

# REVIEW AND HERALD

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## Timely Messages From Earlier Years God's Care for His Work

By MRS. E. G. WHITE

[Here is a message of comfort in days when war and trouble are in the earth. Thousands of our brethren and sisters have had before their eyes the desolations and terrors that go with war breaking all about them. This article aims to emphasize God's care over His work and over world affairs, leading believing hearts to put their trust in His overruling power. The selection reprinted is the first portion of the chapter, "God's Care for His Work," in "Testimonies," Volume V, beginning on page 749.

Parts of this chapter were made up from an article that originally appeared in the REVIEW of January 11, 1887, an article sent from Torre Pellice, Italy, where Mrs. White was visiting one of our churches in the Waldensian valleys during her work in Europe in 1885-87. Staying with our church at Torre Pellice, she was surrounded by scenes of the old Waldensian struggles. The Catholic power in older days was trying to destroy the early Protestant witness in the valleys. There Mrs. White's mind seemed led to dwell upon God's care over His cause in times of confusion and violence in the earth. In the article in that old REVIEW are portions not appearing in the bound volume, possibly for lack of space. Next week we shall reprint parts of that article. It is a topic very timely for us in these days.—EDITORS.]

### Disaster Threatening Isaiah's Land

IT was under circumstances of difficulty and discouragement that Isaiah, while yet a young man, was called to the prophetic mission. Disaster was threatening his country. By their transgression of God's law the people of Judah had forfeited His protection, and the Assyrian forces were about to come against the kingdom of Judah. But the danger from their enemies was not the greatest trouble. It was the perversity of the people that brought upon the Lord's servant the deepest depression. By their apostasy and rebellion they were inviting the judgments of God. The youthful prophet had been called to bear to them a message of warning, and he knew that he would meet with obstinate resistance. He trembled as he viewed himself, and thought of the stubbornness and unbelief of the people for whom he was to labor. His task seemed to him almost hopeless. Should he in despair relinquish his mission, and

leave Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of heaven?

Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while His train filled the temple. On each side [of] the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, "Holy, holy, holy, is the Lord of hosts. The whole earth is full of His glory," until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise.

### The View of God's Greatness Brought Courage

Never before had Isaiah realized so fully the greatness of Jehovah or His perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But a seraph came to him, to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And when the voice of God was heard saying, "Whom shall I send? and who will go for us?" Isaiah with holy confidence responded, "Here am I; send me."

What though earthly powers should be arrayed against Judah? What

though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of His glory"; and the prophet was nerved for the work before him. The memory of this vision was carried with him throughout his long and arduous mission.

### Ezekiel's Vision of the Wheels

Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. As he was upon the banks of the river Chebar, a whirlwind seemed to come from the north, "a great cloud, and a fire infolding itself; and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels of strange appearance, intersecting one another, were moved by four living creatures. High above all these was "the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." "And there appeared in the cherubim the form of a man's hand under their wings."

There were wheels within wheels, in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness, and in perfect harmony. Heavenly beings were impelling these wheels, and above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his

face, when a voice bade him arise, and hear the word of the Lord. Then there was given him a message of warning for Israel.

### God Above, Overruling All

This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited. The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar, revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned.

The wheellike complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones.

### John's Vision of the Triumph

In like manner, when God was about to open to the beloved John the history of the church for future ages, He gave him an assurance of the Saviour's interest and care for His people, by revealing to him "One like unto the Son of man," walking among the candlesticks, which symbolized the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the "Father's name written in their foreheads." And again he saw "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb.

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earth-

quakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.

### The Program of Events in the Hands of the Lord

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. Satan is at work through human agencies. Those who are making an effort to change the Constitution, and secure a law enforcing Sunday observance, little realize what will be the result. A crisis is just upon us.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely Heaven is connected with the events taking place upon the earth, and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge.

## At the Work Till He Comes

**A** LOYAL Seventh-day Adventist sister who loves this cause and who has helped to build it up at home and abroad all these years, asks just why, in view of the times and the possibility that wars may never cease, we should restore and rebuild again in these lands where the destruction has come.

If one of our publishing houses in North America burned down, we would surely rebuild. We would not sit by and stop the output of the message-filled books and papers. A few years' distribution of publications would compensate in souls saved for all the expense of rebuilding.

We who believe that Christ's coming is near and that war's destructions and desolations are a sign of that nearness, cannot let these agencies for pushing on the saving message lie in ruins in some lands. If God has given us means to build up His work, and if churches and schools and printing houses and medical clinics are needed

to hasten on the message and save souls, we would not wish to be found letting these agencies lie in ruins, not doing their work when probation closes before the Lord appears.

In every field earnest consideration must be given to the necessities of the work. We must not overbuild nor spend needlessly. But we must be at it and doing when the Lord comes. Our Lord seemed to have His thoughts upon just this peril of finding His people waiting and not doing when He comes.

"Occupy till I come." Luke 19:13.

"To every man his work, and . . . watch . . . lest coming suddenly He find you sleeping." Mark 13:34-46.

"Blessed is that servant, whom His Lord when He cometh shall find so doing." Matt. 24:46.

Watching, activity, doing, setting every possible agency into action, are suggested by these words.

There was a time in the first days of the advent movement when sincere,

earnest souls felt that the coming of the Lord was so near that it would not pay to build schools to train the children. But the leaders and the Spirit of prophecy urged that because time was short and the work had to be done in haste, facilities were necessary to help the youth get into the work, to do their part quickly.

If a wood cutter has a lot of trees to cut down he loses no time when he sets up a grindstone to sharpen his ax.

We cannot foretell just the details of the stormy times before us. But wherever on the earth comes a little time of peace, we want to be ready there to give the message to men. While the angels at the four corners of the earth are holding the winds, that universal ruin may be held back for a little while, they are doing it that the sealing message of the living God may be pressed in everywhere by the people to whom the message has been committed.

W. A. S.

# The Philosophy of State Control

THE frequent use of certain terms often indicates trends, and when they become shibboleths, we may know what is dominating the thought of man. "Social security," "full employment," "abundance," "freedom from want," "planned economy," "good of the whole," "the general welfare," "the greatest good of the greatest number," "the group," "centralization," "Federal control"—these are terms that are heard and seen on every hand today. They are being discussed in prominent political circles, university classrooms, and religious groups. They express a revolutionary concept of government that directly threatens man's vital liberties.

These expressions point to state collectivism. Many examples of the working of such a political system have been given us in the last quarter of a century. To say that what has happened in other countries cannot happen here is to forget what men are talking about more than anything else today—the creation of a state that will solve every want of man while the individual is relieved of most of the responsibilities that have been his.

If any are so foolish as to believe that a government can guarantee man's freedom from want without asking him to surrender some other freedom, they need only to wait for time to disillusion them. As one writer has stated, those who preach the blessings and efficiency of state collectivism are "naïvely unaware that whenever you give the state power to do things for you, you give it equivalent power to do things to you."

## Easy Shift to State Collectivism

Albert Jay Nock, noted author and educator, quoted above, pictures how easily a democratic state with its guaranteed liberties may shift to state control even on the demands of a large number of people. He writes:

"The dreadful suffering of great masses of people, brought about by unequal distribution of wealth, stirs a quick and noble sympathy; something must be done. Collectivism [state control] steps in with a complete economic, political, and ethical program, based on a complete philosophy which is attractive, apparently sound, thoroughly acceptable, and convincing to a third-rate mind. . . .

"Essentially collectivist measures appeal strongly to our love of expediency; to our fancy for a short cut to what we want, regardless of consequences; to our soft, indolent indisposition towards personal responsibility. These traits have made it second nature for us to go to the state with any difficulty which would take time or be bothersome to settle for ourselves.

Some people are out of work—let the state make jobs for them. Some are hungry—let the state feed them. Some monopolies are oppressive—let the state break them up. There is a shortage of houses—let the state build more. Some have too much money—let the state take it away from them and redistribute it. Such measures, which, as I say, it is second nature for us to approve, are purely collectivist; and we have put so many of them into effect—without in the least realizing what it was that we were doing—that the transition to full state collectivism is now the simplest of simple matters."—*Atlantic Monthly*, June, 1940.

## Individual Rights Superseded

The advocates of collectivism have not so high regard for human rights as have those who were the heralds of democracy, which is based on the inalienable rights of the individual. Mr. Nock says further that we are being conditioned "to an unconscious acceptance of state collectivism's root principle, which is that the citizen has no rights which the state is bound to respect. Collectivism's whole philosophical system is built on the doctrine that there is no such thing as the natural and unalienable rights which the Declaration of Independence postulates. The state gives us all the rights we have, and it may modify or nullify them at its pleasure."—*Ibid.*

Wilhelm Röpke, writing in *Harper's Magazine*, July, 1939, states: "Economic collectivism of some sort or another is gaining ground everywhere in the world. . . . We need no great amount of insight and imagination to see where this drift toward economic collectivism is leading our civilization and the inheritance of three thousand years which it represents."

Mr. Röpke says that the principal reason for this trend is "no more powerful agent than the mass cry for economic stabilization and permanent full employment," and the idea that these cannot be fulfilled in the traditional framework of private enterprise.

Henry M. Wriston, in his book *Challenge to Freedom* (1943), also writes of present-day trends and the threats to liberty. He states:

"By a process of erosion, any stage of which would be difficult to identify, there has been a steady loss of faith in the individual. It has been boldly asserted 'as historical fact that the era of individualism is closing and the era of collectivism is opening.' It has become a 'liberal' dogma that the center of gravity has altered and that even in America 'we may detect a shift from preoccupation with the indi-

vidual to concern for society as a whole.'"—Page 13.

## Task of Central Planning Board

Collectivism depends upon a centralization of power and state control. Mr. Wriston says that "it is easy to observe a trend toward centralization in government over the last twenty years in Great Britain, in France, in Italy, in Germany, in Poland, in Russia, in the United States, and one could call the roll of the other republics within this hemisphere. The drift was paced by the totalitarians, but aped by the democracies."—*Ibid.*, p. 35.

The idea that the state has divine attributes not inherent in the individual, which is being intimated today, is a threat to every liberty vouchsafed to men in democratic nations during the greatest century of human history. Collectivists think of running the state along the lines of an efficient factory, by which all the essential needs of men will be supplied, and in which the common man will be the unthinking machine working for his own benefit. A central planning board will see that all the essentials for man's health and happiness are produced and distributed to every citizen. It is a beautiful and refreshing thought to which the indolent masses and many of the intellectuals in our democracies are succumbing.

In explaining the system of state collectivism, Friedrich A. Hayek, prominent European economist, in his recently published book *The Road to Serfdom* (1944), which has been described by a book reviewer in the *New York Times* as "one of the most important books of our generation," says, "Socialism means the abolition of private enterprise, of private ownership, of the means of production, and the creation of a system of 'planned economy' in which the entrepreneur working for profit is replaced by a central planning body."—Page 32.

Mr. Hayek further points out: "The various kinds of collectivism, communism, fascism, etc., differ among themselves in the nature of the goal toward which they want to direct the efforts of society. But they all differ from liberalism and individualism in wanting to organize the whole of society and all its resources for this unitary [social] end and in refusing to recognize autonomous spheres in which the ends of the individuals are supreme."—*Ibid.*, p. 56.

## Involves Many Freedoms

It is clearly evident that when the goal of action is the general welfare, some individuals will suffer, for no central planning board in one course of action and a single end can provide for

the infinite variety of ends and needs of millions of individuals. Thus Mr. Hayek remarks:

"It is not difficult to see what must be the consequences when democracy embarks upon a course of planning which in its execution requires more agreement than in fact exists. . . . That planning creates a situation in which it is necessary for us to agree on a much larger number of topics

than we have been used to, and that in a planned system we cannot confine collective action to the tasks on which we can agree but are forced to produce agreement on everything in order that any action can be taken at all, is one of the features which contributes more than most to determining the character of a planned system."—*Ibid.*, pp. 61, 62. (Italics ours.)

For instance, we may enter upon a

planned economy in order to provide freedom from want, but we shall find that this involves more than economic control. Before freedom from want has been realized, other freedoms, even more precious than this one, may become involved and even lost. Thus the choice that now faces us is whether we want economic security or the freedoms which have long been cherished.

F. L.

Do We Really Believe?—Part 3

## Our God, an All-Wise God

If we truly believe in God, the God of the Bible, we shall believe that He is a very personal being, who has lived from all eternity and will live to all eternity, and that He is omnipotent. This we have learned from our study thus far. But there are other distinguishing qualities of the true God:

4. The God to whom prophets, apostles, and martyrs have prayed, and in whom they have put their trust, is an all-wise God. Do we really believe in the God of the Bible? Then we shall remember when we pray, and as we go about in the activities of life, that we have fellowship, not with a being who is simply very wise above men, but who is all-wise. How vast is the range of that thought! We cannot grasp it fully.

From infancy to old age we struggle to comprehend or to master a few simple facts of life, a few of the mysteries of nature, perhaps a few of the mysteries of mathematics. We struggle along to memorize, that we may have for our own, a few choice thoughts. And often despite our best efforts we are conscious of not quite grasping the meaning of some problem before us, whether that problem be on the page of a book or on the page of life.

But our God is one who in a moment of time can cast His eye over the pages of all books that have ever been written, and understand them fully, for He gave to the authors the wisdom, the knowledge, which they translated into words, though some of them sadly debased the gift that was given them. The mysteries of nature, of molecules, atoms, protons, and neutrons, as well as the mysteries of the starry hosts, are no mystery or bewilderment to God; they are but the extension of His thoughts.

### God Knows All the Past

We thrill over the discovery of a fragment from some civilization of past millenniums, and hope to reconstruct the dim outlines of a bygone

era. We view almost with awe and reverence the men called archaeologists and anthropologists, who with the aid of such fragments, and sometimes a little imagination, picture for us an era of the past.

But the God whom we serve knows and understands all the past, not simply because He is an ever-living God, but because He is an all-wise God. It is the quality of infinite wisdom combined with the quality of the eternity of our God, that should give us an increasing sense of trust in Him. He knows the meaning of the rise and fall of empires and the meaning of the rise and fall of individual men and women through all past time.

### God Knows All the Future

The majority of mankind wish that they could know the future, could plan for what lies ahead, could prepare for the unexpected. The man who professes to some knowledge of what is coming receives a wide and attentive hearing. But our God understands all the future; He knows all that is to take place, and the reasons why. If some fellow man reveals more than ordinary good judgment, wisdom, and a spirit of counsel, how earnestly we seek his presence when a baffling problem confronts us! How we hope that he may have light for us! We turn instinctively to a man if we confidently believe he is possessed of superior wisdom. If we truly believed in the God of the Bible, would we not come to Him more frequently, more spontaneously, in hours of uncertainty, because we would be ever conscious of His unlimited wisdom? The Sadducees, and we also, should be rebuked, not only for not knowing the power of God, but also for not knowing the wisdom of God.

In the increasingly perplexing days that lie ahead for us in this world we shall need more wisdom than ever before. We shall need it in our own personal living, to meet new situations. We shall need it in our homes, in the church, and in our relations

with the world. We need to see more fullness in the words of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." James 1:5.

### Daniel Received Wisdom

The Scriptures are replete with illustrations and promises on this subject of wisdom. When Daniel sought for the interpretation of the king's dream, he evidently prayed for wisdom. This is revealed in the blessing he uttered when God gave the interpretation: "Blessed be the name of God for ever and ever: for wisdom and might are His: . . . He giveth wisdom unto the wise, and knowledge to them that know understanding. . . . I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom." Dan. 2:20-23.

Here is the secret of the correct understanding of the deep things of God. We are students of the Scriptures. How much farther along we might be in our understanding of them, particularly of some prophecies that have to do with the last events of earth's history, if we were more conscious of the infinite wisdom of our God, and of His willingness to share that wisdom with us. Spiritual things are spiritually discerned. Thus only by obtaining the wisdom of God can we hope to understand the mysteries found in that Book which God has given to us. That is why the study of the Scriptures should always be accompanied by prayer.

One of the promises that Christ left with His disciples was that when they were haled before magistrates they would be given the words to speak: "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:14, 15. What an amazing promise. We may claim the wisdom of Heaven to say precisely the right words in a crisis and in an hour of mortal danger.

We shall have great reason to claim that promise very literally and very fully in the critical hours ahead. But we shall never have the faith nor the incentive to claim it as we should unless we are sharply aware of the infinite wisdom of the God to whom we pray. Perhaps the reason we have not received more wisdom from above is that we have not prayed for it. And the reason for our lack of praying for this divine gift may be that we have not been as impressed as we should be with the abounding depths of the wisdom that Heaven possesses.

Sometimes we are tempted to try to solve our problems in the church

wholly in terms of the wisdom of man. We speak of sound business principles, and we are likely to feel that if we can only make sure of those principles we shall fare safely. Now God expects that we shall use every tried and proved principle of good business in handling the affairs of the kingdom. There is nothing the matter with such principles. But there is something the matter with us if we succumb to the feeling that we have done all we can to meet a business problem in God's work when we have applied those principles. God may have special aid for us, a new approach to the particular problem, a new application of basic

principles. At times it may even be His wish that we go on beyond the known principles and by faith dare something for Him. But we can become aware of this and become sensitive to the leadings of God only as we remember that He is the first and abundant source of our wisdom.

What improvement there would be, what increased satisfaction, what added skill in our grasp of truth, in our application of it to life, and in our direction and promotion of the work of God, if we were more conscious of the infinite wisdom of our God and more audacious in claiming a measure of that wisdom! F. D. N.

## Co-operating With God

SATAN caused a separation between God and man. By what means did God seek to bridge this gulf and reconcile the human family to Himself? He did it by the gift of His Son. (John 3:16.)

At what time was this reconciliation effected? By what sacrifice was our redemption purchased? It was effected by the death of Christ on the cross. He "made peace through the blood of His cross, by Him to reconcile all things unto Himself." Col. 1:20. "By His own blood He . . . obtained eternal redemption for us." Heb. 9:12. Jesus sanctified the people with His own blood. (Heb. 13:12.) The redeemed host declare that Christ "redeemed us to God by Thy blood." Rev. 5:9. Of this company it is said, "They . . . have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. "They overcame him by the blood of the Lamb." Rev. 12:11. Those who were far off are "made nigh by the blood of Christ." Eph. 2:13. The saints are redeemed, not with gold and silver, "but with the precious blood of Christ." 1 Peter 1:19.

The death of Christ on the cross answered the demands of a broken law and laid a foundation broad and deep for the return of the human family into the favor of God. But Heaven has constituted man a free moral agent. While God has opened wide the door of escape, while in His love for humanity He has even given His only-begotten Son to die for a race of rebels, every man must determine for himself whether or not he will accept the provision of divine grace. "Whosoever will may come," and in order that as many as possible may return to the Father's house, Christ, as our great High Priest, carries forward His ministry in heaven above. His Spirit pleads with men: "Turn ye, turn ye; . . . for why will ye die? While on His part the work of reconciliation was made complete on the

shedding of His blood, He continues His intercession to lead men to accept the provisions of His grace.

In the old dispensation the priests offered many sacrifices, daily offerings, pointing forward to Christ. Christ made one sacrifice forever and then sat down on the right hand of God to carry forward His ministry of influencing men to accept of that sacrifice.

### Forgiveness and Cleansing

When man comes to God and confesses his sins he is forgiven. This is an instantaneous work. "If we confess our sins, He is faithful and just to forgive us our sins." But following the forgiveness of sins there must be a cleansing of the life. And so the text reads, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness is an instantaneous work; cleansing is a continuous process, a daily sanctification and transformation into the image of God. And the one who avails himself of the merits of Christ's shed blood must persevere in his part in the bringing to perfection of this work of reconciliation. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

God keeps an account with nations. When they fill up the cup of their iniquity, when they cease to co-operate with Him in the carrying out of His great purposes, He permits their extinction. This was illustrated in the judgments visited upon the nations of Canaan as Israel came in to possess the land. It is illustrated in the downfall of the mighty empires represented in Babylon, Medo-Persia, Grecia, and Rome.

Similarly, God keeps an account with individuals. The recording angel preserves in the heavenly record a history of the life. In this is recorded not alone the outward deeds but the mo-

tives and purposes prompting every act. It is not necessary for God to do this for His own information, but He directs His acts not alone with reference to His own great knowledge but as one who gives an account to a universe of intelligences. During the long reign of sin God has been on trial before His universe. His character has been attacked. His justice has been called into question. Therefore His final judgment will be based upon records open to all, and all will understand that His ways are righteous and every decision has been made in accordance with the principles not only of justice but of justice mingled with mercy.

This record determines whether or not the believer has held the beginning of His confidence steadfast unto the end. It determines whether his profession has been one of form, and for personal advantage, or a heartfelt service. It demonstrates that if God has saved men by His grace from every generation under heaven, all men of every generation might have availed themselves of the provisions of His grace, the same as those who *chose* to do this. May we who read these words be among those who will avail themselves of the merits of Christ's great sacrifice. F. M. W.

HAVE you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy—in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness, and that is not in our keeping—God reserves that to Himself; but what He has put in our power is the happiness of our fellow creatures, and that is to be secured by our being kind.—HENRY DRUMMOND.

Daniel and the Empires of Prophecy—Part 6

## The Supreme Court of Heaven in Session

By ROY F. COTTRELL

IN many respects the year 1844 was a memorable one. During this year electricity sent its first amazing impulse over a long-distance wire, carrying the significant message, "What hath God wrought!" In 1844 David Livingstone opened his first mission station in dark Africa, later to be used as the pioneer opener of the great interior; in the same year the emperor of China and the sultan of Turkey, respectively, issued royal edicts granting their subjects liberty to become Christians. Yes, wonderful to relate, during 1844 and adjacent years the providences of God unlocked to Christian missionary endeavor empires and areas representing half the world's population.

That notable year witnessed the climax of the first angel's message as it was proclaimed with power throughout many lands: "The hour of His judgment is come." And in the autumn of that same year, according to God's far-flung measuring line, the supreme court of heaven convened in solemn session. Its decrees are final, and from its righteous decisions there is no appeal. Said the prophet Daniel:

"I beheld till the thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, there came with the clouds of heaven One like unto a son of man, and He came even to the Ancient of days, and they brought Him near before Him." Dan. 7:9-13, A.R.V.

The scene is in the holy of holies of the heavenly sanctuary. Thrones are placed; the Ancient of days

is seated upon one of these, while the Son of man enters to occupy the other and to serve as "advocate with the Father" on behalf of all who submit their cases to Him for trial. The judgment is set and the books are open.

When we consider the countless millions of earth who have struggled with right and wrong, what a prodigious task is here visualized! The first of the sacred writers to mention the records of heaven was Moses, who, in his remarkable petition for wayward Israel, prayed, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Then came the reply: "Whosoever hath sinned against Me, him will I blot out of My book." Ex. 32:32, 33. Other Scripture writers mention various registers, or scrolls of record—the book of life, the book of remembrance, and the journal of sin and death.

### The Books of Heaven

The book of life dates from the "foundation of the world." Rev. 13:8; 17:8. It is heaven's directory of loyal soldiers of Christ; it is the Christian's "hall of fame." (Phil. 4:3.) To have one's name inscribed upon its pages is a supreme honor, and Christ bids His disciples rejoice in the assurance that their "names are written in heaven."

The sanctuary system of bookkeeping includes another set of accounts:

"Then they that feared the Lord

spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

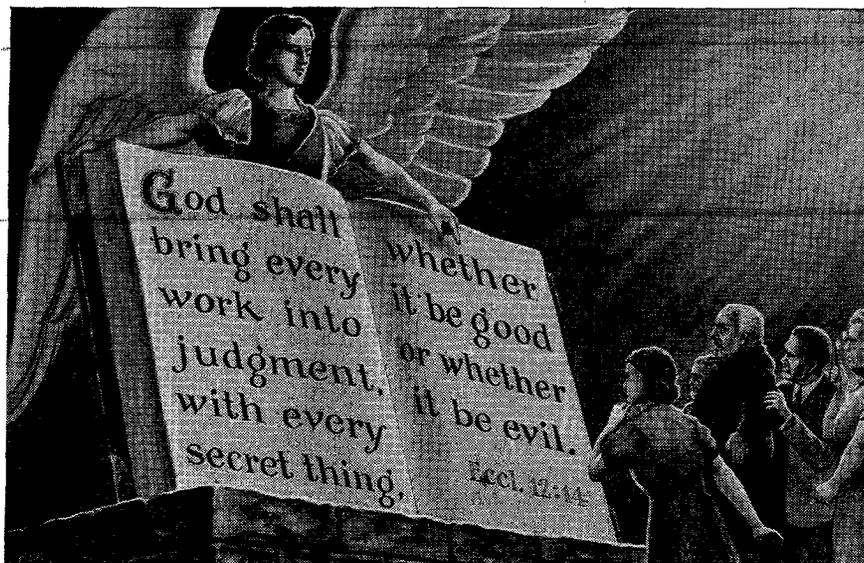
He who is a "discerner of the thoughts and intents of the heart" understands the motives which prompt our words and actions, and a faithful record is kept, not of rumors or appearances, but of actual facts and inmost purposes.

We may sometimes imagine that our daily conversation is of but little moment; yet words are the index to the character, "for out of the abundance of the heart the mouth speaketh." With emphasis the Master asserted, "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

In their nature and compilation these records attest the goodness and justice of God, for the birthplace, the environment, and all else that influences the character are faithfully entered upon the pages of the heavenly journal. "The Lord shall count, when He writeth up the people, that this man was born there." Ps. 87:6. Even the tears of repentance shed in anguish and solitude are not overlooked; all are recorded above, awaiting the time when "the hidden things of darkness" together with "every secret thing" will be brought to light.

1 Cor. 4:5; Eccl. 12:14.

Other books register the sins of the wicked and impenitent. "Behold, it is written before Me; . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isa. 65:6, 7. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord." Jer. 2:22. The fateful narration of dark



deeds is filed away in the archives of heaven, "laid up in store" until the day of judgment; yet the Spirit pleads, and whosoever will yield to that persuasive voice may find abundant forgiveness and salvation.

A phonograph record, when sponged with alcohol, loses its message. A photograph film featuring some dire tragedy may be washed in nitric acid, and the picture will immediately fade and forever disappear. Even so our sinful words, our evil thoughts and actions, when subjected to the precious blood of Jesus, are expunged from the ledger pages in the books above. The Saviour speaks to every penitent soul, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. 43:25.

### Tireless Angel Penmen

In this stupendous task angel book-keepers are employed. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. These spiritual visitors from a better country, sometimes in the guise of men, but more often unseen, are the constant attendants of men and women in this world. Even little children are blessed with the companionship of these angel guardians. Said the Saviour, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10.

The tidings of injury inflicted upon even a weak, despised outcast are all carried to the heavenly sanctuary and written before the great Judge. Said the messenger of God:

"Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone!"—*The Great Controversy*, p. 487.

With all the details of life appearing in the books, and with no false entries, many will discover too late that the record testifies against them. Business, social position, pleasure, and display often absorb the attention, while many regard reading the Bible, praying, confessing their sins and completely surrendering their lives to Christ as altogether too old fashioned.

Yet how essential to remember that "the mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn."—*Ibid.*, pp. 486, 487.

In the Bible the judgment is re-

ferred to more than a thousand times. That hour of decision is more solemn than death, for the grave may separate friends for only a little time until the resurrection, whereas the judgment unites or separates them forever.

Friends, young and old, do not procrastinate. It is mad presumption to imagine that you may enjoy your reckless fling at life, then reform in time to escape the final crash. Said repentant King Solomon: "Know thou, that for all these things God will bring thee into judgment." "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 11:9; 12:13, 14.



### Tonight

BY WILLARD DESSAIN

WHEN western skies grow tinted rosy red

Tonight, the Lord will scan  
The record of what I've done this day  
and said.

Have I been every inch a man?

Today brought chances newborn and complete,

My soul was born again,  
When eastern stars paled high above  
the street.

His child do I remain?

Did my feet wander through the gray-  
ing wastes

Of self-appointed work?

In reminiscence swift my memory  
hastes;

Lord, how the records irk!

Frightful the wasted hours of the day,  
Painful the frittered chance;

Yet how I long to toil for Christ alway,  
Heaven's service to enhance!

More prayer, more grace, more follow-  
ing where He leads,

More sitting at His feet;

And less regret at what the record  
reads,

Less actions to delete.

More victories and more overcoming  
power,

More walking in the light;

This be the story at the twilight  
hour—

The record, Lord, tonight!

### The Judgment Task Completed

As revealed in the books of Daniel, Leviticus, and Hebrews, the cleansing of the heavenly sanctuary is the investigative judgment. This stupendous task commenced at the end of the 2300 years, which terminated in the autumn of 1844, and the court session then begun is to finish its work before the second coming of Christ. In that final audit every account is cleared, and either *names* or *sins* are forever blotted out. Says Christ:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

To all who seek eternal citizenship in the future homeland, the apostle speaks:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

We are now living in the antitypical day of atonement. For more than a century the work of character investigation has continued in the heavenly tribunal. Everyone who has professed the name of Christ is on trial; every life record is opened.

"Oh, how shall we stand that moment of searching,

When all our sins those books  
reveal?

When from that court, each case  
decided,

Shall be granted no appeal?"

When at length the investigative judgment is concluded, the door of salvation will close, the angel of mercy will take her flight from this world never to return, and the Judge will issue the decree: "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

"Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny. . . . While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."—*Ibid.*, p. 491.

Opposite your name and mine may the great court recorder write, not "wanting," but "trusting"; and as victors in the momentous race for eternal life may our names be retained and immortalized in the ledger of heaven.

THE END

# "Rooted and Grounded"

By P. E. BERTHELSEN

**S**IN is in the world with its train of misery and woe. Selfishness, envy, hatred, and every form of evil abound. Multitudes are led to believe error instead of truth. Bible prophecies are rapidly fulfilling. The forces of evil are streamlined and well organized. We are in a crisis, the impact and climax of which is right upon us. The earth is "corrupt" and "filled with violence," even as it was in antediluvian days.

As was prophesied of the last days, "perilous times" have come, perilous for Christianity and God's people. Many professed Christians are "lovers of pleasures more than lovers of God." The Bible is neglected while light reading and novels take its place. The unreal is substituted for the real, and falsehood for the truth. The mighty, spiritual, uplifting, and transforming truths of the Bible are shut out of the mind. The Word of God becomes distasteful, and prayer is forgotten.

In such a time as this God's waiting people should be wide awake. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Against such evil spiritual forces man cannot cope in his own strength. Thus we are admonished to put on "the whole armor of God, that ye may be able to withstand in the evil day, and having done ["overcome," margin] all, to stand."

In the northern States of the Middle West it became necessary years ago to clear away trees and underbrush in order to have some land for cultivation. In doing this a few select and sturdy trees were sometimes left standing amid the stumps. They served as shelter for the feathered creatures and afforded shade for domestic animals. These trees took fast hold of the earth. They were well rooted and were able to withstand the onset of tempest and storm.

The spiritual lesson is obvious. God's remnant people and all true Christians must now have on the whole armor, be "strengthened with all might," that we "may be able to *withstand*" (resist), and "*to stand*" (endure). (Eph. 6:13.) When we feel our own inability, let us remember, "My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Cor. 12:9. "I can do all things through Christ which strengtheneth me." Phil. 4:13. We must be "rooted and grounded in love" (Eph. 3:17), "grounded and settled," "rooted and built up in Him" (Col. 1:23, 2:7), and established in the faith.

Christ is the sum of the Christian's armor. We must meet the tempter

with the Word of God, as Jesus did. Hence we must, like the tree, take fast hold of the Bible and be "rooted and grounded" in the truth. Present conditions in the world call for men mighty in the Scriptures, deeply spiritual men and women, humble and unafraid. When they are needed, gems of truth in the Bible will be flashed upon our memory. The prayer life must not be neglected. Have a rendezvous where you meet and commune with God and renew your spiritual vigor.

We have come to a time when God's people will be severely tried and tested. David said, "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. If the reading of the Bible has been neglected, God invites you to reopen it and daily peruse its sacred pages. Read it carefully, thoughtfully, and prayerfully. It is God's love letter to you. It contains solace and cheer for a troubled mind. It will help you solve the problems of life in God's way. Whatever your legitimate occupation may be, God wants your lips to witness for Him. "Ye are My witnesses." Isa. 43:10. We need divine help in troublous times to be patient, quiet, unruffled, and undisturbed. Let us now resolve by the grace of God to redeem "the time, because the days are evil" (Eph. 5:16); that is, make the very best possible use of the time we have left, by being co-workers with God in His great work in the earth.

## The Quiet Hour

By EMMA VIRGINIA WOOLARD

**N**O set rule can be made for anyone in regard to the place or the specific hour for prayer, or the length of time that one should spend in secret with God. This must be adjusted by each individual. The place or hour is not important, but it is vitally necessary that we do draw aside from the world for a short period each day to commune with Him. Abraham built his altar under an oak. Moses met God on the desert. David sang his sweetest songs on the silent, starlit Judean hills. Paul and Silas prayed and sang at midnight in prison. However, if possible, we should put "first things first," and begin the day by asking for God's guidance. Then at the close of the day, when God draws the curtain and pins it with a star, we will not be kept awake by a procession of mental pictures moving across our counterpane—

Why did I say that unkind word?

Why was I so impatient with Junior?

What a hurt look came into mother's eyes when I spoke so crossly to her.

## Every Adventist a Publisher

By ERNEST LLOYD

**O**UR denominational publishing plants produce the literature for the hour, but our Adventist homes are, or should be, the real publishing houses, the distributing points for our message-filled books, papers, and tracts. A publisher is one who makes known what is unknown to others, one who spreads abroad information for the benefit of the people. And that is just what we each do when we scatter our literature—supply the people with information that will bless their lives and homes.

The early pioneers of the denomination were very active in the literature ministry. I well remember hearing Elders Uriah Smith, J. N. Loughborough, S. N. Haskell, and others of the early workers tell of the days when all members of the church carried the printed pages of truth as they went here and there in their daily routine. As the apostle Paul directed, they witnessed "in season" and "out of season." They made opportunities as well as making the most of those that came to them. They were *burdened for the enlightenment of the people*. We need today more of that first fine enthusiasm that characterized our early workers.

The outlook is bright with promise. We are glad to see the evidences of increased activity with our literature in many places. Confused and bewildered persons everywhere are reading the Bible message in our attractive and appealing books, papers, and tracts. They see a light! They feel assured that that light will guide them through the dark. And that is what human hearts crave—assurance! Having its source in the Word of God, our literature gives what the people need, and results are following daily.

The great need now is for an ever-increasing army of distributors of the "speaking leaves" of truth. Let every Adventist be a publisher, supplied with suitable literature, ready for opportunities, if it be but the giving away of only one piece a day. We little know the far-reaching influence growing out of even a single page of truth. And there is joy in this humble service, brethren and sisters—joy in the knowledge that we are "workers together with Him [Christ]" in such ministry, joy for those who receive and believe, and joy in heaven over souls who accept and walk in the light.

Let us individually attempt *something larger* this year in witnessing with our literature. In many churches and homes there are unused supplies of papers and tracts and small books. Let us get them out among the people,

and thus provide them with the opportunity of learning the great saving message for the hour.

"If the kingdom is ever to come to our Lord—and come it will—it never will come through the labors of a few hundred ministers and missionaries preaching the gospel. It must come through every church member preaching it—in the shop and by the fire-side, when walking abroad, here and there and everywhere."

Remember, "*Every Adventist a publisher.*" The time is short.

## Worldly Trends in Church Music

By H. B. HANNUM

**S**EPARATION from the world is clear Biblical teaching concerning the relationship of the Christian to his environment. We must live in the world, and there are secular pursuits and pleasures which a Christian may enjoy, but he must remain separate from the evil and the sin which the Bible calls "the world." Another phase of this teaching is that there should be a clear distinction between that which is secular and legitimate and that which is sacred and holy. In these days there is a special danger of confusing the secular with the sacred in the use of music. It is much easier today than in the past to mix secular devices in our church music without being aware of what has been done.

The radio has introduced into our homes a tremendous influence which has brought about changes in our attitudes toward the music of the church. We are much more conversant today with secular music, both good and bad, than ever before. A light type of entertainment music has become very popular over the radio, and we little realize the effect this has had upon our religious music. It is right that we should enjoy such music as the symphonies of Mozart, Beethoven, and other composers. It is also right that we enjoy a lighter type of music, provided it is not trivial or does not weaken our love for spiritual things. There is a place in our lives for secular music of the right kind.

The danger lies in making no distinction between the secular and the sacred, or in introducing secular methods in our religious music. There are traditional features about religious music which any educated man recognizes as belonging to the church, while there are other secular qualities which the world recognizes as having no place inside the church. We should be careful to recognize these differences.

For example, we might mention the difference in organ tone between the church organ and the theater organ. Some churches are in danger of buying

discarded theater organs which have to be rebuilt for the church. Even when remade, the theater organ is a very poor substitute for a church instrument, because the qualities in tone are so different from the genuine church instrument. Most of the organs so frequently heard over the radio are the theater type, with the excessive use of a fast tremolo, the exaggerated types of tone quality, a manner of gliding from one tone or chord to another, and a kind of tone quality not found on church organs, nor heard inside the church. This type of organ is associated with the theater, where it is used to play all kinds of secular music to intensify the emotions and to please the ears of the theater-loving public. Naturally music of this type will be more or less sentimental or sensational or arresting to the listener. It does not appeal to the religious emotions, but true religious music does.

Therefore our churches should guard against having this type of organ music used, and, of course, we should avoid buying instruments which produce this type of organ tone. Organ builders recognize clearly this difference in instruments, and they are willing to advise churches as to the best type of organ for church use.

In the field of vocal music there are also dangers. The radio has popularized a type of intimate singing in which the singer seems to be whispering the song in the ear of the listener. This style is known as crooning and is used extensively for popular love songs. It is extremely sentimental in nature, but it has caught the ear of thousands. There is danger that religious songs will be sung in this way. In fact, the crooning of religious songs in church is in very bad taste and should be carefully avoided. This type of singing of religious songs brings religious music down to a too-familiar level. The dignity of the church calls for a higher type of song. The crooning of evangelistic songs is very questionable. Only sentimental love songs are treated this way. The true religious sentiment of the gospel should be sung in a dignified manner.

The choral directors of the world recognize this influence of popular music, and they deplore the introduction of any of these devices into the music of the church. Our choirs and choral directors should guard against these influences. Thoughtlessly our young people are likely to bring the crooning style into the choir loft. It will cheapen our music and should be excluded. Beautiful choral music has its place.

The fact that popular radio entertainers have sung religious music in a popular style has helped to break down the line of demarcation between the sacred and the secular. Therefore we should be all the more careful to

keep out of our churches these definite influences which belong to entertainment music rather than to worship. We should exclude from our worship of God anything that is common, profane, or sentimental. Our music should have beauty, dignity, and simplicity—qualities which the world recognizes as befitting religion.

If we would preserve our sacred music from secular influences we must learn the difference between sentiment and sentimentality, emotion and passion, beauty and prettiness, effects that are musical and effects that are merely for display. The Bible has never been surpassed as literature, because its style has none of the mannerisms of cheap, colloquial language. So true religious music, both in the music itself and in the manner of performance, will never make use of the passing devices and mannerisms of the current popular music of the world.

*La Sierra College.*



### Preparedness

BY EDNA ATKIN PEPPER

PRESS to your heart each lovely thing,  
A budding rose or a bird awing.

But you take the thorn;  
You take everything!

Then open your eyes to treasures close,  
The tumbled gray and the bar of rose,  
And the sea of pearl  
Before it goes.

Do you see how the evening star drops  
low  
In the heart of the sunset's afterglow?  
Was that beauty meant  
For hearts to know?

Then gather up memories, joy and  
pain,  
And cherish the cool sweet sweep of  
rain.  
The sun will be out  
For you again.

The rain must fall and the beauty fade,  
But there are the stars forever  
stayed—  
And you and I will  
Not be afraid.

# THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

## Now She Is Six!

By MARY COVEY O'NEIL

SIX years old! We are on our way to Sabbath school. Clutched firmly in her chubby hand is her diminutive purse containing six shiny nickels—one for each year. Yes, this very day is her birthday, and she will sit in the little blue birthday chair while a "happy birthday" song is sung to her. She will feel very important indeed when the "birthday cake" is held for her and each nickel makes a merry sound as she drops it in. It is all very, very exciting! And is it true, or do I just imagine it, that a new dignity holds the little body beside me more erect than ever before?

"Mother," she whispers, "I'm really six years old," and two big blue eyes search mine for confirmation that that is very important indeed. I squeeze her free hand, and looking and feeling very earnest, I say, "Yes, you are, and it is a wonderful thing to be six years old."

I look at the eager, solemn mite turned six, who, like Bacon, seems to have taken the whole field of knowledge for her province, and a new sense of my responsibility rests upon me. For some reason this sixth birthday has held a high potential for startling me out of what was fast becoming complacent parenthood.

"What sort of job have I been doing, anyway?" I ask myself. How those baby days—preschool years we call them—have flown! Perhaps those years more than any other period of her life were especially mine—mine to set the mold for all future development. I review them hastily.

Such a little creature she was at first, but what a phenomenal leap from helplessness to capabilities. This impressionable, formative period has left me a bit breathless, for there has been such rapid development of habits and attitudes, skills and abilities; such

daily expansion of mental powers.

My review doesn't bring complete satisfaction, and I am now constrained to ask, "Will it be possible for me to break wrong habits of thought and action which my carelessness in precept and example has allowed?" For such an imitative little creature there should always have been only a good and correct example. The thought is a serious one. If she is to be all that I want her to be, I must live out these ideals before her.

And what do I desire for this little six-year-old? So much! Yet each wish seems, after all, to be but another element of a single pattern—a pattern of life rich and complete; a beautiful pattern summed up in the simple expression, "Devotion to God and His cause in the earth."

As I think about it today I see the need of definite aims and objectives to be kept continually before me. The



indirect teaching of her environment must be supplemented by direct formal teaching. Here I pause only a moment to reflect, for long ago I decided that the excellent job the public schools do in educating or fitting the individual for his place in society is not enough for my purpose. Rather I must place her under the influence of godly men and women who are not only educators but consecrated servants of God. They will seek to aid her in the development of a Christlike character, taking into consideration the differences in child nature at different age levels.

Though I shall place her in a Christian school environment, still I must admit that the responsibility for her right guidance is largely mine. Her emotional, physical, and intellectual reaction patterns—all her habits—are to a great degree my responsibility.

Am I big enough for my task? I fear not. I am not consecrated enough, not yielded enough, not patient enough nor courageous enough! Yet as I study I find many thoughts to encourage me. The following words penned for teachers, and therefore of necessity for parents, too, have inspired me.

"As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life."—*Education*, p. 282.

I pray for myself a more wholesome mature life achieved by daily following right principles of thinking and living, and by a purposeful consecration of my life to God's plan.

Reach down your hand!  
The little one who trudges by your side

Is striving hard to match your grown-up stride;

But, oh, his feet are very tiny yet,  
His arms so short—I pray you, don't forget—

Reach down your hand!

Lift up your heart!  
The little child you struggle so to teach

Has resources far above the human reach;

Lift up your heart!

—LUCIE HASKELL HILL.



# LIFE'S PATTERNS



RAG RUGS

OUR grandmothers were very frugal, and nothing that could be put to use was ever thrown away. So when Jean's dresses wore out and John's shirts grew thin, they were doomed for the rag bag. Grandma tore them into strips and sewed them together, deftly winding the long chain into a huge ball. Then she crocheted or braided the pieces hit or miss into rugs of various shapes and sizes. Of course they were useful, but they had no special

pattern. I like rugs with a color scheme and perhaps a design, something beautiful as well as practical.

Once my mother decided to use up old stockings that had accumulated, and crocheted a small rug. But when we planned one for my room it was made from good material out of pretty colors to match my other things. It had a plan and purpose, and I was very proud of it.

The more I think of it the more I am convinced that many of us are like rag rugs. We render hit-and-miss devotions to God and unplanned service for Him. Sometimes we are useful, yes, of course; but we do not always add beauty or design to His work. And just as you cannot be sure what color the next strip in the ball of rag pieces is going to be, one cannot tell whether the next service we perform will brighten or dull the atmosphere of the church.

While it is better to make something useful from scraps of material than to throw them away, and it is better for us to do something than nothing at all, how much happier the Lord must be when we follow the design of His choosing. When we bring the bright new pieces of our lives into His work instead of the worn-out scraps, He can create a far more symmetrical and pleasing design in His work.

Do you want to be a Christian with a purpose and plan, or just a "hit-and-miss" one made up of odds and ends? The decision is up to you.

N. B.

## The Downy Woodpecker

By GLADYS JORDAN

OF all my birds the little downy woodpecker that made his home in the old apple tree in the orchard was the most interesting. He was friendly but never intimate. A brief "peek" was his only answer to my daily greeting. But he had important business to attend to, so I forgave him.

He was hunting for, and finding, the flat-headed apple tree borers, of which he kills great numbers. Up the tree he would go, hunting every inch of the way for his prey. The chips would fly as he drove deeper and deeper into the bark until he found his victim, then his sharp, horny tongue would drive straight for its heart. When he had reached the top, he would look about for a moment, then he would go down the tree backwards at a surprising rate of speed.

Downy's feet differ from those of most birds in that he has two front and two hind toes. Most birds have three front toes and one hind toe. Downy can cling to the tree trunk easily and he seems to sit back on his stiff, bristle tail, which flattens out against the tree trunk like a prop. On the tree or off, the downy woodpecker knows how to take care of himself, and he does not fear the cold winter weather. He finds a hollow log and there drills himself a home—just a nice roomy hole where he can snuggle

down and forget the wind and weather. By some strange instinct he builds a house that always faces the sunny south. The wife does not bother to furnish or decorate the home; instead she lays her eggs on the bare floor. Like most bird's eggs that are hidden from the light of day, they are pure white.

Downy does not stop at killing merely the apple borers; he next goes after the codling moth and the caterpillars. He sometimes chooses the surface-feeding caterpillars and sometimes digs into the bark for the borers. Sometimes this bird has been called a sapsucker, but that is pure libel. He is a staunch friend of the farmer. He eats the larvae, eggs, and grubs of injurious insects. He eats less than two per cent of grain and less than six per cent of fruit, and any workman is worthy of his hire. Almost seventy-five per cent of Downy's food consists of insects. He eats many thousands of the May beetles, ants, and plant lice. Of all the woodpeckers, he really does the most good.

There are five varieties scattered over temperate North America. These woodpeckers are more often seen in the open than in the woods. Their range is from the low swamps to the mountaintops, though they are seldom seen above three thousand feet. These

(Continued on page 15)



José Jarocki, the First Convert as a Result of the Voice of Prophecy in South America

## First Fruits of the Voice of Prophecy Broadcast in South America

**F**ROM the steaming equatorial jungles of the Amazon to the frozen antarctic regions of the South American continent thousands of earnest radio listeners are tuning in, week by week, to the inspiring messages of the Voice of Prophecy and the hymns of hope so beautifully presented by the King's Heralds in English, Spanish, and Portuguese. Like a mighty angel flying "in the midst of heaven, having the everlasting gospel," strategically located radio facilities "having great power," and crying "mightily with a strong voice," are proclaiming the advent message, literally lightening this darkened continent with its glory.

Forty-nine long-wave and twelve short-wave stations, like faithful servants of the gospel, send the message with the speed of lightning over the ether waves until already the majority in the great population centers of the continent are privileged to listen. As the work advances and new stations are added there soon will be no more unentered territories in this great "Continent of Opportunity." The radio is searching out many honest hearts from among all classes of society—precious souls never before reached with the story of a soon-coming Saviour.

The radio is proving to be an effective auxiliary to our general program of soul-winning evangelism. As a result of the Voice of Prophecy program our evangelists and pastors are already reporting increasing interest and more baptisms. Our courageous colporteurs are searching out many interested radio listeners and are reporting ever-increasing sales of books and literature due to the advance

interests created by the radio programs. Our church members are working systematically and earnestly among their neighbors and friends, securing thousands of enrollments to the Radio Bible Correspondence School.

Already, after only eighteen months of broadcasting, more than twenty thousand interested listeners have written letters of sincere appreciation of the programs, expressing their interest and desire to know more of the message. Radio is no respecter of persons. It goes into the homes of rich and poor alike. As a consequence, many hundreds of letters have come from high government officials, doctors, lawyers, bankers, and businessmen, as well as from the common people. Already more than twenty-four thousand requests to be enrolled in the Bible correspondence school have been received, and over twenty thousand Bible studies have been given by our Bible instructors through the correspondence plan.

Approximately one hundred twenty thousand pieces of literature, radio sermons, and tracts have been mailed to interested listeners. At present more than three thousand students are actively studying this truth week by week in the Bible school. Among these are some well-known and distinguished people, such as national senators, congressmen, university professors, and business and professional men.

Even though our radio work is yet in its infancy in South America, a large harvest of precious souls is ripening and the first fruits are already evident.

### The First Convert

The writer recently had the pleasure of attending the baptismal service of the first convert to be baptized directly as a result of the Voice of Prophecy program. He is a university student, a young man of goodly appearance and pleasing personality. (His picture accompanies this article.) While attending the University of Rosario in Argentina, he accidentally tuned in to the very first Spanish program of the Voice of Prophecy broadcast in all South America. He requested a copy of the very first sermon offered over the air, and a few weeks later enrolled in the Bible correspondence course. When he reached the tenth lesson he set out to find the church that sponsored the program. One Friday evening at the time of the young people's meeting he was seen riding back and forth on his bicycle in front of the Central Church of that city. Finally

he summoned enough courage to stop, and he said to the receptionist at the door: "I am looking for the Voice of Prophecy church. I am a student in the correspondence school. Could you direct me?"

Our youth readily assured the young man that he had found the right church, and invited him to attend the young people's meeting. The next Sunday evening the pastor began a series of evangelistic services, which he attended faithfully with some of his classmates from the university. Eventually he began to keep the Sabbath, and joined the baptismal class. He experienced very bitter opposition from his family. His father demanded that he work in their business establishment on Sabbath. But he stood firm for his new-found faith. Finally he was driven from his home and was not permitted to eat at the family table on the Sabbath. He chose to go without food on the Sabbath rather than break the fourth commandment.

The young man soon entered the colporteur work, and during the week before his baptism he sold nearly three hundred pesos (\$75) worth of books. Next year he plans to enter the River Plate Junior College and prepare himself for a place in the cause he has already learned to love. He is an earnest church worker and has secured many enrollments to the radio Bible school among his former classmates and friends. He was the second student in all South America to finish the correspondence course. A young man who is now faithfully attending Sabbath services at the Palermo church in Buenos Aires was the first student to finish the course. He, too, will be baptized soon.

In recent months some remodeling has been done in the radio offices in the division office building in Buenos Aires. One day one of the carpenters was introduced to the Voice of Prophecy program by finding on the floor a soiled copy of the radio lecture entitled "Is God a Real Person?" It caught his interest. He asked if he might have it. The next day he requested more copies, stating that the one he had read the night before was the most interesting and wonderful discourse he had ever read. Our secretaries supplied him with a complete set of the lectures. Some days or weeks later he asked for more, stating that he had read and reread them with great interest.

Meanwhile the carpenter began listening to the program and enrolled in the Bible correspondence school, studying the lessons at home with his wife and only son. His son had been study-

ing for the priesthood for nearly three years. He, too, became intensely interested. Soon he found his clerical studies incompatible with the Bible lessons and therefore renounced the priesthood. This entire family began to attend the evangelistic services in the Palermo church and are now enrolled in the baptismal class. This former clerical student is now giving Bible studies to some of those who were his classmates in the seminary, and a real interest has been created among these student-priests.

### Into Wealthy Homes

In the city of Fortaleza, in north Brazil, a colporteur recently met a wealthy woman who had been listening for a number of months to the Voice of Prophecy program. When she discovered that the organization represented by the colporteur also sponsored the broadcast, she made earnest inquiry as to where she might find someone to teach her more of this wonderful message. Her name was given to the local pastor. She soon joined the baptismal class and is now preparing for church membership.

In the interior of the state of Pernambuco in north Brazil the wife and mother in a wealthy family listened, by chance, to the Voice of Prophecy. She was tremendously impressed and insisted that the entire family listen the next week. For some time they continued to listen on their battery-receiving set, not knowing which church was responsible for the program. Endeavoring to discover the sponsor, the mother wrote to a cousin residing in another part of the state. It happened that her cousin had already become interested and was studying with the local pastor. She obtained the name and address of the pastor assigned to that district, and sent it to her cousin, asking that she write to him. Soon the pastor visited this family. After further instruction they began to observe the Sabbath, and since they own a large and beautiful home, they are now conducting a Sabbath school there for their neighbors and friends, and are preparing for baptism.

From many other sections of the field are coming similar reports, which contain intensely interesting incidents, giving strong evidence that the radio is reaching a class of people long neglected in our evangelistic program. At the time of the recent division council in Buenos Aires the workers and union presidents attending consistently reported that literally "hundreds of persons are now definitely interested and preparing for baptism as a result of the Voice of Prophecy broadcast."

### Evangelists Use Radio

Likewise the work of our individual broadcasters is bringing results. At the time of this writing eleven evan-

gelists are using the radio in their public efforts, most of these being in south Brazil. Baptisms due to their broadcasts are being reported. In the city of San Juan in Argentina, which was so completely destroyed by the earthquake in 1943, the wife of a wealthy businessman was recently baptized. She first became interested in this message through the broadcast from Montevideo, formerly conducted by Henry Westphal, but now a part of the Voice of Prophecy. Her husband strongly opposed her and denied her the privilege of attending the local evangelistic effort led by P. M. Brouchy. However, she continued to listen to the programs. Through almost providential circumstances she was recently baptized, and is now happy in the message, although her only opportunity for worship is the broadcast of the Voice of Prophecy, which comes faithfully into her home.

In this same earthquake-destroyed city a fine couple attended the meetings of our evangelist more than a year ago but were persuaded by friends and the clergy to discontinue. They did so. But recently they chanced to tune in to the Voice of Prophecy from a station across the Andes, in Chile, and were greatly impressed with what they heard. They felt sure that it was a Catholic broadcast. They said to each other, "It seems that even the Catholics are beginning to teach on their radio programs the very same things that the Adventists have been teaching over at the tent. Surely the Adventists must be right after all." So they began again to attend. They have now taken their stand for the message and will soon be baptized.

We might relate more incidents of the progress of our radio evangelism in South America. Surely a large interest is evident. The first fruits of an abundant harvest await us here. It is yet too early to predict the extent of this harvest or the final results of our radio soul-winning endeavor. However, even at this early date these reports indicate that the radio is rapidly becoming a mighty and effective facility, along with the close co-ordination and co-operation with the work of our pastors, evangelists, colporteurs, teachers, and medical missionaries, for the rapid proclamation of the message among the great masses.

The radio work will doubtless help bring about the early fulfillment of that prophetic statement in *Prophets and Kings*: "In the Catholic lands of Europe and South America, . . . God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation."—Page 189. Yes, they are appearing in South America. The time has come when God "will finish the work, and

cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. May God continue to bless the Voice of Prophecy in its mighty soul-winning endeavor in South America.

LYLON H. LINDBECK,  
Sec., Radio Com., So. Am. Division.



The College View, Nebraska, Church

## College View Church Semcentennial Service

ON September 23, 1894, the College View church, one of the largest church buildings in the denomination, was dedicated. For fifty years, therefore, this church has been the place of worship for the believers at College View and Union College.

To celebrate the fiftieth anniversary of the edifice, two special services were held on Sabbath, December 9, 1944. At the morning service J. L. McElhany, president of the General Conference, spoke to an audience that filled all the pews and aisles of the church building. Many visitors, former members of the College View church, had come in for the occasion.

Elder McElhany gave a symposium of our world-wide work, emphasizing its phenomenal growth and the sacrifice that has been made and still is being made by the people who love the advent message even more than their own lives. He said, "Seventh-day Adventists are here by divine appointment. They are not here merely for fellowship and enjoyment, but to carry out the divine plan of warning the world of the imminent return of the Lord Jesus." He closed his sermon with an appeal for the mission rehabilitation fund, and the congregation responded with cash and pledges amounting to \$3,500.

There were three speakers at the afternoon service—D. D. Rees, E. E. Cossentine, and J. L. McElhany. D. D. Rees gave a history of the early church organization in College View and the building of the church edifice. The organization was first effected in W. C. Sisley's barn, before the completion of the college buildings. Among the members of that early church were W. C. Sisley, W. B. White, Daniel Nettleton, J. W. Boynton, C. C. Lewis, and J. W. Lawhead.

Four years after the organization of this company the church was built at a cost of nearly \$16,000, of which the General Conference gave \$3,310; the Nebraska Conference, \$1,504; the Iowa Conference, \$1,018; the Wisconsin Conference, \$500; the South Dakota Conference, \$395; and the Review and Herald, \$500. Personal donations made up the balance.

The church was built by W. C. Sisley, who previously had erected the college buildings. At the dedication W. B. White read a Scripture selection; A. R. Henry gave the history of the College View church; C. C. Lewis gave a response for the church members; and J. H. Durland, superintendent of the district, preached the dedicatory sermon. The dedicatory prayer was offered by E. W. Farnsworth. Eighteen hundred people, the capacity of the church, were present at the service.

Following the historical sketch, E. E. Cossentine spoke of the "Service Record" of the church, mentioning by name many who have gone out from the church as workers in the homeland and missionaries who have spread to the four corners of the earth. It is interesting to note, he said, that perhaps the very first foreign mission band was organized in College View. Members of this band were Guy Dail, Calvin Parker, Harry Washburn, L. H. Christian, A. R. Ogden, Herman Ketting, L. V. Finster, C. A. Burman, J. C. Musselman, Herbert Owen, M. E. Kern, O. O. Bernstein, Thomas Evans, and Roger Brown.

Following President Cossentine's remarks, Elder McElhany continued his talk on "Our World-Wide Work." The large audience was deeply moved as he told how the Lord is so marvelously working for His people, especially in the war-torn parts of the earth. "The work of God in the earth," he said, "is to be finished in troublous times. Complications will arise to make the present crisis look small."

The service was closed with a prayer of dedication by N. C. Wilson, president of the Central Union Conference.

For thousands of believers all over the world the College View church is a sacred shrine. For fifty years, without, it is believed, an intermission of a single Sabbath, the Lord has met with His people in its quiet halls. If its pews could speak, what a wealth of glorious experiences they could relate! Here hundreds, perhaps thousands, have found their way to the Saviour for the first time, and thousands upon thousands have had their hearts touched and tendered and their love for God, His people, and His work intensified. Here thousands have wept as they have seen their loved ones cold in death. Here at the desk have stood godly men, upon whom the denomination has placed the greatest responsi-

bilities and the greatest burdens, and here the messenger of the Lord has poured out her very soul in behalf of this people.

College View believers have been abundantly blessed, and they were glad on this semicentennial occasion to express their gratitude for the Lord's long-suffering, for His admonition, for His manifold blessings, and for His hand that is ever proffered to His people to lead them over the rough pathway of life. D. D. REES.

## North American Gleanings

### Atlantic Union

J. Branson Chrispens, superintendent of the Lewiston, Maine, district, is attending the Theological Seminary in Washington, D.C.

A. W. Werline will join the faculty of Atlantic Union College at the beginning of the second semester.

A new brick junior academy building has been secured in Norridgewock, Maine.

Sabbath, December 23, 6 persons were baptized in the Capitol district of the New York Conference.

### Central Union

D. N. Wall, who has spent a number of years in the foreign fields, will locate at Cheyenne, Wyoming, and serve as district leader of that section.

Sabbath afternoon, December 30, was a good day for our colored believers and their friends in Wichita, Kansas; at that time the new Wabash Avenue colored church was dedicated.

Mr. and Mrs. L. G. Barker have accepted a call to the Texico Conference, where Brother Barker will be the new educational and M.V. secretary. They have recently been connected with the work in the Colorado Conference.

### Columbia Union

The Carter Camp church in Germania, Pennsylvania, recently dedicated the building which they have purchased and remodeled for a church.

### Lake Union

G. R. Carter has recently begun work in the Illinois Conference. Previously he was in Louisiana.

T. G. Herr and his family have located in the Decatur, Illinois, district. They were formerly of South Dakota.

The second Sabbath of January, 6 persons were baptized at the service conducted by L. R. Scott in the West Central church, Chicago.

### North Pacific Union

Elder and Mrs. A. E. Hempel and their two sons have recently connected with the Idaho Conference. They have spent fourteen years in the Leeward Islands Conference.

Sabbath, January 13, was a high day for the members of the Nampa, Idaho, church as they met in the basement of their new church for the first Sabbath meeting in the new edifice.

Brother and Sister E. B. Hallsted are planning to begin meetings at Paul, Idaho, the last of this month. At present Brother Hallsted is finishing the little church at Rupert.

On January 14 a number of efforts were started in the Idaho Conference. J. H. Apigian began his meetings at Cambridge, Brother Fleck at Midvale, W. I. Unterscher at Eagle, and John D. Trude at Aberdeen.

### Pacific Union

A series of evangelistic meetings under the direction of A. J. Purdey and R. E. Rieger is being conducted four nights a week in Cottonwood, Arizona.

Six new believers were baptized Friday evening, January 12, in the Glendale, Arizona, church, as a result of the evangelistic meetings recently conducted in Peoria by Marvin Sanford and Laurence Payne.

The members of the Yucaipa, California, church have been successful in securing a beautiful new lot on which they plan to construct a new church building.

J. T. Thompson is planning to conduct a strong effort among the Spanish-speaking people in Redlands, California. The meetings are to be held in the new building that has recently been completed.

Much soul-saving work has been done in Topaz, Utah, which is a Japanese relocation center. Our Topaz believers have shown themselves true and zealous disciples of the Lord Jesus.

Sabbath, December 2, 1944, 8 followed their Lord in baptism in the Santa Cruz and Hollister, California, districts.

### Southern Union

The Dothan, Alabama, tent meetings have resulted in the baptism of 20 new converts to date. W. L. Mazart is conducting the effort.

Brother and Sister William Kuester are leaving the Florida Conference to work in Havana, Cuba. He will be Sabbath school secretary for the Antillian Union.

### Southwestern Union

Sunday night, January 14, H. N. Bresee, with a company of able assistants, opened his first meeting in the beautiful auditorium of the San Jacinto, Texas, high school, seating about 2,000 people.

As a result of the efforts conducted in Plainview and Cone, Texas, a second baptism was conducted in Lubbock, Sabbath afternoon, December 30. Four persons, 2 from Plainview and 2 from Cone, were baptized by W. E. Priebe.

Sabbath, January 6, the Amarillo and Pampa, Texas, districts had an all-day meeting in the new church in the Amarillo district, located at 18th and Van Buren.

Elder and Mrs. H. D. Jeffries have recently arrived in Albuquerque, New Mexico, where Elder Jeffries will take over the pastorate of the church.

As a result of the faithful efforts of the lay members and the Bible instructor, Mrs. Lucile Tibbits, 5 believers were buried with their Lord in baptism on Sabbath afternoon, January 6, in the Albuquerque English church.

N. B.

## Church of Many Nations

ONE church home built or purchased for every one of the twelve months of 1944. That is the record of the foreign-language-speaking churches in America.

The Polish believers erected a church building near Nanticoke, Pennsylvania, and purchased a building at Passaic, New Jersey. Among the Spanish believers representative church buildings were purchased in New York City, San Fernando, and Denver. A Spanish church building was erected at Socorro, New Mexico. The Yugoslav believers erected a church in New York City and purchased buildings in Cleveland and Akron, Ohio. The Ukrainians erected a good building at New Westminster, British Columbia, and in San Francisco a building was bought for the Russian believers. At Tahlequah, Oklahoma, a mission property was purchased for the Indian believers.

These new properties represent in round figures about one hundred thousand dollars, of which nearly all has been paid.

Yes, the Seventh-day Adventists are a "Church of Many Nations."

LOUIS HALSWICK.

## The Downy Woodpecker

(Continued from page 11)

birds have a particular reason for alighting on a pine tree. They are in search of the pine weevil, which destroys the top shoots of the young white pine and causes a crook in the tree trunk, thereby cutting down its market value.

The young are blind, naked, and helpless, but later their persistent cries for food keep their fond parents busy. When full grown they are about six and three-quarters inches long. The male has a red band across the back of his neck; the female a white band. The upper parts are black, spotted with white; under parts, white. They go from Labrador and Alaska to Florida and California. If you want them for winter friends just hang out

a bit of suet and they will come, even to your windowpane, to "peek, peek" their thanks. And they will look after your trees through early spring and summer in a most thorough and positive manner.—*Our Dumb Animals.*

## Threatened With Concentration Camp for the Truth

ONE day a policeman came to my house (in Martinique) and said to me, "You know that the church and state in this country are one. We cannot permit Adventists to continue any longer in Martinique, and as a friend I come to give you counsel. Quit this work. You know that the Freemasons have withdrawn, and while there is still time, I advise you Seventh-day Adventists to do the same thing."

"My heavenly Father will not permit me to do that," I replied.

"I speak to you as a friend," he said. "If you don't stop this work you can expect to find yourself in a concentration camp. This order may be given at any time. You know that the church and state are one."

I replied, "We are not afraid, because we know that the Lord is with us." And I am happy to tell you today that nothing has happened to us.

EUGENE BERLE.

*French West Indies.*

## Are You Missing Your Ministry?

SOME of our readers promptly send in their new address when they move, and some do not. Many of those who neglect to notify *The Ministry* office are bound to miss one or more numbers, because the post office does not forward second-class mail. Here at the editorial office we spend considerable time during the course of a year trying to keep our mailing list correct and up to date. If we have reasonable cause to believe a worker has moved, and we are able to get the new address by one means or another, we proceed to change the address ourselves.

In spite of all we can do, however, in many cases the change is not made, and consequently *The Ministry* goes astray, not being delivered for months. After a while there is an awakening to the fact that the journal has not been coming, and we begin to receive requests for back numbers. As this is needless expense, delay, and bother to all concerned, we are making an appeal to our readers to be more careful and prompt in notification of changes.

This is especially pertinent just now, as the conferences and divisions

made their renewals for an eighteen-month period this time, instead of the usual twelve months, in order to throw the bulk of expirations over to the middle of the year (June, 1945) and avoid congestion at the publishing house at the end of the year. Thus, for this time only, a longer period of time is involved, and more changes and transfers are bound to occur.

Frequently we are puzzled as to possible duplication of names. If all our subscribers would be careful to give us their full name (not initials), and any title, such as Elder, Professor, Doctor, R.N., this would often be helpful in avoiding confusion, and would be an aid in identifying each person on the list. We have many theological and medical students on *The Ministry* list, and it is surprising how often we find a pair of identical or very similar names. Also if you live in a large city, let us have your zone number.

The foregoing remarks are applicable to any of our good periodicals, of course. But have you been missing your *Ministry* lately? If so, hasten to send us both your old and new addresses. It takes only a penny post card and two minutes of your time. If you can give us notice in advance of your move, that is the ideal way, but don't hesitate to notify us in any event.

EDITORIAL OFFICES,  
*The Ministry Magazine.*

### Are You Moving?

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

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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## OF SPECIAL INTEREST

"THEREFORE be ye also ready," is Christ's exhortation to us in this waiting time. Keep ready all the time is the lesson. In the parable it was "they that were ready" who went in to the marriage. And He who tells us to be ready is the One who can make us ready and keep us ready.

"HAVE you no missionary departure to announce on the last page this week?" we asked the General Conference Transportation Department. "You had but one departure last week." "No, we have none," was the reply, "but we have a number waiting, some with goods and luggage at the ports, and we cannot get the passages. Twenty or more are held in South America, waiting to go on to African or Asiatic points the moment a passage opens."

WE understand that in 1944 the Southern Union led all the unions of the world in book and magazine sales. And all the unions, we are sure, rejoice with the Southern Publishing Association and all the union and local conference forces. But their publishing department paper, *Colporteur Evangelism*, rallies all to aim in 1945 beyond that "nearly two thirds of a million dollars' worth" reached in 1944. It says:

"We must quicken our pace, for there remaineth yet much land to be possessed. The light of truth by the printed page must penetrate the 349 dark counties in the Southern Union where there is not, as far as we know, one person keeping the Sabbath. Therefore, 'Be Alive in '45: We Must Do More Than in '44.'"

### Good News From Manila

WITH Manila, capital of the Philippines, once more in the hands of the American forces, liberation has come to our missionaries who have been in the prison camps or under the direct surveillance of the Japanese in the city. Fifty-seven are listed in the General Conference office as having been held there. Thirty-four others are in Baguio and Mindanao. Their release, we earnestly hope, is now but a matter of days.

The experiences through which our devoted workers have passed during these years of captivity, the privation and suffering which have been patiently endured behind the dark wall of silence and censorship—for an account of these we shall have to wait a little longer. Immediate relatives are already receiving messages confirming the release of individuals. A few names are appearing in the public

press. Soon we shall hope to publish in the REVIEW a full list of our missionaries who have been set free, and later, as there is opportunity, a full account of their experiences, making a thrilling chapter in the story of our work in the Far East.

While thinking of our own families, we do not forget the twenty-two thousand Filipino brethren and sisters who have suffered under the invader. For them also this is surely a day of good tidings. How eagerly we shall read of God's sustaining providences and miraculous intervention during the months of special peril to His work. Deliverance and rescue has ever been the plan of Heaven for the remnant church. We can confidently say before the story is fully told, "The Lord hath done great things for us; whereof we are glad." When we learn from our dear brethren how the light of truth has shone undimmed throughout the storm, how the power of the third angel's message has broken barriers down and triumphed in the hearts of men, we shall have fresh evidence that He who is strong in power and perfect in wisdom has never forgotten His own.

ROGER ALTMAN.

### Light to the Blind

HE was a well-educated businessman on the small island of Carriacou, an island of about thirteen thousand population in a chain of islands known as the Grenadines in the British West Indies. Twenty years ago he intended to accept the message of Seventh-day Adventists, but instead of doing so, he finally began to ridicule the message and was instrumental in destroying the faith of a number of the young people in the local Seventh-day Adventist church.

When our veteran colporteur, John King, called on this man in 1934 with the book *Patriarchs and Prophets*, he found that the opposer of Seventh-day Adventism had been stricken blind. While the colporteur canvassed the blind man for the book, the latter said to his wife, "What is the complexion of the man who is telling me about this book? Does he look like a gentleman?" After the canvass the colporteur suggested that his wife could read the book to him, and he quickly ordered the volume.

When Brother King told the church members to call on this man, they replied, "He is a terror. We're afraid of him and don't want to see him or have anything to do with him." Our colporteur continued to visit the man from time to time, however, and as a result he, his wife, and his two chil-

dren were baptized into the Seventh-day Adventist Church.

The former antagonist has become the greatest lay preacher on the island of Carriacou and is a mighty soul winner. When someone reads anything of special interest to him from our books, he asks for the page and retains it in his memory. Then he goes out with the particular book and asks those whom he meets to read to him from the pages which are engraven in his memory. Thus, the man who formerly destroyed the faith of many is now building up the faith in the hearts of those with whom he comes in contact. C. A. EDWARDS.

### Following In Close

THERE is a message, marked for all the world, that is waiting to sweep in wherever the progress of military activity clears a path. Here is an action that we copy from the General Conference Committee minutes:

"Voted, That in response to a cabled request received from Italy, the Treasury be authorized to send 250 copies of *Steps to Christ* and 250 copies of *His Glorious Appearing*, both in the Italian language, to each of five workers whose addresses are given in the request, the books to be sent forward in two shipments of 125 copies each, about a month apart. It was agreed that a number of small tracts in the Italian language should be included with each shipment."

Very likely the foreign-language branch of the Pacific Press, at Brookfield, Illinois, has the five cases already on the way, and the five cases to follow ready to go. That is a stirring picture. The lines of military action in Italy move on. But the Italian Publishing House, in Florence, is still in the enemy-occupied zone. Then the cable is called into service. The message must not be delayed and here comes the call underseas and overland for shipments of gospel literature from far across the world.

WRITING of providences of wartime, J. Berger Johnson, manager of the publishing house in Buenos Aires, Argentina, says:

"There was only one spot in the world from which we could get paper to carry on our work. That was the neutral country of Sweden. In spite of the blockades that time after time have threatened our supply, we have been able to get our paper just in time to keep the presses going. When we had to have it to print it came. We got our cloth for binding from New York. There came a time when all shipments of it were canceled. But the last boat out, before the order went into effect, had on board the supply we needed for the work in hand. Each year we have seen progress and increase."