consider it a masterpiece in its field."—L. R. RASMUSSEN, President, La Sierra College.
- "I am finding it extremely interesting. I know of no other book comparable to it in any denomination."—W. H. SHEPARD, President, Southwestern Junior College.
- "At present I am knee-deep in *The Midnight Cry*. . . . A masterpiece of research."—ALBERT N. SHAFER, Professor, Union Springs Academy.
- "It is a thorough study which was long overdue."—LUCY W. MARKLEY, Librarian, Union Theological Seminary, New York City.
- "I have only words of the highest praise for this volume. It is a splendid historical treatise and based on unusual and extensive research. One has only to examine the bibliography to realize what a vast amount of source material is covered. . . . At last a work has been produced which gives a true and serious portrayal of the Millerite movement."—CLARENCE S. BRIGHAM, Director, American Antiquarian Society, Worcester, Massachusetts.

THE thrilling story of the background of the advent movement, the beginning of the preaching of the first and second angels' messages—this is a book that makes the preachers of the advent faith in the 1840's live again, for *The Midnight Cry* has been prepared from original sources.

You will gain a new understanding of the range and vigor of the early advent movement. You will become acquainted with the historical facts that interlocked with prophecy to provide the proof that the movement of which we are a part is indeed a fulfillment of prophecy. Your faith will grow stronger in the divine origin of this advent movement and your spirit will be quickened to give it more active support as you read the record of the men who laid the foundations.

In the REVIEW you have read part of the story, but only part. *The Midnight Cry* gives you the story complete. What of the charges of fanaticism, of wearing ascension robes, of driving people to insanity, suicide, and murder, that were leveled against the advent believers in the 1840's? A clear-cut, documented answer is given to all these charges.

Orders for this book have passed all expectations. The first edition sold out in one month. A second edition has just been printed. Order at once if you would not be disappointed. Limited paper supplies do not permit of unlimited editions. This is a book that should be in every Seventh-day Adventist home. It is a book you should read, that you will want to read, that you won't want to lay down till you have finished reading.

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take the Junior Bible Lessons. When I studied the lesson on the Sabbath I did not accept the Sabbath right away but wrote to several preachers about it. I am happy to report that for the last month I have kept the Sabbath, for the evidence received from the preachers was not very convincing. I have talked with my mother about it and have scored some victories. Last Saturday she set out a basket of apples for me to sell in front of our house. When I refused to sell them, because of my belief, mother said I was stubborn and looking for an excuse to keep from working. This week I tried to tell her why I believe in the seventh-day Sabbath. So today when she asked me to peel apples for canning and I again refused, she accepted it all right. At the supper table she told the family that I was a Seventh-day Adventist. I replied that I did not know about the Adventist part, but that I believed in keeping the seventh-day Sabbath. The family made fun of me for having become such a "good boy" of late, but I don't care what they say, as I am doing what I believe God would have me do. We never have family prayers, and I have never heard mother or dad pray. Religion was never mentioned in our home until I brought up the subject. Thus far I have accepted all the subjects presented—some after extensive study—and I am looking forward to studying the remainder of the lessons."

Florida

"Please continue to pray that Jesus may have all there is of me, and that I may gain complete victory over my tongue. I am having a hard battle—it seems almost too severe at times."

Spreading the Printed Page

(Continued from page 5)

new to me. I laid them by. Then I got to reading them again. They were interesting, but they upset me; the teachings were different. Finally I threw them overboard. Then, a few years ago I called with my ship off Pitcairn Island. And there, do you know, I found that the people of Pitcairn believed and followed the teachings of those books. They kept the original Sabbath, and they sang and talked of Christ's soon coming. That brought the teachings to my mind again, and now the doctors say I must go home and prepare to die. And as I think of that I find my mind turning more and more to the doctrines of those books."

"Well," said Mrs. Spies, "I must tell you that I belong to the people who published those books. The doctrines you speak of are my belief and hope. They are true to the Bible, and if you will let your heart lay hold of

the faith of Jesus as revealed in those books, I am sure you will find hope and comfort in their teachings." The two had many talks before they came to Rio, where our sister took leave of the stricken captain on his way home to Norway. She felt that he was not far from the kingdom.

So up and down the world, by air and sea and over all the earth and under the earth, the printed pages make their way, carrying the saving truths of Christ's gospel to the children of men. W. A. S.

Appreciation of Review

THE REVIEW reaches many a serviceman in camps abroad, bringing news of progress of the message. A brother in a field hospital in Holland writes: "Your centennial special arrived just in time for Christmas. It proves a very interesting and enjoyable present. I shall read each article as time permits. I am glad that you published this special number giving so much important matter on our past history and our present and future work carrying God's last-day message to a dying world. I just want to say that I appreciate your effort to give us this good document."

DERWOOD CHAPPELL.

Notices

THE GENERAL CONFERENCE SESSION

OFFICIAL notice is hereby given that the forty-fifth session of the General Conference of Seventh-day Adventists will be held May 22 to June 3, 1945, in the Municipal Auditorium at St. Louis, Missouri, U.S.A. The first meeting will be held at 7:30 P.M., May 22, 1945.

J. L. McELHANY, President.
E. D. DICK, Secretary.

REVIEW AND HERALD PUBLISHING ASSOCIATION BIENNIAL MEETING

NOTICE is hereby given that the second biennial meeting (39th meeting) of the constitution of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 9:30 A.M., February 26, 1945, for the election of seventeen trustees for the period of two years to take the place of those whose term of office expires at that time and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

E. D. DICK, President.
L. W. GRAHAM, Secretary.

Emergency Relief Fund

Previously reported	\$45,078.72
Dr. F. C. Lyons	25.00
Dr. S. O. Cherry	10.00
Daniel Isaac	20.00
Mrs. Lou Jensen	10.00
Dorcas Society, Wenatchee, Washington	25.00
Emma Alzingre	10.00
Mrs. Anol Grundset	5.00
A friend, Pedro, South Dakota	25.00
Mrs. L. R. Vesper	10.00
Mrs. George H. Scott	4.00
A friend	5.00
John A. Abi	100.00
A friend, Kettle Falls, Washington	5.00
Dorcas Society, Pendleton, Oregon	15.00
A friend, Alliance, Nebraska	2.00
Eva Holmberg	5.00
Mrs. Winnifred E. Dalbey	16.25
In memory of Frances H. Diehm	25.00
M. V. Society, Shafter, California	14.35
Dorcas Society (Senior), Lynwood, California	50.00
A friend, Lakeport, California	20.00
Mrs. H. Clay Griffin	10.00
Mrs. D. E. Scoles	10.00
Mr. and Mrs. J. M. Riedlinger	20.00
George W. Bettfreund	25.00
Mr. and Mrs. M. A. Leonard	5.00
L. J. Burgess	5.00
G. Remboldt	2.00
Levi J. Peterson	25.00
Mr. and Mrs. Stanley Cushing	10.00
Mr. and Mrs. Edward Coyt	5.00
Berta K. Elmer	2.50
Dorcas Society, Paso Robles, California	75.00
C. A. Nowlen	10.00
Dorcas Society, Caldwell, Idaho	50.00
Genevieve I. Melendy	5.00
Ruth E. Melendy	10.00
Idamae Melendy	5.00
A friend, Albany, Oregon	30.00
Eva Holmberg	10.00
Mrs. Mary E. Krouse	10.00

Total to January 10, 1945 \$45,804.82

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

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THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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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.

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OF SPECIAL INTEREST

It is no time now, in the investigative judgment hour, to carry any grudges, old or new. "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5:9.

WE cannot forget these figures that Secretary C. L. Torrey presented at the recent meeting of the Inter-American Division, in Cuba: That division in 1943 added, on the average, one new church or organized Sabbath school every four days the whole year through. We seem to hear in that a sound of rain, "in the time of the latter rain."

SOME new subscribers may have noticed that last week's REVIEW felt thinner to the touch. It was sixteen pages. This has long been the size of the last number of each month. It is our part in meeting the Government's plan of economy in the use of paper in wartime.

WE learn from the manager of the Southern Publishing Association, H. C. Kephart, that their monthly journal *The Message Magazine* averaged a circulation in 1944 of 117,500 copies a month. That is a remarkable figure. This is the magazine published especially for our colored department of evangelism. We learn also that beginning this year the editorship is in the hands of L. B. Reynolds, an evangelist of experience in the department's work. All along *The Message Magazine* has been packed full of the gospel message for the hour.

A Cheering Word From France

WHEN one of those European countries, long shut off from outside contact, has postal connection restored, we do rejoice. The General Conference secretaries pass to us a post card from France, received in Washington, January 5, 1945. We think it is the first note directly out of France. It is from G. Haberey, formerly president of the East France Conference, headquarters at Strasbourg, in Alsace. But he writes from our French publishing house near Paris. He says:

"We are glad for the possibility to take up anew correspondence with foreign countries. We take opportunity in letting you know that all is well for us. The publishing house has suffered very little damage, and the work has not been interrupted except during a fortnight. The institution family is well. We have many reasons to thank God for His wonderful protection. We hope that in a very near future we

shall be able to take up business again on a larger scale."

This word is like a break in the clouds on a stormy day, showing a ray of sunshine and a patch of blue sky.

It seems that more often than in former times editors of great secular papers are striking a serious religious note in commenting on the significance of world conditions. Events are speaking to observing men. A few Sabbaths ago, in preaching at the Takoma Park church, Llewellyn A. Wilcox told us that the editor of one of the metropolitan newspapers had recently said to him, "I think you Seventh-day Adventists are the only people who know what is coming. No one else does. I hope you are ready for it." Doubtless more people in the world than we know about are watching to see whether we Seventh-day Adventists are making a real business of being ready.

"Suffered a Little"

"OUR church was destroyed by a bomb, but we have continued our meetings at Brother Marzouhine's house. My family and I have suffered a little on account of the war, but we thank God that we are still alive." So writes Noel Guzzetta, from Messina, Italy. How much of hardship, privation, and material loss is comprehended in these few words, one cannot say. But we are sure that this faithful family is but one of hundreds whose light has been burning and shining through all the dark months of oppression, destruction, invasion, and counterinvasion in different lands. True to the spirit of the apostle, they count their trying ordeal as only a "light affliction," enduring but for a moment.

ROGER ALTMAN.

IN passing on this note from their correspondence the General Conference secretarial department marked it "Bombs and Baptisms." The president of the British Union Conference, H. W. Lowe, writes in a letter:

"We are not free from the V-1 and rocket menace, but it is rather remarkable that our people are so little disturbed by these unsettling affairs. We have just had a baptism of fourteen in —, the worst-bombed part. Our little building there, recently purchased, stands right in the midst of the devastation, and it is remarkable that we got any results from the promising evangelistic effort that was in progress when the renewed aerial bombardments started. We are just opening our sixth wartime colporteur institute. Nearly all our colporteurs

have remained with us, and our sales have gone ahead steadily."

THE Catholic bishops of the United States, commenting on proposals for a world organization to preserve peace—somewhat like a League of Nations—demand that nations joining such a league should give their own people and minorities full religious liberty. Their declaration (of November 19) on this point is as follows:

"We hold that if there is to be a genuine and lasting world peace, the international organization should demand as a condition of membership that every nation guarantee in law and respect in fact the innate rights of men, families, and minority groups in their civil and religious rights."—*World Alliance News Letter*, Dec. 15, 1944.

EVIDENTLY all North America has the same religious liberty problem to face. Everywhere somebody is trying to advance religion by civil legislation. We notice that our *Canadian Signs of the Times* is devoting its pages this month to such topics as The Enactment of Sunday Laws, Supporting Church Schools With Public Funds, Calendar Reform, Laws Against Free Speech, Curtailment of Rights of Evangelism and Worship, etc. The New Testament program for the promotion of religion was summed up in the apostle Paul's charge: "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word!"

ON our exchange list are many sister periodicals that come in week by week or month by month from our publishing centers over the earth. As we look at them, they all bring to us the very spirit and appeal of this blessed advent message, whether we can read them or not. We make this note as a beautiful New Year number of *El Centinela* (Spanish) comes in from the Panama Canal Zone office of the Pacific Press Publishing Association. This publishing of the truth is a wonderful work.

The Dorcas Societies

THE *Caribbean Union Gleanings* reproduces a photograph of a great pile of barrels and packing cases, with the caption: "Barrels and cases of used clothing at the wharf in New York, awaiting shipment to the French West Indies. All this was kindly donated by our Dorcas Societies in the United States." It is hard to find shipping space these days, but probably the goods were long ago in those populous islands. The picture was doubtless printed to cheer the waiting needy ones, who saw hard times during the enemy occupation of France.