

THE ADVENT                      SABBATH

# REVIEW AND HERALD

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



## *The Book of Books*

Nicholas Lloyd Ingraham

The Holy Bible, that constraining force,  
Which spurs and quickens all the human powers,  
Uplifting mind and soul, guiding the course  
Of fitful man through earth's most trying hours.  
Its truths, so large, far-reaching, deep, and broad,  
Expand the mind, dispelling doubt and fear.  
Proud man is humbled by its precepts, awed,  
And made to realize that God is near.  
Through it life's vista, though once desolate,  
Becomes a fertile land of living streams  
Inspiring contrite souls to concentrate  
On God's exalted and transforming themes.  
The Bible, throughout written history,  
Has been the pillar of humanity.



# Do We Keep the Seventh Commandment in Our Hearts?

THE seventh commandment of the Decalogue reads: "Thou shalt not commit adultery." To these solemn words every true follower of Christ gives heed. To ask an Adventist whether he really believes this command would almost be equivalent to insulting him, for we are the people who proclaim, above all others, the binding claims of the commandments—all ten of them.

But this command, like all the others, is exceeding broad. The proof of our wholehearted belief in this precept is the way in which we order our lives in relation to a number of factors.

The Bible has much to say about the inward thoughts, the state of the heart, in contrast to outward appearances. "Man looketh on the outward appearance, but the Lord looketh on the heart." That is Heaven's rule of appraisal. The blessing is upon the "pure in heart." The scribes and Pharisees outwardly appeared above reproach, but inwardly they were full of dead men's bones, Christ declared.

It is in the setting of these declarations that we see the full force of our Lord's words: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

The keeping or breaking of the seventh command is decided first of all in the heart. That is why we are to guard the heart "with all diligence, for out of it are the issues of life." Actions are but crystallizations of thoughts. What makes the true difference in individuals is the thoughts they think. If we really believe in the seventh commandment, we will constantly guard the citadel of the heart. One impure thought cherished places us in a wrong relationship to the command.

## Temptation Not Sin

Right here, however, a word of explanation is needed. There are devout souls who love their Lord and strive for holiness, who find themselves tempted at time with evil thoughts. They are distressed and fear that the very fact that such thoughts have flashed on their consciousness proves that they are guilty in the sight of God. Happily, this is not so.

Someone long ago said that we cannot keep the crows from flying over our heads, but we can keep them from

making nests in our hair. The flying crows may throw a momentary shadow on our heads, but if we do not offer them corn to eat, they will fly on. At least they are certain to be on their way if we wave a hostile stick at them.

Thus, perhaps, we may illustrate the problem of evil thoughts. The prince of the power of the air sends his black-winged agents of hell, his sinful suggestions, over the earth. They are ever in search of an abiding place in the minds of men. By their own testimony the greatest of saints have been conscious, many times, of the shadow cast by these birds of the bottomless pit. But saintly men have also testified that they did not have to provide lodging for these evil creatures. They were tempted. But temptation is not sin.

## "Pray Without Ceasing"

If we instantly and resolutely set

## Why Be the Last?

(2 Sam. 19:11, 12)

BY PEARL WAGGONER HOWARD

ART thou not weary of earth's senseless woe?

For quiet peace does not thy spirit yearn?

Why then no more enthusiasm show?

Why be the last to haste the King's return?

The heathen—long in darkness known to grope,

Who live with hopeless misery around,

When they the message hear and grasp this hope—

Give all to spread the gospel's joyful sound.

The King Himself is yearning for His own

To be forever there where He shall be;

Converted heathen wait; art thou alone

The one to cause delay? Waits God on thee?

From this thy lethargy, O soul, awake!

The midnight hour of doom must now be faced;

Thy sleep, thy sin, earth's cares, from off thee shake

And rise in power thy King's return to haste!

our mind against every evil thought that the devil presents, we can feel assured that God is with us and is giving us victory. It is in this connection that we find new meaning in the exhortation, "Pray without ceasing." A consistent attitude of communion with God is our real defense against every kind of evil thought. We cannot think on two different subjects at the same time. If in our thoughts we are dwelling in heavenly places in Christ Jesus, we will not be wallowing in the mire of a sinful world.

It is necessary that our thoughts often be directed to earthly matters—we must deal with many humdrum affairs in the routine business of earning a livelihood. But when the devil comes with a debasing thought, the place for us to fight the tempter is not on the earthly plane, where the devil feels very much at home, but on the heavenly level. By instant action in prayer we may be transported to a high and holy level on which to wage the battle. And the very transferring of the field of battle brings defeat to the devil.

## Scripture a Defense

Closely related to this protective attitude of constant prayerfulness is that of familiarity with the Scriptures. The two go together. Said the psalmist, "Thy word have I hid in mine heart, that I might not sin against Thee." The Spirit of prophecy declares that one of the best protections against evil thoughts is the concentrating of the mind on Scripture. We cannot think the thoughts of God and the devil at the same time.

When Satan seeks to suffocate the mind with the heavy miasmas from the swamplands of sin, how like a refreshing breeze from the heavens is a passage of Scripture recited in the mind. Chief among such passages are those that describe the glory and the majesty of our God. When we recite them, not only does a new breath of life come into the soul, but a new light from above seems to surround us. And in the light of heaven we are safe. If we would fight the good fight successfully, we must store our minds with Scripture. We cannot expect God to work a miracle for us and deliver us from the tempter if we have been too indolent to arm ourselves with the weapons of His Word.



### Singing a Defense

Another and closely related aid to victory is the singing of hymns. We can sing them in our hearts. They are a mighty defense against numerous assaults of the devil, of which evil thoughts are only one form. But in no area of the conflict with the evil one can songs prove more effective than in the matter of gross thoughts. The place of song in the Christian life is well set forth by Paul in these words:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

A beautiful hymn sung in the heart may be heard by no human ears, but its strains echo gloriously through the chambers of the heart and drown out the voice of Satan. What headway can the evil one make if at the moment of temptation we strike up the notes of a hymn like this:

"Holy, holy, holy! Lord God Almighty!  
Early in the morning our song shall  
rise to Thee;  
Holy, holy, holy! merciful and mighty!  
God over all who rules eternity!"

Or if the temptation of evil thoughts comes in the solitary hours of dark-

ness, what strength and defense there are in such lines of song as these:

"Abide with me; fast falls the even-  
tide;  
The darkness deepens; Lord with me  
abide!  
When other helpers fail, and comforts  
flee,  
Help of the helpless, O abide with  
me!"

Do we really believe in the seventh commandment? Are we consistently determined to give obedience to it in our inmost souls? Then we shall guard our thoughts, our hearts, with all diligence. F. D. N.

## From 1845 to 1945

THE last hundred years tells a marvelous story. Viewing it from the standpoint of physical changes in ways of living and doing, Dr. Bryn J. Hovde, the director of the New York School for Physical Research, recently said:

"After all, we have developed steam, gas, and electricity to a point where the physical aspects of life in 1945 differ far more from those of 1845 than the latter did from those of Tutankhamen."

The Pharaoh named ruled Egypt not long after Moses and the exodus. What a comparison—the changes of thirty and more centuries compared with those of this last hundred years! It brings to mind the saying familiar among us, "The final movements will be rapid ones."

It suggests that we take just a glance at the outlook of our work in 1845 as compared with the aspect of our work in 1945.

### Our Work Rising

In 1845 the first group of Seventh-day Adventists—though the name was not then adopted—were meeting in their chapel that stood on the mountainside near Washington, New Hampshire. They were in the second year of Sabbathkeeping. The meeting-house still stands among the trees, and sometimes a little remnant meets there, though it is more convenient generally now to gather in the town.

On February 28, 1845, T. M. Preble, who had been associated with William Miller and others in the pre-1844 work, published in a New England religious weekly an article advocating the observance of the seventh-day Sabbath. It was the first promotion in the press of the Sabbath truth among second advent believers. Preble had received the light about the middle of 1844. He had but a superficial grasp of the subject and soon gave up the Sabbath.

But that article in February, 1945, caught the attention of Captain Joseph

Bates, of Fairhaven, Massachusetts, who had been in the 1844 awakening and was praying for further light. He now saw the next step forward, in the coming of this Sabbath light. The decision to obey and the burden to publish it came quickly. But first he made a trip to Washington, New Hampshire, to counsel with the one church of Adventist Sabbathkeepers. Returned to Fairhaven with faith confirmed, Bates studied and wrote. He must have been well along at the task as 1845 drew to an end, for his book was published next year—our first book, we have always counted it.

### The Message Developed

In February, 1845, a young woman of seventeen, of Portland, Maine, was out in the eastern part of the State among groups of former believers in the second advent, encouraging them to hold to the advent faith, relating visions given her. Her name was Ellen G. Harmon—known to us as Mrs. Ellen G. White, writer, evangelist, and the chosen agent by which the Spirit of prophecy spoke messages of guidance and instruction for seventy years in this advent movement. It was on this first trip of any distance from her Portland home that Ellen Harmon was given in vision that view of the world-wide work before the advent people—the view of the jets of light, representing companies of believers, spreading east and west and north and south, lighting the whole world. As yet she and those with her knew nothing of the Sabbath truth.

Among those same scattered groups in Maine, a young preacher, James White, was at the same time working for the salvation of souls, and encouraging believers in the soon-coming Saviour to hold fast to their hope.

Made acquainted thus, these two workers were married the next year, and together accepted the Sabbath through the labors of Joseph Bates. James White had the gifts of organi-

zation and promotion that were needed in shaping our early work. Pioneers were thus being trained in 1845 for leading the rising movement of this prophecy.

### The Sanctuary Truth

Out in western New York, throughout 1845, Hiram Edson, farmer-preacher, and a younger man, O. R. L. Crosier, preacher-schoolteacher, were busy studying the question of the ministry of Christ in the sanctuary in heaven. On the day after the disappointment of 1844, when so many had expected Christ to come, Hiram Edson, praying for light, had had flashed into his mind the truth of the sanctuary in heaven. They quickly saw that the coming of Christ at the time appointed by Daniel's prophecy of the twenty-three hundred years was not to be His second coming to this earth but His coming into the most holy of the heavenly sanctuary to begin the ministry of the judgment hour. (Dan. 7:13.) Crosier, the ready scribe, had their studies practically written out in 1845, and by February, 1846, the exposition was published.

Our pioneers in New England accepted this doctrine of the heavenly sanctuary and the judgment-hour opening in 1844, and in turn Hiram Edson received from them the Sabbath truth and became one of our pioneer founders.

Thus, three great features of truth were being sounded forth together in 1846, all having come into view in 1845—the Sabbath, the sanctuary and the judgment hour, and the truth of the ancient gift of the Spirit of prophecy restored in the remnant church. (Rev. 12:17.)

### The Tiny Plant Grows

The tiny plant of this definite advent message of the prophecy was springing into sight here and there in 1845, a hundred years ago. Now, from those same primary roots, we see



the spreading vine of truth touching the ends of the earth and bringing fruitage in nearly all nations. Many thousands of new believers accept this blessed hope every year.

The facilities and agencies described by Dr. Hovde as bringing changes in this century of 1845 to 1945 comparable to the changes of the thirty centuries preceding, have all been laid

hold of by Providence for hastening on this movement of the prophecy to "every nation, and kindred, and tongue, and people." Rev. 14:6.  
W. A. S.

## God Is Our Refuge

**I**N times of danger what a comfort it is to find a place of refuge. In the terrible global war which has recently come to an end, millions on the continents of Europe, Asia, and Africa, and on the islands of the sea, on many and various occasions sought places of safety. But too often no safety was assured. The war by land and sea and air was a living terror, bringing death and destruction by day and by night.

And now that hostilities in general have ceased for the present, millions of people in every land peer into the future with anxious forebodings. What use will be made of atomic energy? What use will be made of radar? What new and unheard of engines of war will be constructed? The nations will vie with one another in securing the most destructive paraphernalia as a means of self-preservation. Truly, as Christ predicted, we are in the days when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." This state of the human mind is one of the signs of Christ's soon coming.

### The Christian's Hope

For this hour of anxiety and dread God has given His children cheering hope. In the forty-sixth psalm, prophetic of this hour, we have this blessed assurance: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

Please note that this assurance is given for the hour of warfare: "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Verses 8, 9. To His children God speaks hope and comfort: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Verse 10. To this assurance His people may respond, "The Lord of hosts is with us; the God of Jacob is our refuge." Verse 11.

In this anxious time, when men's hearts are failing them for fear, it is the privilege of God's children to rest quietly in trusting peace. We may turn our thoughts heavenward, studying the precious promises of the Word, and seeking God often in prayer. To those who do this there will be fulfilled this promise: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

### Through Fire and Water

We may be called upon to pass through severe trial. Our faith may be tested to the utmost. For such experiences we may safely rely upon these and similar divine promises:

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:1-3.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

In this hour of stress and storm, of fear and anxious foreboding in the world around us, let us be diligent in carrying to others the peace and joy which we ourselves may find in our own Christian experience. God comforts us that we in turn may comfort others.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforts; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

"Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his

power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold."—*Review and Herald*, April 10, 1894.

Our success in Christian living depends upon our wholehearted consecration to God and to His service. We must forsake every sin, and arraign ourselves under the banner of Prince Immanuel. Angels of God and the Holy Spirit will become our mighty helpers. Read these comforting assurances which have been given us.

"Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome."—*Testimonies*, vol. 7, p. 17.

We do not have to fight our battles alone. All heaven is interested in our success. The resources of infinite power and wisdom are enlisted in our behalf. We are told that when God's children "are to contend with supernatural forces, . . . they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—*The Desire of Ages*, p. 352.

F. M. W.

I KNOW not by what methods rare,  
But this I know—God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard.  
I know it cometh soon or late.  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought.  
I leave my prayers with Him alone.  
Whose will is wiser than my own.

—From *In Touch With God*.



# BEACON LIGHTS

## World Charter Becomes Law

By October 24 twenty-nine nations out of a total of fifty-one which participated in the San Francisco United Nations Conference, had ratified the United Nations security charter. Secretary of State Byrnes on that date signed the charter, thus making it a part of the law of nations. Of the twenty-nine nations, the first to ratify the charter was the United States, on August 8, 1945, the twenty-ninth nation being the Union of Soviet Socialist Republics. At the brief ceremony which was conducted at the State Department, Secretary Byrnes warned that "the maintenance of peace depends not upon any document, but upon what is in the minds and hearts of men."

The signing of the protocol that brought into being the United Nations World Security Organization took place at a very dark moment in international relations, perhaps the most ominous one since the close of the war. The great powers were having a most difficult time seeing eye to eye over the settlement of European issues. Talk of a third world war in the not-distant future was a dominant note. The discussion of what to do with the atom bomb helped to make the situation even more tense. The local uprisings in the Dutch East Indies and in Indo-China emphasized the restless temper of the Orient. The Middle East, too, was aflame, over the Palestine issue, the Arabs uniting more definitely than ever before, determined that Palestine shall not be made a national home for the Jews, and the Jews bringing pressure on both the United States and Great Britain to carry out the promises that have been made to them.

Indications seemed to be that nations still would hesitate to commit the touchiest questions to others to decide, and that we still are a long way from a united world.

## Peace and Power

Man knows only one way to peace, and that is through recourse to power.

The last twenty-five years of experiment in disarmament and peace councils has made men feel alarmingly certain that peace can never come by beating spears into plowshares, but by keeping the spears sharp and well tempered. The war is ended, the most terrifying conflict of history has been concluded, but there is no intention of our going back to the day of unpreparedness.

European nations have always been known as militaristic, because of their standing armies and armament competition. The United States self-right-

eously condemned such things. We would never follow in the steps of our European cousins.

But science and invention have placed us right at Europe's doorstep. And that is just too near to be comfortable. The idealism which promoted peace movements and sought to outlaw war, now has turned to a tense realism that calls for the United States to remain the greatest military power in the world, as it is today.

General George Marshall's report, recently published, warns the nation against losing its dominant position. He insists that "the only effective defense a nation can now maintain is the power of attack," and says that we must institute a system "which will permit the mobilization of an army of 4,000,000 men within a period of one year following any international crisis." He closed his lengthy report with the words of George Washington, "If we desire to secure peace . . . it must be known that we are at all times ready for war."

## "The Only Adequate Answer"

On October 23, President Truman went before Congress and discussed the case for peacetime military conscription of youth and urged its adoption. He said in part:

"For years to come the success of our efforts for a just and lasting peace will depend upon the strength of those who are determined to maintain that peace. We intend to use all our moral influence and all our physical strength to work for that kind of peace. We can ensure such a peace only so long as we remain strong. We must face the fact that peace must be built upon power, as well as upon good will and good deeds. . . . Today universal training is the only adequate answer we have to our problem in this troubled world. There will be better answers, we hope, in days to come."

In his Navy Day speech in New York City on October 27, the President said that on V-J day our fleet consisted of 1,200 warships, more than 50,000 supporting and loading craft, and over 40,000 Navy planes. "By that day, ours was a sea power never before equaled in the history of the world. . . . Now we are in the process of demobilizing our naval force. . . . But when our demobilization is all finished as planned, the United States will still be the greatest naval power on earth. In addition to that naval power, we shall still have one of the most powerful air forces in the world. And just the other day, so that on short notice we could mobilize a powerful and well-equipped land, sea, and air force, I

asked the Congress to adopt universal training."

The President emphasized the point that peace today is dependent on force, and that we as a country mean to maintain such a powerful force at our almost instant command so that no "possible aggressor is going to be tempted by any weakness on the part of the United States."

It is very evident that from henceforth peace is not to rest on pacts and united councils. Force seems to be the only adequate answer to the problems of this troubled world. It is to such an impasse the world has come. Once we talked of pacts; now we talk of power. But what an unstable peace when it must depend on a race of armaments! History has taught us more than we are willing to accept, the lesson that in this wicked world neither peace by pacts nor peace by bombs is secure. We should now be ready to recognize that out of this dilemma only God can save us.

## Mr. Wells in the News Again

When H. G. Wells speaks, the world listens! This man with such prophetic insight, who has written so dramatically on science and politics, has caused men for a generation to sit up and take notice. His visions of things to come have had an uncanny way of being fulfilled.

Now in his seventy-ninth year, Mr. Wells sounds a more solemn warning than any he has ever uttered. Writing in the London *Sunday Express* (October 21), as quoted in the *Washington Post* (October 22), he said: "People are discovering a frightful queerness has come into life. Even unobservant people are betraying, by fits and starts, a certain wonder, a shrinking, fugitive sense that something is happening so that life will never quite be the same. Spread out and examine the pattern of events, and you will find yourself face to face with a new scheme of being, hitherto unimaginable by the human mind."

Mr. Wells adds that as "philosophical minds are prompted to seek a way out, around, or through the impasse," they are "convinced there is no way out, around or through the impasse. It's the end."

Mr. Wells does not place his predictions on apocalyptic vision found in Divine Writ, but upon long and keen observation of human behavior. Long ago he stated, as quoted in an editorial in the *Washington Post* (October 25), that "the old tendencies of human nature, suspicion, jealousy, particularism," could not exist with "the monstrous destructive power of the new appliances the inhuman logic of science had produced."

The Bible student has more than mere observation for believing that  
(Continued on page 23)



## The Threat From Within

By WESLEY AMUNDSEN

**W**E are living in the last days. The end of all things is at hand. The signs foretold by Christ are fast fulfilling. There are stormy times before us, but let us not utter one word of unbelief or discouragement."—*Testimonies*, vol. 9, p. 167.

As a church we are in grave danger. It is not the danger of invasion by enemies from without. It is not that of persecution under stringent Sunday legislation. It is not the danger of forces from the east or from the west that we have to fear. Our danger is the threat from within.

During critical times every nation scrutinizes with almost microscopic carefulness the credentials, passports, and papers of everyone within its borders who is not a citizen. Why do they go to so much trouble? It is because they realize that if the enemy is permitted to have his agents inside the walls of the city which is under attack, there is constant danger that these agents will at some time or other open the way from inside for the enemy to obtain victory.

We repeat, our danger is from within—within our own ranks, within our own hearts. In these perilous days just previous to the coming of the Lord, we need to examine ourselves, we need to "take heed . . . unto the doctrine," we need to "prove all things," we need to discover whether we are following God's counsel, or whether we have permitted the enemy to attack us from within.

### Lessons From Israel's Experience

We do well to study the experiences which Paul speaks of as those elements which brought about defeat to the pioneers in the exodus movement and which kept all but two of the adults who left Egypt from entering into the Land of Promise. We have been told that what happened to them was "for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The examples which Paul records for our study are these: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as

some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." 1 Cor. 10:6-10.

Lust, idolatry, gluttony, pleasure of the world, forgetfulness of God, fornication, unbelief, murmurings—this is the partial list of the sins of Israel, and we are told to take heed that these things do not exist among us lest we, too, be left out of the Promised Land. Let us examine ourselves before the mirror of candid investigation. Let us not be afraid to face the truth, and wherein we see that we, too, are following after the sins of our ancient forebears, let us have courage in the Lord to change this trend and permit Christ to drive out every evil thing from the temple of His Holy Spirit.

Paul says they lusted "after evil things." "To lust" is a very strong term, for it signifies "vehement, lively, or inordinate affection or desire" for some unlawful thing. That is what Israel did. They became friends of the world and thus became enemies of God. As James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

God was displeased with His people because they "lusted" after the things against which He had counseled them. Their lusting was the beginning of their sinning. It was the sin against which we are warned in Psalms 1:1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." A threefold act is here portrayed: walking, standing, and sitting. To walk in the way of those that would tempt us to sin means that we will soon be stopped in our tracks from going along with God, and then it is but another step until we are in the enemy's camp.

"We should not lust after evil things, as they also lusted." We who live in the last days are to profit by their experience. We are to see the dangers that confront us through the avenues of the senses, and turn away from them.

### Beware of Idolatry

The lusting after evil things led on to the next step recorded by Paul. They became idolaters, not only because they worshiped a golden calf, but because they did other evil deeds as well. "By idolatry he [Paul] meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion."—*Acts of the Apostles*, p. 317.

Idolatry covers a wide field in the experience of mankind today. "The present age is one of idolatry, as verily as was that in which Elijah lived. No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world,—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshippers of Baal."—*Prophecies and Kings*, p. 177.

"Anything that men love and trust in instead of loving the Lord and trusting wholly in Him, becomes an idol, and is thus registered in the books of heaven."—*Testimonies*, vol. 5, p. 250.

"Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god."—*Patriarchs and Prophets*, p. 305.

"So long have men worshiped human opinions and human institutions that almost the whole world is following after idols."—*Prophecies and Kings*, p. 186.

The desire to "be like all the nations" around us is the pathway to idolatry. We may become idolaters through our love for our own children, through the love of mastery in scholarship, through the love of our own opinions, through the selfishness of our own lives, through the security which we place in the stocks and bonds which we may have accumulated, through the hoardings of wealth, through the desires for land and power, through the love for the world and its pleasures; through these and many other ways we may become idolaters and be classed with unfaithful Israel.

"The people sat down to eat and drink, and rose up to play." They did



not eat and drink to the glory of God; they failed to carry out His instruction regarding health reform for their time. They ate and drank in the drunken feast of the pagans, and when reason lost control of their bodies and minds, they carried on their excesses to even greater depths and became utterly depraved in their morals. And that led to the next step down the road to destruction.

### Defiling the Soul Temple

"Neither let us commit fornication."

Here the seventh commandment rises up before the people of God in stern warning lest we sin against God and against the temple of His Spirit. "If any man defile the temple of God, him shall God destroy," writes Paul to the Corinthian church. Destruction of character is destruction of the soul-temple in which the Holy Spirit is to dwell. One of the most subtle agencies which Satan has used throughout his long history here upon the earth is that of breaking down the holy reserve which should obtain between the sexes.

In the failure of Balaam to curse Israel we see how impossible it is for Satan to harm God's people or induce them to sin when they are faithful to all His commandments. "There is no enchantment against Jacob, neither is there any divination against Israel." Num. 23:23. Writing of this experience, the messenger of the Lord says:

"The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. 'She hath cast down many wounded; yea, many strong men have been slain by her.' Prov. 7:26. It was thus that the children of Seth were seduced from their integrity, and the holy seed became corrupt. It was thus that Joseph was tempted. Thus Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled. And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power."—*Patriarchs and Prophets*, p. 457.

### Hearts of Unbelief

The camp of Israel today needs to be cleansed of this enemy, so that we may stand victorious before the world, a clean and holy people. The children of Israel offended in many ways. Their unbelief, their murmurings, and their disregard for the multiplied blessings of God brought upon them His judgments.

The messenger of the Lord says: "We do not consider that our dangers are any less than those of the Hebrews, but greater. There will be temptations to jealousies and murmurings, and there will be outspoken re-

bellion, as are recorded of ancient Israel. There will ever be a spirit to rise up against the reproof of sins and wrongs. But shall the voice of reproof be hushed because of this? If so, we shall be in no better situation than are the various denominations in our land, who are afraid to touch the errors and prevailing sins of the people."—*Testimonies*, vol. 3, p. 358.

"Many who, like ancient Israel, profess to keep God's commandments, have hearts of unbelief while outwardly observing the statutes of God. Although favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan, even as the rebellious Israelites failed to enter the earthly Canaan that God had promised them as the reward of their obedience."—*Ibid.*, vol. 4, p. 162.

"The Majesty of heaven, with His army of angels, leveled the walls of Jericho without human aid. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up self and the desire to work after their own plans, let them humbly submit to the divine will, and God will revive their strength and bring freedom and victory to His children."—*Ibid.*, p. 164.

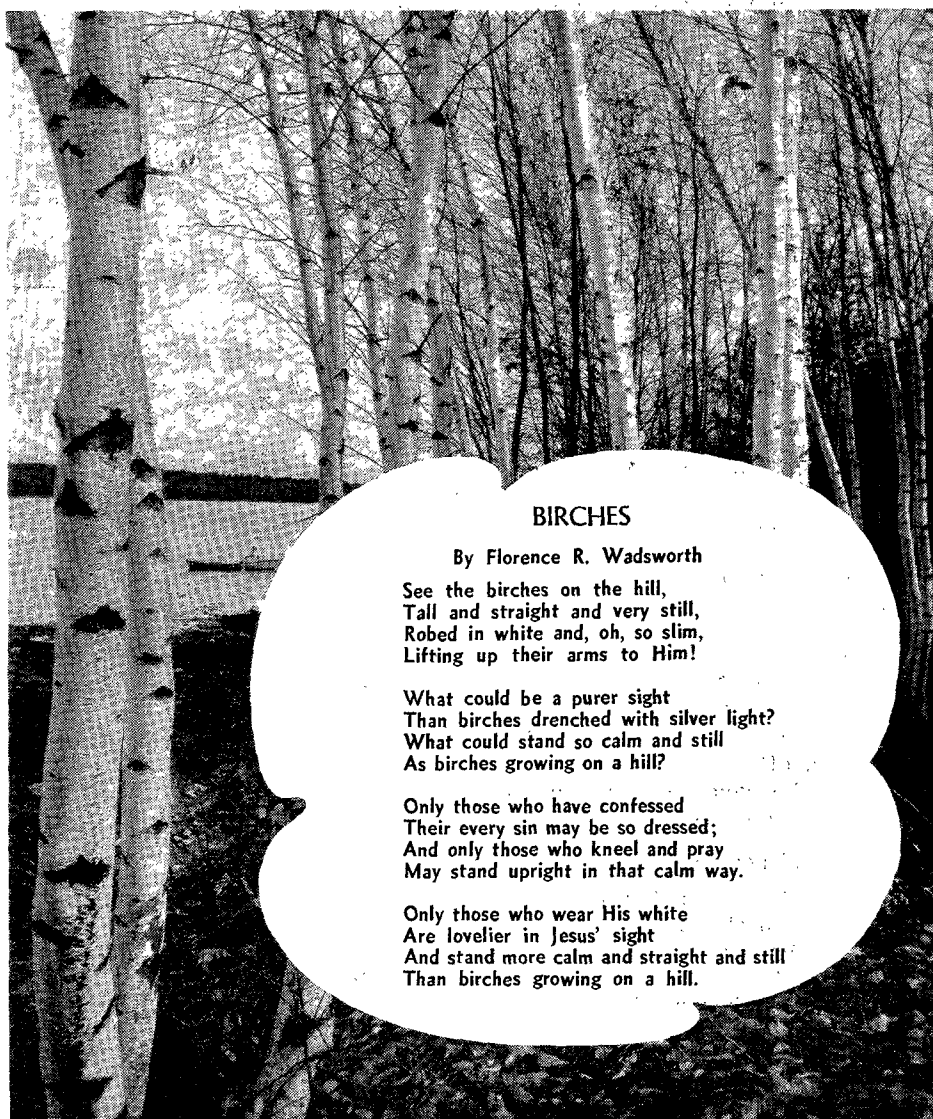
Let us now turn and seek the Lord for a revival of true godliness. Let us humble our hearts before Him now and repent, so that He may send us the latter rain. Let us become as little children, implicit in our obedience to Him, so that we may grow in grace daily and in the knowledge of our beloved Saviour Jesus Christ. "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 6:1.

### FOR WHOM DID CHRIST DIE?

TWELVE shipwrecked men were laboring in heavy seas in an overloaded boat when one of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved.

For which of the eleven did the sailor give his life?

If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me, and would tomorrow morning if not another soul survived on the globe. So Christ loved me, and gave Himself for me.—ARTHUR T. PIERSON.



### BIRCHES

By Florence R. Wadsworth

See the birches on the hill,  
Tall and straight and very still,  
Robed in white and, oh, so slim,  
Lifting up their arms to Him!

What could be a purer sight  
Than birches drenched with silver light?  
What could stand so calm and still  
As birches growing on a hill?

Only those who have confessed  
Their every sin may be so dressed;  
And only those who kneel and pray  
May stand upright in that calm way.

Only those who wear His white  
Are lovelier in Jesus' sight  
And stand more calm and straight and still  
Than birches growing on a hill.



# The Divinity of Jesus

By DALLAS YOUNGS

**W**AS Jesus divine? This is the question that incited controversy in Jesus' day. Christ claimed to have power of divinity to forgive sins, a prerogative of God. The scribes and Pharisees and others of the Jews were willing to acknowledge Him as a prophet and a great teacher, but His claim to equality with God offended them.

Some people today say that Christ was a good man. They even admit that He was a perfect man, but that He was only a man—not the divine Son of God. Others tell us that He was the greatest of teachers, but only a teacher. Others will inform you with great assurance that it makes no difference what a man's precise belief about Christ is, so long as one lives in accordance with His principles. What you believe about other men will not affect your eternal salvation very much; but that is not the case with Christ. Your place in eternity will depend upon what you think about Him.

## Men Doubt the Deity of Christ

We have come to a sad and lamentable state of affairs when thousands of ministers proclaim Christ as a good man and a great teacher but deny that He was the Son of God and refuse to accept His claim of divinity, as the scribes and Pharisees did in His day.

A young ministerial student was being examined by his board to determine his fitness for missionary service. One of the board said to him: "Young man, you are going to a foreign field to preach Christ. We would like to know what you think of Christ." Looking his questioner in the eye, he replied, "I think Christ was divine, just as I think you and I are divine—no more, no less."

On one occasion a doctor of divinity was being taken to task by his bishop for denying the Deity of Christ, and this is what he said, "Bishop, not one minister in a hundred who has been educated in the great universities believes that Jesus of Nazareth ever had the power of God." What a sad commentary it is upon Christian faith that 1,949 years after God gave His Son so few of the educated ministers of the land believe in His divinity.

## Evidences of Deity

Throughout His ministry Christ recognized and declared His Sonship. We have evidence of this in the taunting words of the Jews when He hung on the cross: "Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come

down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." Matt. 27:41-43.

Matthew, in giving his further testimony, quotes the prophet Isaiah's words: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matt. 1:23. Jesus was with God long before He came to the earth as man's Saviour. He was associated with the Father not only in the creation of this planet but in the bringing forth of the entire universe.

Speaking of Jesus in his letter to the Colossians, Paul says, "Who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and he is before all things, and by Him all things consist." Col. 1:15-17.

In Hebrews 1:2 we learn that the Father created the worlds by His Son. After the entrance of sin into the universe it was necessary for God to give His Son as a sacrifice in man's behalf. Jesus became the "Lamb slain from the foundation of the world." Galatians 4:4 tells us that "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law."

## The Father Declares His Sonship

At the time of Jesus' birth the Father sent His angel to a group of shepherds outside of Jerusalem with the good news. Said the angel, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

Thus was fulfilled the promise dating back to the fall of man, that one day the seed of the woman would bruise the head of the serpent. (Gen. 3:15.) Now the fullness of time was come—the prophetic time clock struck the hour, and "God sent forth His Son made of a woman" (Gal. 4:4), and the angel, at His birth, declared the babe to be "Christ the Lord."

Following Christ's baptism by John in the Jordan, the Father recognized His Son and spoke to Him directly from heaven. "Lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3:17. Again at the transfiguration the Father acknowledged Christ to be His Son, and counseled all to hear Him.

## Christ Claimed to Be Divine

Jesus Himself claimed to be divine. He referred to Himself as the Son of God and as the Son of man. When the Pharisees had cast out the blind man whom Jesus had made to see, the Lord hunted him up and said to him, "Dost thou believe on the Son of God?"

On one occasion when Jesus was talking with the disciples, He inquired of them, "Whom do men say that I the Son of man am?" Matt. 16:13. They replied that some said He was John the Baptist or Elijah or Jeremiah. Then Christ asked them directly, "Whom say ye that I am?" Verse 15. Peter answered, "Thou art the Christ, the Son of the living God."

Verse 16. Jesus accepted this statement by saying: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Verse 17.

Christ claimed existence with the Father from the days of eternity. In His prayer in John 17:5 He said, "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." And in verse 24 He stated, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

During the process of His trial, He admitted His Deity. The chief priests asked Him saying: "Art Thou then the Son of God? and He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth." Luke 22:70, 71.

There is and can be but one explanation of Christ. He was God revealed in human form. God in His great love for the fallen race sent "His only-begotten Son." And the Son in His great love for man humbled Himself and became obedient unto death, even the death of the cross. His personality and work can be explained on no other basis than His unique relationship to the Father above. Christ, who proclaimed God, who forgives sin, who gives repentance, who unites men to God, is more than man—He is God. Man can only reach the full height of his Christian experience through a *divine* Saviour.

Of Christ it was written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. The crowning proof of Christ's divinity is His power to transform the lives of those who believe Him to be the Son of God.



# The Lessons of the Sin Offerings—No. 2

By M. L. ANDREASEN

**I**N case the anointed priest or the whole congregation sinned, a young bullock without blemish was presented as an offering. After the bullock had been killed, the priest was to "dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary." Lev. 4:6, 17. The priest was also to put "some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation." Verse 7.

When a ruler or one of the common people sinned, the blood was not carried into the sanctuary, as in the case where a priest or the whole congregation sinned, nor was it sprinkled before the veil, nor put on the horns of the altar of incense. It was not carried into the sanctuary at all. In such cases "the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering." Verse 25. (See also verses 30, 34.)

The question might now justly be raised: If it is true that sins were transferred to the sanctuary by means of blood, how could that be accomplished when in these cases the blood was not carried into the sanctuary at all?

To this the answer might be given that in such cases the blood was placed on the horns of the altar of burnt offering, and that this altar was a part, and a vital part, of the sanctuary. But there is also an additional answer.

## Sin Offering Eaten

In cases where the blood was not carried into the sanctuary, not sprinkled before the veil, and not put on the horns of the altar of incense, the law provided that the priest should eat a part of the flesh of the sin offering. "The law of the sin offering" recorded in the sixth chapter of Leviticus provides: "Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." Lev. 6:25, 26.

This statement is illuminating. The priest that offered the sin offering was to eat it, though he was to share it

with the other priests. "All the males among the priests shall eat thereof: it is most holy." Verse 29. There is an exception, however, noted in verse 30: "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." This verse simply means that when the blood was carried into the sanctuary, as when the anointed priest or the whole congregation sinned, the flesh was not to be eaten. Only in the cases where a ruler or one of the common people sinned and the blood was *not* carried into the sanctuary, was the flesh to be eaten. Why was this?

## An Informative Incident

An interesting incident that is informative occurred. "Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded." Lev. 10:16-18.

Moses was angry because Eleazar and Ithamar, the priests, had burned the sin offering, and he demanded to know why they had "not eaten the sin offering in the holy place." The reason Moses gave was that "the blood of it was not brought in within the holy place," and seeing this was not done, he said, "Ye should indeed have eaten it in the holy place, as I commanded." A further and most important reason was given: "God hath given it you to bear the iniquity of the congregation." That is, in eating of the flesh they took upon themselves the iniquity of the people and bore their sins, that they might "make atonement for them before the Lord."

These verses make a vital contribution to our knowledge of the atonement as revealed to Israel of old. This plan included the making of an atonement for the people by the priest, who, in order to do so, had to eat of the flesh of the sin offering, thus taking upon himself or into himself sinful flesh—carrying sin. As the priests ate of the flesh they would "bear the iniquity of the congregation," and symbolically being representatives of Christ, they could "make atonement for them before the Lord."

It is interesting in the particular case before us to note that Aaron, in defending his sons, says, "Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord?" Verse 19.

Two of Aaron's other sons had been killed that day as they ministered before the Lord. (Lev. 10:1, 2.) From the context it is clear that they were intoxicated and offered strange fire, for which reason the warning concerning strong drink is given in verses 8-11. Aaron, as might be expected, was greatly upset because of this, and neither he nor his two remaining sons were entirely reconciled to what had taken place. When the sons were rebuked by Moses for not eating the flesh of the sin offering, Aaron came to their rescue by reminding Moses of what had happened, saying in effect that under these conditions they did not feel they could carry the people's sins. It was enough for them to carry their own. "And when Moses heard that, he was content." Verse 20.

## Summary of the Procedure

We now review this situation. When the priest or the whole congregation sinned, the blood was taken directly into the sanctuary. When a ruler or a common man sinned, the priest put some of the blood on the horns of the altar of burnt offering outside in the court but did not carry the blood into the sanctuary. Instead he ate some of the flesh of the sin offering—Jewish tradition says that he had to eat a piece at least the size of an olive. By eating this flesh he took sin upon himself. However, when the blood was carried into the sanctuary in the two cases above mentioned, the flesh must not be eaten. It was to be burned without the camp, according to the rule laid down in Leviticus 6:30: "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." The writer of Hebrews acknowledges this same rule when he says, "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." Heb. 13:11.

It seems clear that when the priests took the sins of the congregation upon themselves by eating the flesh of the sin offering, they could do so only because previously the sins had been



placed upon the animal by confession and the laying on of the hand. The goat had not sinned; yet it bore "the iniquity of the congregation," and when the priests ate the flesh, *they* bore the iniquity, and God had arranged that they should take it upon them by the eating of the flesh. This is the meaning of the statement which says that "God hath given it you to bear the iniquity." Lev. 10:17.

As Christ took upon Himself sinful flesh, so the priests ate the sin-laden flesh of the goat upon which the sinner had confessed his sins and placed his hand. Thus the sin was transferred ~~from the sinner to the priest.~~ The man was free; he was forgiven; but the sin now rested upon the priest, or perhaps more correctly, the priesthood. Thus all confessed sins were in figure transferred to the priesthood, who in the person of the high priest dealt directly with God.

The following instruction upon this point appears in the *Signs of the Times* for March 14, 1878:

"The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself

become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ, which would atone for the sins of the world."

### All Sins Transferred to the Sanctuary

When the officiating priest took sin upon himself by eating the flesh of the sin offering, he became a sinner. He might officiate for ten people—or a hundred—during his week of service at the tabernacle. He would thus carry the sins of that many people, but they were now *his* sins, not theirs. The people had been forgiven and gone away happy. What had in reality been accomplished was the transfer of the sin to the priest. A record of the sin had been placed upon the horns of the altar of burnt offering. Jeremiah puts it, "The sin of Judah is written with a pen of iron, and with

the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars." Jer. 17:1. But the sin itself was borne by the priest, and he was now a sinner.

Not being able to atone for his own sin, he must now bring an offering for all the sins he bears. This he does; he places all the sins he has taken upon himself upon the innocent beast, and as the blood was carried *into* the sanctuary when a priest sinned, so now the blood is brought into the holy place and there put upon the horns of the altar of incense and sprinkled before the veil, behind which is the transgressed law.

Thus, in figure, the sins were brought into the sanctuary in the blood sprinkled and put on the horns of the altar in the holy place—some sins, those of the priests and the whole congregation, directly; those of the rulers and the common people, indirectly by the priest's eating the flesh of the sin offering and then bringing a sin offering for the sins he carried, the blood of which also was brought in before the veil. Thus all sins, whether of priest or people, eventually found their way into the sanctuary.

## The Last Message of Mercy

By VARNER J. JOHNS

**O**NE HUNDRED years ago a startling message, "The hour of God's judgment is come," was proclaimed in the world. Two great chapters taken from two great books of prophecy, Daniel and Revelation, were the text; ministers of all churches were the preachers; the world was the parish.

Before the year 1844 the Reformation had attained only partial success. Martin Luther had set forth the glorious truth of righteousness by faith. Other men of God had sought out and proclaimed many of the long-lost truths of the Bible. But the Dark Ages still cast their shadow over the world. The multitudes were apparently unwilling or unready to advance into the fullness of light. Protestantism was split into scores of divided and warring sects.

Occasionally someone would dare to proclaim a new-found truth and would gather a few followers about him, but there would be no further advancement on their part. But something was missing in the bridge of truth that had not yet been uncovered from the rubbish of tradition—and the Protestant bridge was incomplete and unsteady. Protestants needed to understand better the subject of the sanctuary.

### Sanctuary Truth Shines Forth

After 1844 the light of truth shone forth in the noonday of its glory. Let

us note some of the gems in the cluster of truth which have been restored to the world in the past one hundred years.

1. The meaning of the types and shadows of the old dispensation: the sacrificial lamb a type of Christ; the high priest a type of Christ in His ministry for men; life only in Christ, through His shed blood, as revealed in the types.

2. The significance of the most holy place in the sanctuary with the ministry on the Day of Atonement—the meaning of the "day of atonement" and the "cleansing of the sanctuary" shown to be a day of judgment and a removal of sins from the books of record.

3. The fact that every part of the ancient tabernacle service was a type of the ministry in the heavenly sanctuary showed the great importance of the most holy place in the sanctuary above; the very time of the beginning of the investigative judgment was shown to be the year 1844.

4. As the light continued to shine on the sanctuary subject, there was revealed the importance of the law of Ten Commandments in the ark of the covenant—the light shone brightly on the fourth commandment and the seventh-day Sabbath, the sign of God's creative and redemptive power, was recovered to the Reformation.

5. In the light of the sanctuary the

second coming of Christ and the resurrection at His coming took new importance and special meaning. It was seen that the old pagan doctrine of the immortality of the soul had no place or meaning in Christian theology—life only in Christ emphasized anew the importance of the resurrection from the dead.

6. The second coming of Christ became the "blessed hope" of the remnant church. The imminence of Christ's coming was made certain by the prophecy of the "cleansing of the sanctuary." The belief in the nearness of Christ's coming now became a cardinal doctrine and an impelling motive to consecration in Christian life and service in the church.

7. The great threefold message of Revelation 14 included the subject of the sanctuary and the judgment, and developed into a world-wide proclamation of truth in its fullness, a world-wide warning against apostasy. While the truth is proclaimed, the error is unmasked and the sins of Babylon are laid bare.

Three distinct messages are described in Revelation 14, which must be carried into all the world in the last days. As a result of their proclamation a church is developed which has the characteristics of loyalty to all the revealed truth of the Bible. This church is gathered from all nations, kindreds, tongues, and peoples, and



from all the religions of the world—Catholic, Protestant, and pagan. This church is ready to meet the Lord at His coming. Let us note briefly the three messages of Revelation 14 and then the characteristics of God's remnant church.

### A Message of Judgment

The first message is found in verses 6 and 7 of Revelation 14, and reads: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Much is said in the Bible of the judgment to come. The Lord "hath appointed a day, in the which He will judge the world." Acts 17:31. "For we must all appear before the judgment seat of Christ." 2 Cor. 5:10. This judgment scene is described by the prophet Daniel as presided over by the Ancient of days, with ten thousand times ten thousand of the angelic hosts standing before Him. "The judgment was set, and the books were opened." Dan. 7:10. During the investigative judgment the records of the lives of men are brought into review before the Judge of all the earth. The books of record, carefully kept through the centuries, are opened and the deeds of men laid bare. The law of God, the ten words proclaimed from Mount Sinai, are the standard of the judgment. (James 2:10-12.)

The prophecy of the 2300 days, which ended in 1844, marks the time when the judgment was to begin.

With the judgment-hour message there is linked an appeal to worship the God who made the heavens and the earth. Men have forgotten their Creator. Through the evolutionary philosophy which is taught in the schools of the land, faith in the Creator has to a great degree been destroyed in the hearts of the children. Our generation worships the creature instead of the Creator. The first chapters of the Bible are clipped from the Sacred Scroll. But God has a message for such a time as this. Thank God, there are those who believe the Genesis record. This people, as a sign of their order, a badge of their loyalty, keep the fourth commandment as God gave it and as Jesus kept it. This is the one commandment of the Decalogue which exalts Jehovah as the God who created the heavens and the earth. The one, supreme reason for the observance of the Sabbath and the existence of the seven-day week is found in the creation of the world in six days and the observance by the Lord of the seventh day as a memorial of His creative work.

### "Babylon Is Fallen"

The second message of Revelation 14 reads as follows:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

It is not of ancient Babylon, the center of organized apostasy in the days of old, that this message speaks. Rather, it is modern Babylon, the spiritual apostasy of the last days, that is exposed by this mighty message of the book of Revelation. The word "babylon" means "confusion," and indicates apostasy. How hopelessly confused is religion in this our day. Every false doctrine, every abomination of ancient paganism, is taught by some of the so-called Christian churches of today. Many of these ancient errors are unwittingly held, but they are dangerous and deceptive nevertheless. To list them all would take many pages: Modernism, with its denial of the deity of Christ and the atonement through His shed blood; Spiritualism, with its purported communion with the spirits of the dead; Christian Science, with its denial of the fact of sin and of death; Fundamentalism, with its false teaching of the rapture, the millennial reign in Palestine, the second chance of salvation; Romanism, with its counterfeit priesthood, the confessional, the mass. Many of the churches which were blessed of God in their work of reformation, have clung to old errors and have departed from their old-time faith.

God has many people in all these churches. There are loyal souls in every church—Protestant, Catholic, Jewish—who worship God as best they know. They are seeking truth and righteousness. They long for a deeper spiritual experience. They are disheartened with the formalism and fanaticism which seem to be everywhere in evidence. They are seeking the light of God's Word. God is calling His people out of Babylon. "Come out of her, My people," is the word of the God of truth to those who still cling to Babylonian error. Multitudes from every nation, kindred, tongue, and people rejoice as the light of truth comes into their lives. How happy they are to be baptized the Bible way—immersion; to have the Bible hope of life in Christ, with resurrection and translation at the second coming of Christ; to believe in one glorious appearing of their Lord, and not in the deceptive secret-rapture teaching, against which Jesus specifically warned His disciples.

Over the modern tower of Babel waves the flag of apostasy. This flag is the same as that which waved over the religious babel of Egypt and Babylon and Assyria and Persia and Rome. Every pagan religion of the past cen-

tered in the worship of the sun. The paganized Christianity of the Roman Empire adopted the pagan day of the sun. If the Sabbath is the memorial of God's creative power—as it is—then the Sun-day is the sign of the apostate religions which worshiped the creature, the sun, in the place of the Creator. Sunday worship is indeed the flag which waves over modern Babylon.

### Warning Against Apostasy

The third message of Revelation fourteen is God's warning against this Babylonian error which has its roots in sun worship. It reads:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."

When the light of truth encircles the earth; when men have opportunity to choose between the light and the darkness, the truth and the error; when laws for the observance of Sunday are passed and enforced through the world—then it is that there are only two classes of worshipers: (1) those who worship God in spirit and in truth, and accept the Sabbath as a sign of their allegiance to their Creator; and (2) those who, in the face of the warning message, reject the light of truth, reject the Sabbath of the Lord, and knowingly, willingly, choose the false sabbath, the day of the sun, as their day of worship.

It is a most sober and serious decision that men face in the last days. It is not true that what a man believes in religion matters not. Truth sanctifies the soul. Error corrupts and destroys. The decision for or against the truth is as important as was the choice between Christ and Barabbas. To reject the truth of God is to reject His salvation. Multitudes will be saved in the kingdom of God who have unwittingly followed some erroneous teaching. But when a man willingly, knowingly, and perseveringly chooses error in place of truth, he virtually rejects the God of truth.

It is the purpose of God that all the world shall be lightened with Bible truth, that all nations shall hear salvation's story. The message of Revelation 14 is God's last message of mercy to a lost and dying world. It is a message of salvation to those who accept, a message of destruction to those who reject. A people are prepared in heart and life to meet Jesus at His appearing and His kingdom. Their profession of loyalty and love to God matters little—they must possess the character which will stand the test of the judgment.

The remnant church—the church of the last days—is characterized in Revelation 14, verse 12, as follows:

(Continued on page 23)



## First Fruits on Guam

By F. R. MILLARD

**W**HEN Henry Metzker, pharmacist's mate 1st class, landed on Guam shortly after its liberation, his plan was to look up any Seventh-day Adventists who might be on the island. His first opportunity came one Sabbath morning when he and some of his friends visited a native home, where they inquired whether the people knew anything about Seventh-day Adventist members or a church. In the home they noticed a child in need of medical care. Brother Metzker, being a trained nurse, gave what relief he could and found that other members of the family were in need of medical attention. He arranged for some of them to enter the hospital.

The family told Brother Metzker that they had never heard of Seventh-day Adventists, so he picked up a Bible and began reading from the Scriptures some of the fundamental doctrines of the Seventh-day Adventist Church. An interest was developed immediately, and our brethren went back to the home frequently to continue Bible studies.

Mr. and Mrs. Ullao and their children were sincere Christians and, through the efforts of Brother Metzker, were soon led to accept the new light that had come to them.

By this time other Adventist boys had arrived on the island, and regular meetings were begun. From the first the Ullao family attended all the services and took an active part in them. The Adventist soldiers did a thorough work in instructing the new converts, and soon they were ready for baptism. Although the likelihood of getting a minister to Guam appeared almost impossible, the little group of new Sabbathkeepers sent a formal request to V. T. Armstrong, president of the Far Eastern Division, asking that a minister be sent to baptize them. Elder Armstrong replied to their request and told them that the Far Eastern Division committee had placed a call with the Philippine Union to send one of their ordained Filipino pastors to the island as early as possible. However, the war was still on, and it did not seem likely that any help could be sent to them for some time.

Brother Metzker found himself up for transfer from Guam, and still there was no likelihood of a minister's coming for the baptism. While he knew that the other soldiers could continue the work that he had begun, he

did pray that in some way a minister might come before he left.

About this time A. N. Nelson and I, being engaged in language work by the United States Government, were assigned as interpreters to accompany a special mission to Japan. Since we were to travel by air and would no doubt stop at Guam, we began to look forward with expectancy to meeting the little group of believers there on the island. On the basis of such a prospect the Far Eastern Division officers asked us to visit the company and to perform baptisms if we found that the people were ready for such a step.

While we had been given some hope that we might spend a day or more on Guam on our way to Japan, we were informed when we boarded our plane at Honolulu that likely the plane would only be stopping there for a short time to refuel. On Friday, October 12, we were over Guam, and as we came in for a landing the flight clerk informed us that our flight would continue within two hours. There was no possibility of arranging a stopover, and we thought it would be impossible to meet the company of believers.

God was evidently working out an answer to Brother Metzker's prayers, for soon after we got off the plane we were informed that all flights to Tokyo were canceled because of bad weather ahead. As soon as we were assigned to quarters on Guam we lost no time in getting in touch with Robert Beckett, the only one of our boys whose name and address we knew. As soon as he found us he called Brother Metzker, and within a few hours after our arrival, plans were laid for the long-awaited baptism.

Shortly after sundown they led us down a dim jungle trail to the home of the Ullao family. Few experiences in the life of either of us have ever provided such a thrill as that which came to us as we met in the home of this family that night. It was a real pleasure to meet these cultured people who are counted among the leading citizens of Guam. It was a joy to find ourselves back in the mission field again after so long a separation. The greatest joy came, however, when, after short talks by Elder Nelson and me, the nine members of the Ullao family responded to an appeal by Brother Metzker and indicated a determination to obey the truth and follow their Lord in baptism.

On Sabbath we met with the Guam Seventh-day Adventist church in the chapel at the 204th General Hospital. The entire program, from the spirited song service before Sabbath school to the piano postlude that closed the church service, was a model of order and reverence. A well-trained choir furnished responses and special numbers. There were solos, quartets, and piano music that would have been a credit to any Sabbath school or church. We agreed that we had never had the privilege of attending a better Sabbath school and church service outside the homeland.

In the afternoon the entire company gathered on the coral sand of Tumon Bay for the baptismal service. As hymns were sung, Elder Nelson led nine members of the family into the clear water of the bay and baptized them. There were the father and mother, followed by six of their children and a nephew, who also lives in their home. The younger children of the family are also earnest Christians, and we feel sure that they will follow the example of their parents and the other children in the future.

James Chism, pharmacist's mate 2d class, also took his stand and was recommended for church membership on profession of faith. Brother Chism experienced conversion and was baptized about five years ago in another denomination. He, too, learned of the truth through studies with Brother Metzker, and is already taking an active part in the services.

Out of the tragedy of war have come many indications of God's providential care. As we left Guam it was with a profound conviction that God overrules in the affairs of men. For a number of years we have endeavored to establish a work on this island, but no missionaries have ever had opportunity to preach the gospel on Guam. Now, as a result of the war, a group of conscientious Adventist men were placed there. They were brought in touch with a prominent family who accepted the truth and will remain on Guam to carry on their witnessing for the Master. We were enabled to establish the new believers before the servicemen were withdrawn, and Brother Metzker's departure from the island was unexplainably delayed so that he might see the answer to his prayers and witness the baptism of those he had led into the truth—the first fruits on Guam.



# The Publishing Work in India

By L. C. SHEPARD

INDIA has not been a center of armed conflict during the war years which have recently ended; nevertheless, these years have been a period of test and perplexity for the Oriental Watchman Publishing House. The Lord has blessed in a wonderful manner. When the war began we had fairly large inventories of paper, and it would have been well to order further stocks, but at the time the funds of the press were very low. Through these years we have not had to hold up a single essential job because we did not have the paper on which to print it. On one occasion we were using the last ream we had in stock, but before it had been fed through the press, new stocks arrived, and there was no delay. At times the mills have delayed in filling our orders, but supplies to meet our needs have always arrived in time.

The circulation of our magazines has increased in a very encouraging manner. Before the war we were printing six thousand to seven thousand copies of *The Oriental Watchman and Herald of Health* (English) each month, and several hundred remained over at the end of the month. Fewer than two thousand copies of *The Good Way* (Tamil) magazine were printed. Today 11,500 copies of the *Oriental Watchman* are sent into the field monthly, and seldom do we have a single copy on our shelves after the tenth of the month of issue. Six thousand copies of *The Good Way* go into the best Hindu and Mohammedan homes in South India monthly.

F. H. Loasby, who has been a missionary in India for thirty years, is editor in chief of all the publications of the Oriental Watchman Publishing House. Through the *Oriental Watchman* he brings to the people of India a presentation of our message that touches men's hearts. A few weeks ago J. M. Luca, a colporteur in the North-West Frontier Province of India, visited a high official of the province to renew his subscription to the *Oriental Watchman*. As he gave his subscription for a further period of two years he remarked that the only part of the magazine that he read carefully was the religious section, and asked whether there were not some books that explain the prophecies of the Bible.

J. S. Dason, associate editor of *The Good Way*, directs our message toward 22,000,000 Tamil-speaking people in South India. The beauty of the language in our journal has been commended in many Tamil publications. The growing circulation of this excellent periodical is due to the painstaking labors of Brother Dason and the



Oriental Watchman Publishing House, Salisbury Park, Poona, India

diligence of the colporteurs in the Tamil missions.

Early in 1943 we faced a serious crisis in India. Because of the paper scarcity, the government promulgated an order restricting the amount of paper that might be consumed in the publication of periodicals, books, and stationery. The paper consumed was not to be in excess of thirty per cent of the amount consumed in the previous year. We had already reduced our pages to what we considered was the bottom limit before the order was issued. After prayerful consideration we sought an interview with the secretary of the department from which the ordinance was issued. Very substantial concessions were secured. It was necessary to print our magazines on paper of somewhat inferior quality, but the quantity allowed has permitted us to increase the circulation and to print almost the same number of pages that we did before the order was published. Many presses had to close down; we thank God for the favor and prosperity that have attended our work.

India is definitely anti-Christian. There is a strong undercurrent of prejudice against all forms of Christian propaganda, but India has been shaken by the impact of World War II. Our books contain a message that answers the questions that have arisen in the hearts of thousands of Indian people. During the past year the sale of religious books has increased manifold. Colporteurs have been selling to Hindus and Mohammedans thousands of copies of such books as *Towards a Better Day*, *Our Day in the Light of Prophecy*, and *Health and Healing* (Ministry of Healing abridged). A native prince in North-east India recently wrote to the publishing house:

"One of your agents came to me and sold me a copy of *Health and Healing*. After reading this book, I find that my thinking has been completely changed, even though I am a Hindu. Will you please arrange for one of your missionaries to call on me, as I desire to learn more of your faith."

A colporteur came to an Indian gen-

tleman toward the close of the day and solicited his order for *Towards a Better Day*, but he did not seem interested. Finally the customer suggested that if the colporteur would leave the book with him for a few days he would look it over and decide whether it was worth buying. The colporteur left the book. The next day he was canvassing at a near-by house. When he passed, the gentleman with whom he had left the book the night before called to him. As the colporteur approached, the man exclaimed:

"This is the most wonderful book I have ever read. I spent almost the whole night reading it. I want this copy, and please bring me two others."

The strictest and most orthodox Brahmans are found in the southwest corner of India. Few converts to Christianity have been made among them. A few months ago V. D. Samuel, a humble colporteur from Travancore, began to canvass among these people for *Our Day in the Light of Prophecy*. Although they surround themselves with walls and guards to prevent pollution of their premises, our brother prayed his way through and sold more than a hundred books to them. This record is nothing short of miraculous.

Nineteen forty-four was the best year in the history of the Oriental Watchman Publishing House, but as yet we have not taken advantage of the favorable opportunities for literature evangelism in Southern Asia. There are 400,000,000 people in India who must be warned before the end can come. Today is our day of opportunity.

## THERE WHEN IT HAPPENED

I HEARD Mel Trotter tell how one time when in the Pacific Garden Mission in Chicago, where the Lord Jesus found him, he was giving his testimony, and a half-drunk fellow in the back of the hall yelled, "How do you know you are converted?" "Why, bless your dear heart, old fellow, I was right there when it all happened," was the prompt reply.—WILLIAM H. RIDGWAY in *Sunday School Times*.



Conducted by Nora Machlan Buckman

## A Gift for Rose Anne

By EDNA ATKIN PEPPER

OH dear! There won't be much money for gifts this year. What can I do for Rose Anne?" wondered Marguerite.

She was too young to remember how we managed during the depression that followed World War I. If history means anything, it will do no harm to get in practice for the not-too-distant future, perhaps.

Just a few short years ago—a dozen, more or less—we made from used clothing everything the children wore, except shoes. And before the midwinter holidays all the leisure time was filled with plans and the happy fulfillment of them, that meant mysterious packages in the dim light of an early Christmas morning!

Sugar and nuts, and other such expensive materials, were hidden away, a little at a time, weeks before, in order that there might be supplies for holiday cooking and baking. Homemade preserves, jellies, and canned fruit were attractively wrapped for some of our gifts. From odds and ends in the "piece bag" we fashioned pretty and useful hot-dish holders.

Neighboring housewives would meet together two or three afternoons a week and make mammy dolls, bean bags, and pretty little garments, or they would piece quilt tops. They made sofa cushions, and collar-and-cuff sets of small pieces of sheer material left over from the past summer's sewing.

A friend who was gifted with her pencil and paintbox made an entire baby book for a gift. Every page was illustrated with tinted drawings above the hand-printed verses, and the edges were beautified with sprays and garlands of flowers and lovely little baby faces.

Some of the mothers

made complete and exquisite wardrobes for well-loved dolls. Many of the men, who could find little or nothing else to do, spent their evenings together in the basement, sawing and hammering on sleds, doll cupboards, and little tables and chairs. One man made a laundry hamper for his wife.

Oh, love will always find a way to bring gifts! Has not Mrs. E. G. White enjoined us to get close to our children during the holidays? Let them develop the perfectly normal and altogether lovable desire to give! It is as easy to teach them to give as it is to allow them to believe that they should always be receiving!

There is a heartwarming passage in Anna French Johnson's book, *The Making of a Minister's Wife*. They tried to spend their holidays together, these hard-working, book-loving, earnest young people. Their mother has written how they could "make a lot of noise, and it didn't cost a nickel." What a joyous time they had together, in spite of the chronically low state of their finances, and how Mrs. Johnson hugs these memories to her heart now that she is alone and the nest is empty!

So give yourself with your gift—all of your warm heart and quick smile and ready response. Put all your love and generous good wishes into the garments or the star cookies or the dressing-table set!

There are so many delightful gifts that you may make for little or nothing. Shopping bags are a *must* these days. They are not difficult to make, and you may use any stout material, such as burlap, duck, or old coating; or any suitable cloth you may have. Brighten it up with a picture pasted on firmly and waxed, or bright cross-stitch work.

A recipe book, made by yourself, and filled with carefully selected recipes, is a welcome gift for any housewife. The papers and magazines present an assortment to stagger the imagination! Between now and Christmas you have an "embarrassment of riches" from which to choose. Small, bright illustrations, clipped from the advertising sections of old magazines, will give verve and brightness to its pages.

A few years ago I made a very special scrapbook for an invalid aunt. I purchased a large one from the dime store, with a reproduction of a fine painting on the cover. I filled it with poems, short articles, and



H. A. ROBERTS

Making Things for Others Is Lots of Fun



colorful pictures to illustrate—all carefully selected. In the odd-shaped spaces that were left, I sketched violets, rosebuds, birds, and miniature gardens and bridges, tinting them carefully with water colors. You can make a similar book, even if you cannot sketch at all. Flower and bird stickers make attractive substitutes.

And here is Marguerite with a suggestion to swell the list. Last year her scout troop gave a social for their mothers and teachers. After the dainty refreshments and the musicale, each girl presented a mother or teacher with a gift she had made. Most of these were fragrant little silk roses to use as sachets in dresser drawers or handkerchief boxes. These were Marguerite's invention, and she tells us how to make them. They may be any size desired, from bud to large cushion size for your bedroom cozy nook. Cut a long strip of silk and shirr it at intervals, crosswise of the piece. Next sew it up to form a tube, and turn so that the seam is inside, using stout or double thread. Then fill the tube loosely with cotton saturated with powder perfume. Gather it up at the seam and pull the thread tight, so the tubing will shape itself like a rose. Sew firmly in place and make several yellow French knots for the center. For the leaves, cut three small ones from cardboard. Glue these to dark green or other dark material, and then glue more material to the other side. When they are dry cut them out carefully and arrange on the underside of the rose so their tips protrude naturally. Sew at the center and glue beyond. If all else fails, airplane glue will hold practically anything! Now glue the entire affair to a lace doily of suitable size. The doily may be beaded with narrow white ribbon and tied with floating streamers. We suggest that you experiment with a piece of old material until you see how it goes. The finished product is fragrant, dainty, and attractive. You might sell some of these pretty sachets to fatten your Christmas pocketbook!

Did you ever make a luncheon set of two bleached sacks? If you have not, my feminine reader, you have missed a thrill! You may embroider, cross-stitch, or appliqué it. You may edge it with a plain hem, rickrack, art lace, bias tape, or blanket stitch. A year ago a young woman of whom I am very fond, succeeded in getting two sacks that had contained laying mash. They were red-and-white plaid and of very pretty material. After straightening the edges she made a luncheon cloth of one sack and four napkins to match, of the other one. The cloth was trimmed with red-and-white art edging, and each napkin was cornered with it.

Have you a varied flower garden? Save the seeds from the choice blooms and at the end of the season divide

them into prepared envelopes bearing the name, date, the name of the owner of the garden, and a colored picture clipped from a seed catalogue. These will be prized by flower lovers who appreciate your garden.

A much-esteemed gift is a generous shoe bag cut to fit the inside of the receiver's closet door. It is simple to make. If you can find one to look at, or even a picture of one in a catalogue, you can make it. Other dresser or closet sets that you can make are hatboxes, drawer compartments, gloveboxes, and other individualized containers. These can be simple, covered with wallpaper, or more elaborate if desired, with plain or flowered silk or satin.

In these days of shortages of the most necessary things we must not waste a bit of material. Save the good, strong portions of that pretty slip when the top gives way. You can make a tiny, dainty edition for a little niece, sister, or daughter. A scrap of ribbon and lace, a couple of French knots, and a green leaf stitched on will make it very special, and it won't have to be stout enough for everyday wear!

Have you tried in vain to purchase a frame for a prized picture you've been saving, an enlarged snapshot, the photograph of your boy's regiment, or your own oil painting? Try it this way. Place a cardboard the same size as the picture under it. Place the glass, which must be the same size, over the picture. Using an appropriate width of strong brown sealing tape such as is used to seal packages, moisten the tape well and bind them all together. Use special care at the corners. Next paint it. While still tacky, dust with colored powder. Gold or silver paint topped with black powder makes a dignified finish.

I like to make a wastebasket! And who ever had enough wastebaskets? A large oatmeal box or other strong container is the base. You may also use an old basket which needs mending and refinishing. This may be covered with wallpaper inside and out, the top edge bordered, and then a picture

added. The finished product may be waxed and polished.

Aprons and clothespin bags are welcome gifts. Some of you crochet or embroider or knit. Some of you are handy with tools. You know just who on your list would like to have a window or porch box for next summer, or a dressing table made of two orange crates connected by a smooth board across their tops. The seat may be made of an old chair minus its back. Or if you happen to have just the seat and the back, nail it to a box or stool. Sister or mother or aunt can make the skirt and seat cover, and it may be a joint gift. And what a welcome one!

Are you blessed with special skills? Decorate a cheap flowerpot and make it a thing of beauty. Plant in it the vines that have been put into the garden for the summer. Plant vitamins will continue the luxuriant growth for the winter season indoors.

Are you clever with a pencil? Make a set, or two or three sets, of original embroidery patterns for the friend who likes to engage in this work.

Save the big-mouthed glass jars such as contain three pounds of vegetable shortening. Decorate them for cookie jars, to fill and give to your friend on Christmas.

You will be wise to set aside two boxes. The lighter one will be for odds and ends of leftover ribbons and edgings, bits of plain or flowered silk or cotton and the remains of floss or crochet cotton. The heavier one is for the tacks, odd nails, bolts, screws, spools, wire, and such materials that accumulate and are often thrown away because they are not needed at the time and have no proper place of their own. These boxes will add to the treasure trove when the mood to create comes over you.

What! Nothing here that you can do? Well, the case is not hopeless! There is a crepe-paper company that puts out a book of suggestions you may procure for a dime. There is a still more practical little paper book edited by a well-known glue concern that you may have for an equal investment. And finally, buy, beg, or borrow our own *Something to Do* book. If nothing there fires your imagination, there is something wrong with you! Get your heart warm and glowing with love! Get something started that you can pick up and work on at odd moments, or when you relax and reach for "something different" to do.

If it is true that "rich gifts wax poor when givers prove unkind," it is equally true that inexpensive, handmade gifts wax valuable when saturated with the loving interest that prompted their beginning.

Happy holiday! And do not overlook the fact that some of you may be able to swell your Investment Fund by following one or more of these suggestions!

## Things That Stand

AN insane man once entered a crowded church, and grasping two pillars of the gallery cried, "I will pull these down and destroy you as Samson did the Philistine lords!" A panic was imminent, when the minister, quietly waving his hand, said, "Let him try." He did try, and that was the end of the panic. Infidelity lays hold of the pillars of our temple—the Bible, the deity of Christ, and the like. Skeptics say, "We will pull them down." Let them try! Many have tried, but our temple stands.—Selected.







all night to reach my destination, I had reserved a lower berth for the journey. All the passengers on the pullman, aside from myself, were French Catholics.

"One of the passengers in the car, a Roman Catholic priest, seemed to be greatly agitated over something. When I inquired from a woman sitting near me who could speak some English, regarding the reason for the priest's excitement, she informed me that there was in the car a helpless invalid woman, who was accompanied by her mother and the priest. Since the lower berths were all taken, they could only get an upper berth for her, and the priest was concerned over how they would get the invalid into the upper berth.

"I asked the woman to tell the priest that I would gladly surrender my lower berth for the invalid, and that I would occupy her upper. The priest was so elated over my gesture that he immediately came over to where I was sitting, raised his hands over me three times in blessing as he repeated, 'The Lord will bless you, sister, for your kindness to this sick woman.'

"Many of the passengers on the train expressed to me their appreciation for my thoughtful and kind gesture, and the word of the woman who gave up her berth for a helpless woman went far and wide. The following day, I received \$192 from the French Catholics in La Tuque, and I did not have one unkind word spoken to me all week—a most unusual experience. Although I have done considerable work among French Catholics, this was the first time I received the blessing of a Roman Catholic priest."

C. A. EDWARDS.

## The "Book"

**P**ART of the garrison of the great American fortress of Corregidor consisted of two Philippine scout regiments. The families of these soldiers lived down near the water in a barrio constructed from discarded quartermaster material. Here one Sunday night in January, 1941, I went to preach in a small missionary chapel. The first thing that attracted my attention was the large, old-fashioned Bible, which lay on an improvised reading desk.

The Bible was such a one as you can find in tens of thousands of Protestant churches throughout the length and breadth of America. It was the only impressive object in the chapel. It extended beyond the top and both sides of the reading desk, and was so thick that it almost hid from view the little Filipino pastor when he stood up to welcome me. His was a congregation of poor natives; consequently, many of the pulpit appointments were improvised. I remember that paper flowers were used extravagantly. In

such a setting the great Bible attracted the attention and gave dignity to the entire chancel. In some way or other the meanness of the surroundings was forgotten, and as I read the New Testament lesson, I felt that in a peculiar manner God was speaking personally to all those who crowded the seats and open windows.

A year passed; then suddenly war, with all its devastating force, engulfed the tiny island upon which Corregidor is built. Day after day, wave upon wave of Japanese bombers rained their destruction from the sky; and after Bataan fell, in April, 1942, the Japanese heavy artillery added its shells to the desolation already created. American gun emplacements were demolished; barracks and officers' quarters made uninhabitable; and of course the barrio, with its Protestant chapel, went up in flames. There seemed to be nothing left above ground that was of any value. War and hate appeared to reign supreme. Human life took shelter underground.

In the early stages of these months of terrible siege a lonely American soldier chanced to visit the barrio chapel. Here he too was enamored of the Book and was so comforted and sustained by its messages that even after the barrio was burned down and the Filipino worshipers had fled to the hills, this soldier continued to revisit the shattered chapel. He went back again and again because he discovered that the Book had miraculously escaped injury. So, on the nights when no planes sailed overhead, he would come to this place so cruelly laid waste, and, quietly climbing the charred pulpit steps, he would lay his head upon this sacred Book, which reminded him of home, church, and all those things that he held precious; there, shutting out the noise and horrors of war, he would talk a while with God.

After a time he became disturbed by the conviction that there was something God wanted him to do. He couldn't decide exactly what it was. One night, as he was leaving after his devotions, he heard a voice, which seemed to say softly, "Take me. Take me." The soldier was startled and tried to put the idea aside as a fantasy of his imagination. He thought, "How can I include this large Book in my meager equipment? What would the fellows say if I came back with it in my arms? Where could I take it anyway?" Finally he reached his impasse in his thinking: "What does God want me to do with the Book?" His mind was in a turmoil, but at least he obeyed the insistent inner voice and took the Book into Malinta Tunnel, where he was on duty as an orderly in its underground hospital wards.

Each day the tempo of battle increased in fury, until one fateful night the Japanese stormed and cap-

tured Corregidor. This immediately complicated the soldier's problem of what to do with the Book. For a time he concealed it under some medical supplies, but soon the day came when the American prisoners were to be marched away to their permanent internment camps. A notice was posted that in addition to mess gear the only thing a prisoner would be permitted to carry out would be one blanket. Now, what would the soldier do about the Book? It was a hard decision to make, as there was the possibility of severe punishment for disobedience of a direct order. In the face of all this, when the soldier left Corregidor, he carried the Book wrapped in canvas in place of his blanket.

No one will ever know all that this soldier had to endure in order to transport the Book successfully to his new internment camp. There was a trip up Manila Bay on a small foul-smelling coastal ship, from which he had to jump into the water up to his armpits, when ordered to disembark; then there were the long, cold, rainy-season nights without any covering as he slept on a stone cell floor in Manila's Bilibid Prison; the all-day trip north was also a horrible experience; then he was crowded with ninety-nine other prisoners into a boxcar half the size of the kind we are familiar with in America, where they almost died of thirst and suffocation; and finally there was the long hike under a broiling sun up to Japanese prison camp No. 1 in the hills northeast of Cabanatuan. Many were the temptations along this weary way to discard the Book. But the Book had come to mean more to him than life itself. The soldier had come to feel that God had entrusted him with a special holy commission; so he resisted every inclination to leave the Book behind. He remained true to the confidence God had placed in him, and brought the Book safely into camp.

Soon after he reached camp No. 1, it was revealed to the soldier why the inner voice had pleaded with him, "Take me. Take me." A Protestant church was being organized here, and they needed a pulpit Bible. The soldier sought out one of the chaplains and told him his story. The following Sunday morning he was presented to the congregation and had the privilege of placing the Book he loved upon the crude pulpit then being used in their outdoor place of worship.

Weeks, months, years passed slowly by; ever the Book remained open and available to the prisoners of this camp. It bore constant testimony to the presence of One who cared. Hundreds upon hundreds of half-starved men, ravaged by beriberi, malaria, and dysentery, raised their haggard faces to the Book, while Sunday after Sunday they listened as the chaplains explained its messages of cheer and hope.



Never did the Book fail to satisfy the hunger of those starved hearts. During this period fifteen hundred prisoners were baptized and received into the Christian fellowship of this Protestant church. Weekly these souls, far from their earthly home, grew in the knowledge and love of a heavenly Father, always obtaining from the Book that spiritual food which enabled them either to die or to live victoriously.—American Bible Society. CHAPLAIN ALFRED C. OLIVER, JR. (Colonel), U.S. Army.

## Child Evangelism Institutes

**W**E all rejoice in what the Sabbath school has meant to this denomination through the years. Its molding influence upon our children and youth has been a mighty factor in the church's progress. Most of our workers in the home and foreign fields and many of our staunchest laymen in the churches can look back upon the Sabbath school as one of the agencies God used in directing their young lives into the channels of Christian service. As we appraise the influence of this God-given institution among us, our only regret is that we have not followed the divine blueprint more closely. Had we done so how much greater would the results be today.

We must confess that we have been "slow of heart to believe" all that the messenger of the Lord has written in regard to God's ideals for the Sabbath school. Altogether too often we have been content with far less than God designed our Sabbath schools to be. In 1892 the Lord through His messenger said:

"How sad it is to think of the great amount of mechanical work that is done in the Sabbath school, while there is little evidence that there is moral transformation."

"High pretensions of any kind are out of place in the Sabbath school work, and the mechanical working of the school is of little value if the Spirit of God does not soften and mold the hearts of teachers and pupils."—*Counsels on Sabbath School Work*, pp. 66, 73.

In the purpose of God the Sabbath school is primarily a soul-winning organization. And particular stress is laid, in the writings of the Spirit of prophecy, upon the leading of the children and youth in our Sabbath schools to Christ. In Heaven's reckoning the success or failure of a Sabbath school is judged by this standard.

"The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school

is a failure; for unless souls are drawn to Christ, they become more and more unimpressionable under the influence of a formal religion."—*Ibid.*, p. 61.

"The Sabbath school teachers have need of walking carefully and prayerfully before God. They must labor as those who must give an account. They are given an opportunity to win souls for Christ, and the longer the youth remain in impenitence, the more confirmed they become in their resistance of the Spirit of God. With increase of years it is probable that there will be a decrease of sensibility to divine things, a diminished susceptibility to the influences of religion. Every day Satan works to fasten them in their habits of disobedience, their spirit of impenitence, and there is less probability that they will become Christians. And what shall be the account finally to be rendered by indifferent teachers? Why does moral diffidence bind the soul of the teacher, and make him reluctant to put forth proper efforts for the conversion of precious souls of youth and children?"—*Ibid.*, p. 80.

Challenging Sabbath school teachers to this soul-winning work, the messenger of the Lord says:

"We want to see whole classes of young people being converted to God, and growing up useful members of the church. . . .

"Never rest till every child in your class is brought to the saving knowledge of Christ."—*Ibid.*, p. 125.

It is in order to help our teachers in the children's divisions measure up more fully to this standard that the General Conference Sabbath School Department is fostering child evangelism institutes, in which practical instruction is given in the science and art of soul-saving Sabbath school work for our boys and girls.

R. R. Breitigam and Eric B. Hare led out in developing a workable approach to this problem in the Pacific Union. The enthusiastic response of workers and laymen who attended these institutes in California was so unanimous that the plan very definitely recommended itself to the General Conference Sabbath School Department.

In 1944 three child evangelism institutes were conducted outside the Pacific Union. The first was held in New York City, for the Atlantic Union, the second near Philadelphia, for the Columbia Union, and the third in Denver, with representatives from the Central and Northern unions. The expressions of appreciation from those attending these institutes were so general and so enthusiastic and appeals from other unions were so insistent that the General Conference arranged for three more unions to share in this blessing in 1945. The first of these institutes was convened

at Altamonte Springs, near Orlando, Florida, September 17, for the Southern Union; the second at Grand Ledge, Michigan, September 24, for the Lake Union; and the third in Oklahoma City, October 1, for the Southwestern Union.

As a result of these union institutes, union and local teams are being organized to carry the instruction to the various parts of the field. Printed lessons are available from the General Conference Sabbath School Department, and hundreds of these have already been ordered, and orders are still coming in from the conferences. Conference presidents and district leaders, as well as the Sabbath school secretaries, are enthusiastic in their appraisal of this work.

We are especially grateful to the Pacific Union for their generosity in lending Elders Breitigam and Eric B. Hare and Mrs. C. D. Striplin to lead out in these institutes. Elder Breitigam presented the call to soul winning for our boys and girls in the Sabbath school and gave very valuable general instruction on this evangelistic phase of Sabbath school work. Elder Hare brought applied psychology and practical pedagogy right down to earth in a series of most helpful lessons for teachers in the primary and junior divisions. Mrs. Striplin, with an array of material and kodachrome slides and explicit instruction, showed to cradle roll and kindergarten teachers how to improve their classrooms and teaching methods in leading the lambs of the flock through green pastures to the heavenly fold.

We hope that as a result of this new emphasis on child evangelism in the Sabbath school, our Sabbath schools everywhere will become real soul-winning agencies and take their God-appointed place along with the Christian home, the church school, and the Missionary Volunteer organization in a concerted effort to save our children for the kingdom. We believe that the hour of the Elijah message is here.

L. L. MOFFITT, Assoc. Sec.,  
Gen. Conf. S.S. Dept.

## Isolated Seventh-day Adventist Members

**H**AVE you ever felt it was useless to do any Dorcas work because you are perhaps the only Seventh-day Adventist in your community? Well, that is the way I felt for a long time, but now I have completely changed my mind. I have discovered that it is amazing and thrilling what one can do alone. If you don't believe me, just try it.

Our President made a call for garments for the war refugees, and so I put an advertisement in our local newspaper, saying that the Seventh-day Adventist Dorcas Society was col-



lecting clothing for war refugees, as President Truman had asked us to do.

More than one hundred and seventy pounds of clothing came to me. Then, of course, there was the problem of collecting money for express charges, so that these could be shipped to the East coast. As I didn't know exactly how the money was to be gathered, I asked the Lord to help me find a way.

I decided I would go to my business friends and tell them what I was doing. Perhaps they would help me.

In a very short while I had raised enough money to cover the entire cost of express, and now the packages are on their way to New York. I've been so happy doing this work. It is a joy to work for God. Launch out for God in your community. Work for others. Do something for someone and you'll discover, as I did, that it takes only one person to make a Dorcas Society.

MRS. CAUNCEY WARE.

## Bible Crusade in Atlanta, Georgia

AT the invitation of the Georgia-Cumberland Conference committee and J. G. Thomas, secretary of the colored department of this conference, W. W. Fordham, of Florida, put aside his executive duties as secretary of the colored department of the Florida Conference and came to Atlanta to conduct an effort. His associate evangelist was Carl M. Bailey, assistant pastor of the Atlanta church during the past year. A strong staff of pianists, Bible instructors, and a tent master supplemented the work of these leaders.

The music rendered was an especially strong advertisement to attend the meetings. Professor Furman Fordham did excellent work as guest soloist and also trained and directed a very good tent choir. As an added attraction near the end of the effort, he brought down to assist in the music a special group from New York City that is under his supervision.

The spirit among the workers and also among the listening audience was good from the opening night, May 27, 1945. Crowds on Sunday night were seldom under eight hundred and usually ranged between ten and eleven hundred. The Lord used Elder Fordham in a marked manner, and for nineteen consecutive weeks he preached with great power in the tabernacle. Until the presentation of the Sabbath at the beginning of the fifth week, we had no opposition, and many of the ministers spoke of the good that the crusade was accomplishing. When the testing truths were presented, however, and men were led to see clearly the error of the first-day worship, things began to hum.

A strong ministerial alliance called

upon a prominent white minister in the city to prepare an answer to the sermon on the Sabbath. A leading bishop placed his answer to the sermon on "The Mark of the Beast" in the *Atlanta World*, the leading Negro daily of the South. Elder Fordham placed the facts on the necessity of keeping the seventh-day Sabbath, along with proof texts and pertinent quotations from leading ministers and laymen of various denominations, in two successive Sunday editions of the *World*. Many people read and accepted his message in the paper, and the devil's attempts to hinder the work only served as added advertisement of the meetings.

The services were unusual in many ways. The Lord answered our prayers several times when the weather was threatening and we had a very important subject to present. After the testing truths were presented, the Sunday-night crowds remained almost as large as before, and at the close of the effort there were scores attending who had begun with the first week. For the first few weeks we gave health-food demonstrations and instructions, and also sold our health foods and truth-filled literature.

The Lord has been good to us, and through His power a harvest of ninety-five souls has been garnered in to the glory of God. There are still others who are intensely interested, and we look forward to several baptisms through the year and into next year as a direct result of this crusade for God. We solicit your prayers for the work in Atlanta.

The quality of the converts is especially gratifying. Many professional men and women have joined our ranks and will add much to our work here. Among the new members are also a number of young married couples, who will be able to do much through long years of service. Truly the Lord is working mightily in the earth during these closing days of the world's history.

CHARLES C. CUNNINGHAM.

## A Singing Congress

IN the interest of the youth a new feature has been added to the program of the Missionary Volunteer department of the North Dakota Conference. Sabbath, October 20, a Singing Congress was held in our district. The Missionary Volunteer Societies from the nine churches of the district gathered together in the Hurdsfield high school auditorium for a day of worship in song.

Throughout the day various musical features were presented. A group of students from Sheyenne River Academy, under the direction of Professor Robert Edwards, presented vocal and instrumental numbers. All the M.V.

Societies had an active part in the day's program. Each society prepared a variety of musical numbers and presented these throughout the day. In the evening, to close the day's program, a social gathering, conducted along the lines recommended by the Missionary Volunteer Department of the General Conference, completed a well-spent day.

Much credit is to be given to the Dorcas Societies, the members of which worked together and supplied meals for those who did not bring their lunches, so that all were physically as well as spiritually nourished.

We in North Dakota, especially the youth, under the direction of J. O. Iverson, the Missionary Volunteer leader of the conference, believe, in all sincerity, that this type of program will be the seed of an ever-widening interest that will gain and hold the youth through the medium of good music. This is just one of the means to aid our youth, but it is an important one in this day and age when the cheapest of music rules the minds of the younger set.

As the youth come together in this way from the various small units and join hands in one large group, they have impressed upon them that they have a most important part in the function of the denomination, that they fill a place that no other group can. They also begin to realize that through their conduct, friend and foe alike pass judgment upon the worth of the Seventh-day Adventist Church.

We, as workers and parents, have often said that "our youth are a challenge to us," but have halfheartedly, if at all, attempted to gain and hold their interest. Surely we must do all we can to devise ways and means for guiding our children and keeping them ever conscious of their importance in the functions of the church.

We believe the Singing Congress we have just conducted is one good plan. Music is just as much a part of worship as prayer and the reading of the Scriptures. The psalmist says, "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation." Ps. 95:1. Paul, in writing to the Ephesians, gives them the following advice: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. Accepting such counsel as of the Lord, we can go forward, preparing such programs with an assurance that they will be successful, if we, in humility and godly fear, make proper and thorough preparations, so that everything will be done "decently and in order."

JOHN F. KNIPSCHILD, JR.

JESUS walked seventy miles to hear John the Baptist preach, and to be baptized.—RELLIG.



# Voice of Prophecy News

## Massachusetts

"I was pleasantly surprised when my son who is in the Navy came home on a short leave while his ship was being repaired. He is a gunner's mate and has taken part in some dangerous engagements. I thank God for answered prayer. Please continue to pray that he may learn to know Christ as his Saviour. I am confined to a wheel chair, and there isn't much that I can do but pray. But I believe in prayer."

## Arkansas

"I have been reading your literature and listening to your broadcast for some time. I am convinced that Saturday, the seventh day of the week, is the Sabbath. Although for years I have known this to be a fact, I did not see the importance of keeping the Sabbath until I began to take the Bible lessons. I want to be ready to meet Jesus when He comes. As I am not able to go to church, I worship in my room and read the printed page on the Sabbath."

## Missouri

"I am the widow of a Presbyterian minister. You have aroused my conscience in regard to the Sabbath, and I don't know what to do to quiet it. I have often wondered whence came the authority to change the Sabbath from the seventh day of the week to the first, but now I am convinced that I have not kept holy the day that God commanded us to keep holy. I am living with relatives who are not particular about keeping any day, and they would think it strange if I suggested making a change at my age. What can I do? Please pray that I may be led to do the right thing."

## Oregon

"Please pray that I may be able to keep the Sabbath as I should and be a true Christian. I once was a Sabbath-keeper, but when trials came, I dropped out by the wayside, and now it is hard to get back to God."

## California

"I was reared in a Catholic convent and know very little about the Bible, but I want to study and learn more about it. I have a friend who is not a Catholic, and he is helping me with my Bible lessons. I am very busy and do not have much time to study, but if you will be patient with me and pray for me, I am sure I shall learn much and be drawn nearer to God."

## Maine

"I really enjoy the Bible lessons. I never realized before that there were so many beautiful promises in the Bible. I am greatly burdened. About eighteen years ago I belonged to the

Seventh-day Adventist Church, but later I drifted away from my Lord. I am now attending church again. Please pray that I may become worthy to join the church once more."

## Kentucky

"When I was baptized I thought that I was ready to be buried with Christ in baptism; but I did not know that I was dishonoring His Sabbath, and I continued to drink coffee and Coca-Cola, to eat pork, read novels, and use lipstick and mascara. But now I am ready to give up everything for the Lord, for He has done so much for me. I always dreamed of uniting with a church whose doctrines were based entirely on the Bible, but I had failed to find such a church. Now I should like to join the Seventh-day Adventist Church."

## Louisiana

"I don't claim to be an Adventist, but I shall try to be one. I've always believed that Saturday is the Sabbath, and now I know that it is. I just love to keep it. It is hard to do so in a divided home, but I have won the victory."

## Sympathy

BY ANNE VINCE

EACH heart has its own sorrow,  
But yours and mine we share;  
We take it to the throne of grace  
And find sweet solace there.

Bear one another's burdens,  
Is the message from above;  
God knows of human heartaches,  
And He knows of human love.

God in unerring wisdom  
Sends a little rain;  
And if we knew the future,  
His plan would then be plain.

Sometimes the dark clouds deepen;  
Sometimes the torrents come.  
But leave it to the Father;  
It's sunshine at His home.

Have faith in God; one day at a time  
Is all we're asked to live.  
And He sends grace from heaven;  
Then sweet comfort does He give.

When this short life is over  
And work on earth is done,  
We'll join the heavenly anthem  
And sing around the throne.

So we'll keep on praying,  
When together and apart;  
May our dear ones find sweet comfort  
For each troubled mind and heart.

Soon we'll meet in heaven  
Around the great white throne.  
Our partings will be over;  
We will know as we are known.

## Saskatchewan, Canada

"I cannot express in words my appreciation for having had the opportunity to obtain this knowledge for so little cost to me. I am twelve years of age and in the seventh grade. My object in writing is to let you know about my promise. As I am still entitled to receive the children's allowance, I promise to pay tithe on this allowance and to send it to you for your holy work. I solemnly ask you to pray that I may be able to carry out this promise. I know that one tenth of my monthly allowance belongs to the Lord, and I would be a thief if I kept it. Please include me, a humble sinner, in your prayers."—A JUNIOR.

How is it possible for a being of infinite loveliness to expect anything less from us than that we should love one another in return? If legislators were to meet together to make a law for the universal good of mankind, could they make one equal to that, "Thou shalt love thy neighbor as thyself"?—ROWLAND HILL.

## Prevent TB



## Buy Christmas Seals

**M**ORE than half a million Americans are today sick with tuberculosis. Last year 57,000 died of it.

How far we go in preventing this unnecessary suffering and loss of human life depends on us. There is no medicine or drug which will cure tuberculosis. The job rests entirely in the hands of the people.

Knowing this, can we afford not to buy and use Christmas Seals? By demonstration of new procedures aimed at better control, the work they support helps to meet the needs of the community in the control of the disease not met by official sources.

Your purchase of Christmas Seals is your share in the protection against tuberculosis they give your community. Buy them willingly; use them generously.





# HOLIDAY SEASON

## Gift Suggestions

Shop the easy way in the comfort of your home with plenty of time to make selections and a variety of gift suggestions to choose from that will meet every need. In this case the easy way is also a most effective way to do some missionary work in connection with your holiday shopping. The YOUTH'S INSTRUCTOR, LIFE AND HEALTH, LIBERTY, and PRESENT TRUTH are missionary papers beyond compare. Every church member will appreciate having a subscription to the REVIEW AND HERALD, better still to the BIG FOUR or FAMILY GROUP combinations.

## Your Holiday Season Gift List

*Reduced prices effective until December 31, 1945*

	Retail	NOW
REVIEW, one year .....	\$3.00	\$2.75
BIG FOUR, one year .....	4.20	3.90
REVIEW, LIFE AND HEALTH, LIBERTY, PRESENT TRUTH		
FAMILY GROUP, one year .....	7.30	6.70
BIG FOUR, INSTRUCTOR, GAZETTE, WORKER		
YOUTH'S INSTRUCTOR, one year .....	2.35	2.15
*LIFE AND HEALTH, (5 months) U.S. only .....		.45
LIFE AND HEALTH, one year .....	1.50	.90
LIBERTY, one year .....	.60	.35
PRESENT TRUTH, one year .....	.50	.50
CHURCH OFFICERS' GAZETTE, one year .....	1.25	1.25
SABBATH SCHOOL WORKER, one year .....	1.25	1.25

When requested, a beautiful card bearing your name as donor will be sent with gift subscriptions. Be sure to give your name as you wish it to appear on the card.

(In countries requiring extra postage add

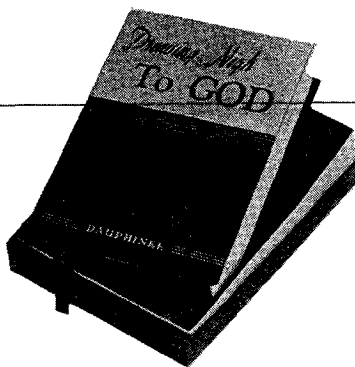
50 cents for the REVIEW, \$1 for the BIG FOUR, \$2 for the FAMILY GROUP, 60 cents for the INSTRUCTOR, 35 cents for LIFE AND HEALTH, 5 cents for LIBERTY, 25 cents for PRESENT TRUTH, 15 cents for the GAZETTE, and 15 cents for the WORKER.)

\*The LIFE AND HEALTH offer is for new personal or gift subscriptions ordered by Seventh-day Adventists to addresses in the United States. With each five-month subscription to begin with the January issue, five copies of the leaflet, "Tobacco and Health," will be mailed without extra charge. Those who are already receiving LIFE AND HEALTH may have tracts mailed to their addresses and gift subscriptions sent to relatives and friends.

ORDER FROM YOUR BOOK AND BIBLE HOUSE



*A simplified shopping  
guide to the  
important* **NEW  
Books**



**DRAWING NIGH TO GOD** *By Minnie E. Dauphinee*

Here are 365 interesting and helpful interpretations of the Morning Watch texts for 1946. These daily meditations, each of which can be read in about three minutes, concern the most important of all subjects, drawing nigh to God. They offer encouragement and strength for each day's needs, expressed with a directness and simplicity of language understandable to all members of the family circle. Every day of the coming year will be enriched for the reader of these spiritual essays. A "must" book for all who follow the Morning Watch—and a beautiful gift that will be a daily reminder of the one who gave it. Cloth, \$1. De luxe gift binding, ribbon marker, individually boxed, \$1.50. Holiday Price, Cloth, 90c. De luxe, \$1.35.

**MANAGING YOURSELF** *Miss Lora E. Clement's New Book*

Brief heart-to-heart talks by the editor of the "Youth's Instructor"—talks that lift up many spiritual truths and carry them straight to the heart of the reader. A genius for the human side of things runs all through this book, encouraging young people to make the most of themselves by courageously traveling the toilsome high road instead of the tempting low road. Out of the depths of her own experience and from her years of helping young people find their way in life, she sends forth the message of this book to meet a need. No young person can read this volume without catching a new vision of the positive, constructive, and enduring values of life. Price, \$1.25. Holiday Price, \$1.10.



**1946 MORNING WATCH**

Appropriate for holiday card. Envelopes furnished free. Regular edition, 10c. De luxe edition, assorted colors, 15c.

**MIDGET PICTURES**

Little straight-line pen pictures, each accompanied by a Bible story. The men and women in these pictures seem to walk and talk as the story is unfolded for the children. Cloth, \$1.50.

**I LOVE BOOKS**

*By J. D. Snider*

This book is a treasure house of good reading for young and old. A paragraph or two a day from its pages will stir your thinking and give you new appreciations of literature that will make all other books more alive and more interesting. A perfect gift for your bookish friends. Cloth, 576 pages, full color jacket, \$2.50. De luxe gift edition, genuine morocco, specially bound and boxed by Oxford University Press, \$8.50. Holiday Price, Cloth, \$2.25. De luxe, \$7.65.

**THE MIDNIGHT CRY** *By Francis D. Nichol*

The illustrated story of the beginnings of the advent message in the 1840's. The silly charges of fanaticism—ascension robes, insanity, etc.—are fully answered. A book that will thrill you and strengthen your faith. An ideal holiday gift to non-Adventists. Cloth, \$3.50. Holiday Price, \$3.15.

**THE GIFT DE LUXE—THE CHURCH HYMNAL**

Contains the best of the fine old hymns, the early advent hymns, and many of the new hymns which were not heretofore available in our books. Brown cloth, \$1.75; black cloth, \$2. Limp morocco, de luxe gift edition, India paper, silk sewed, leather lined, round corners, gold edges, very thin and flexible; printed bound and boxed by the Oxford Bible House, \$9.50. Same with Oxford Bible No. RH6x, long primer type, exact match, finest quality. Per set, \$24. Holiday Price, \$21.50. Same with concordance Bible No. RH8x. Per set, \$25. Holiday Price, \$22.25.

ORDER FROM YOUR BOOK AND BIBLE HOUSE





## "I Am a Church Elder"

AND I feel my need of instruction that will make me better fitted for my work. What have you for men like me?" We recommended our course in Spiritual Leadership, and now we have a letter from him saying that he is enjoying the course and finds it is just what he needed.

For further particulars concerning this timely course, address—

## Home Study Institute

TAKOMA PARK  
WASHINGTON 12, D.C.

## Beacon Lights

(Continued from page 5)

man is coming to the end of his tether. Divine predictions most certainly are being fulfilled in our day. The minds of men are being stirred by what they see and hear, and they should be told what God has said concerning the meaning of our times. Ominous events now taking place seem to be awakening the world from its spiritual lethargy, causing many to ask, "What shall we do to be saved?" Surely this is the hour for God's people to sound forth their message in trumpetlike tones.

### Talk of Imminent Doom

While men may quote H. G. Wells and scoff at his sepulchral conclusions, they still realize that most of the evidence is in line with his predictions. However, it is not popular to be pessimistic, and men still feel that human wisdom will find a way out.

The Washington Star (October 24) comments rather skeptically on the statements of Wells, though it still admits a great deal, as evidenced in the following words: "Never was there a period when poor mortal man heard so much talk of imminent doom as he hears now. Never will posterity—assuming that there is going to be a posterity—be able to say of us that we were a carefree lot. War, the turmoil of the first days of peace, the heaving

of the political and social seas, the angry clash of economic forces, the unique and appalling menace implicit in electronics and the harnessed atom—all this has been given to us in our time. . . . Never, no never, has the collective head of humanity been battered by so many problems as batter it today."

There is no doubt that in modern times the barometer of human hope never was so low as it is now. If peace is sweet then we know little of it as yet. Too many dark clouds rise angrily on the horizon. Too many ominous rumblings are heard. Too many unsolved problems like time bombs lie on our doorsteps.

Only the man or woman whose hope is rooted in the sure promises of God's Word knows certain peace today. But it is not the peace that a world seeks to offer us. It is the peace that Christ alone gives. Let us know more of that peace by abiding in Him. F. L.

## ★ Gem of the Week ★

The strength acquired in prayer to God, united with individual effort in training the mind to thoughtfulness and caretaking, prepares the person for daily duties and keeps the spirit in peace under all circumstances, however trying. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer for help, for light, for strength, for knowledge. But thought and prayer cannot take the place of earnest, faithful improvement of the time. Work and prayer are both required in perfecting Christian character.—"Testimonies," vol. 4, p. 459.

## The Last Message of Mercy

(Continued from page 11)

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

There are two distinguishing marks of the people of God who await their Lord's return: (1) they keep the commandments of God and (2) they keep the faith of Jesus. Their faith leads to obedience; their faith is evidenced by obedience. They love their Lord so much that they delight to keep His commandments, obey His Word.

These are the last days of the great conflict of the ages. The battle between right and wrong, truth and error, is drawn up around God's law. Those who believe it, accept it, obey it—through faith in their Lord and Saviour—are numbered with the redeemed. Those who harden their hearts in rejection of God's law are subject to His wrath in the day of judgment. "We must all appear;" we must all decide.

Dear reader, is the truth precious in your sight? Is God's Word your most sacred possession? Do you love His law and delight in His commands? Do you have an experimental, a living faith in a living Christ? If so, you need have no fear for the future. God will keep you in the hour of tribulation that is coming on the earth. And in that great day, when Jesus comes to redeem His own, you will have a place with Him in His everlasting kingdom of surpassing glory.

## Notice

THE Antillian Union Mission wish to notify everyone interested that they have now moved from their old address, D'Estrampes No. 252, Santos Suárez, Havana, Cuba, to the following address: Apartado 50, General Peraza, Havana, Cuba.

## Emergency Relief Fund

Previously reported	\$48,835.10
Mrs. Winnifred Dalbey	9.40
Mrs. D. Gaede	10.00
A friend of the needy	200.00
P. D. Jensen	10.00
Canteen Service Company	1.27
Mr. and Mrs. David Peterson	2.50
A sister, Glendale, California	2.00
Mrs. Lena Naylor	5.00
Mrs. H. M. Alexanderson	4.00
Vera B. Emerson	100.00
I. E. Schleifer	50.00
J. F. Harder	30.00
Mrs. C. H. Lindley	5.00
L. Tissaw	10.00
A friend, Albany, Oregon	25.00

Total to October 28, 1945 ..... \$49,299.27

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

### Are You Moving?

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

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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

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

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

### SUBSCRIPTION RATES

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

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



## OF SPECIAL INTEREST

### Arrival of E. L. Longway

ELDER E. L. LONGWAY, who has been in charge of our work in free China all during World War II, recently arrived in the States by plane in time to attend the Autumn Council. Elder Longway had a miraculous experience in getting home so quickly even when there was little hope of his doing so. Leaving Shanghai on October 22, he arrived in New York on November 6. At one point on his journey it looked as if he could not get out for many months, but the way suddenly opened. At Casablanca, where he was next held up, there seemed no hope of his proceeding at any early date. But again the Lord interposed, and passage on a plane to the States was granted to him at once, when hundreds of people were seeking passage.

It will be remembered that while Elder Longway has been in China, during these years of war, his wife and two children were interned in the Philippines. They were released some months ago and returned to the States.

Elder Longway brings greetings from our believers in China, whom he says have remained faithful to the truth in spite of great dangers and persecution. Nineteen hundred and forty-five will see the largest number baptized since 1937. China Division officers and workers have returned to Shanghai and are aiding in getting our institutions operating in that great center. Our Chinese leaders who have been in charge of the work in occupied China are full of courage and hope at this sign of a united China Division once more. The Lord greatly helped them over numerous grave difficulties during these long years. Now all can strive together for a great revival of the work in that country.

### Blessings From Tithing

A LETTER to W. A. Spicer from A. R. Mazat in Lanchow, northwest China, tells of the privation in recent years of many of our Chinese workers because of the terrible inflation, and the inability of the mission to meet the needs of the work. It has meant real sacrifice and hardship for those who have stayed by through these trying years. And it has meant real zeal for the truth to do this when there were many opportunities on every side for making money in business. Many earnest prayers ascended to God for help, so that the workers could be provided with the necessities of life.

"How happy we are that the Lord heard and answered our prayers," writes Elder Mazat. "At the end of 1944 sufficient tithe had been paid into

God's storehouse so that each worker could be paid a bonus far above his expectation. The Lord did open the windows of heaven and pour down His blessings. We have begun to see the goodness of God in bestowing His blessing on tithe paying.

"Some of the tithe in Shensi is paid in grain. We rather welcome this method. The grain is stored and later sold to the worker at the current street price. The money depreciates from day to day, whereas the grain does not.

"Just two weeks ago our local pastor visited a little group who were searching for truth. Upon listening to the various doctrines one man, impressed to pay tithe, inquired whether it would be proper to pay back tithe. A few days later we received a money order for \$17,000 [Chinese currency]. The other morning a promising young man came to a revival meeting we were holding. He has known the truth but has been unable to see the importance of such doctrines as Sabbath observance and tithing. But, thank God, the Sun of Righteousness penetrated his fog of unbelief. That very morning he wrote a check for \$10,000 [Chinese currency], marking it tithe, and then asked for baptism.

### The Coming Thirteenth Sabbath Overflow

THE future of our work in Peru depends to a very large degree on the establishment of the new Lima Training School. This institution is to be the project which will benefit by the overflow from the last Thirteenth Sabbath Offering of 1945.

It is very important that all our believers throughout North America keep this needy school project in mind as they prepare their gifts for the offering on Sabbath, December 29. The development of the Lima Training School is of first importance in finishing God's work in that part of the South American field. Scores of young people, who are just as promising from the standpoint of doing intelligent, skilled service for the cause of God as any in our schools in this country, are waiting for the opportunity for the training that your gifts will make possible. What can be of such importance as providing facilities whereby the fine young people of the Inca Union Mission may prepare to finish the work in that promising field? From my own observation, may I say that your gifts could not be better placed than in this training school in Lima, Peru.

We know our dear people through-

out the field will endeavor to bring in a larger overflow on December 29 than heretofore. May God help us to do our very best in this crisis hour.

LOUIS K. DICKSON.

### A Letter From Java

THIS is the first news that has been received from the East Indies since the beginning of the war. It brings both sad and good news.

"DEAR BRETHREN:

"It is with pleasure that we let you know that by the grace of God our work here in the union mission of all Indonesia (East Indies) is going on very well up to the time of writing this letter.

"As you all know, when war broke out here in Far Eastern Asia, some of our foreign workers left for their homelands, and those who remained were all interned. For this reason the work was carried on by the Indonesian members. With unusual sacrifice and self-denial our workers, who have met persecutions and troubles, have performed their duties faithfully, so much so that they have been able not only to maintain the work but to have unusual success. Here we learn how true is God's word, as written in Zechariah 4:6: 'Not by might, nor by power, but by My Spirit.'

"The following foreign workers and their families remained and were interned:

Mr. and Mrs. K. Tilstra and their three children, Bandung, Java. Mr. and Mrs. H. E. R. Schell, Bandung, Java. Mr. and Mrs. L. M. D. Wortman, Gadobangkong, Bandoeng, Java. Mr. and Mrs. H. Twijnstra and their four children, Medan, Sumatra. Mr. G. A. Wood, Sipogoe, Battakland, Sumatra.

Out of these families four persons did not survive, namely:

Mrs. Klingbeil Tilstra, internment camp in Batavia, Java, June 1, 1945. Mr. L. M. D. Wortman, internment camp in Tjimahi, Bandoeng, June 6, 1945. Mr. H. Twijnstra, internment camp in Rantauprapat, Battakland, Aug. 25, 1945. Mr. G. A. Wood, internment camp in Medan, Sumatra, May, 1944.

"Mr. Schell is now still sick, and Mr. Tilstra is in the camp in Pakan Baroe, Sumatra. Let us remember these bereaved families in our prayers.

"We are certain that the brethren in the General Conference have not forgotten us in their petitions to the Lord, so much so that God has bestowed His special blessings upon His work here in Indonesia. God be praised in all these things!

"With Christian love and greetings,  
"THE UNION MISSION COMMITTEE.

"[Signed] K. MANDIAS, Supt.

"[Signed] J. TENDA, Sec."