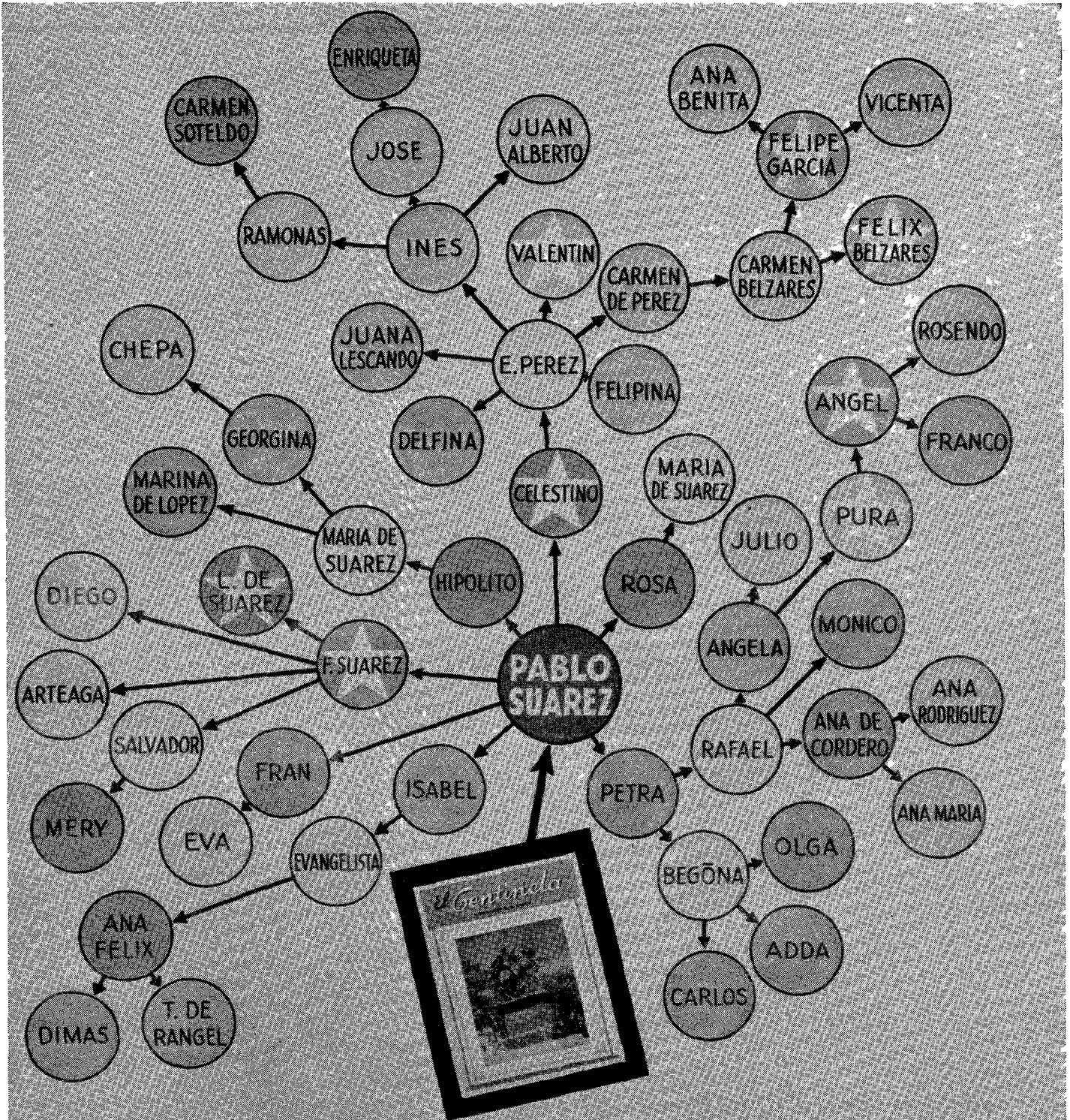


REVIEW AND HERALD

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



THE FOUNDING, IN 1928, OF THE CHURCH OF BARQUISIMETO, THROUGH ONE "CENTINELA", READ BY BROTHER PABLO SUAREZ

Power of Our Literature—Chart by Pablo Suarez and D. A. McAdams. Read Elder Blunden's Article on Next Page

There's Power in Our Literature

(Explanation of the Design on the First Page)

By H. M. BLUNDEN

Secretary of the General Conference Publishing Department

TEXT to keep in mind: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1.

A comment on the text: "In a large degree through our publishing houses [by the printed page] is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140.

Now About the Front-Page Design

The illustration on the first page tells a unique story of the influence and power there is in our literature.

While in Caracas, Venezuela, recently I met Pablo Suarez, the man around whom this experience revolves. In 1928 a good Seventh-day Adventist colporteur sold this boy, for he was but a boy at the time, one copy of *El Centinela*, our Spanish *Watchman* magazine. He was so deeply interested that he sent away to our publishing house for more literature. As he read and studied, the light of truth dispelled the darkness of Roman Catholicism, and he rejoiced in finding the treasures of the third angel's message.

Then like a true disciple of the Lord he saw in the gospel commission a personal call to service and began to spread the light among the members of his own family and his many friends. They in turn took up the task and spread it further among their friends and relatives, and like the pebble cast into the still pond, which starts waves of influence that finally

reach the rim of the waters, so this humble little instrument in the hands of God—one copy of a magazine—created a movement in Catholic Venezuela the influence of which was mighty and far reaching.

Now study the chart. The copy of *El Centinela* won Pablo Suarez; then Pablo won Petra, Rosa, Celestino, Hipolito, F. Suarez, Fran, and Isabel.

Let us now come to the circle representing Petra, the first of his converts. She won Rafael, who in turn won three others: Ana de Cordero, Monico, and Angela. Angela in turn won Julio and Pura, who won Angel. And Angel won Franco and Rosendo. But let us go back to Petra again. She also won Begona, who gained three more converts: Olga, Adda, and Carlos.

This gives you an illustration of how to read the chart. Nearly everyone accepting the light brought in others who in turn brought in still other souls.

The longest single chain apparently is this: Pablo found Celestino, who won Perez, who won Delfina, Juana Lescando, Felipina, Carmen de Perez, Valentin, and Ines; and Ines brought in Juan Alberto, José, and Ramonas, while these two latter won Enriqueta and Carmen Soteldo. And Celestino became a colporteur. There is no end to what a colporteur may do in winning people to the truth. It is too much to try to follow a colporteur on a chart.

Each big white star within the circle indicates a colporteur. Thus eight workers with our literature form a part of this remarkable picture, and only eternity will reveal the far-reach-

ing influence of the volumes of literature which these eight men will put into circulation, causing the little rivulet which found its source in that one copy of *El Centinela* to flow on and on with ever-expanding volume and power. It reminds us of that picture in Ezekiel which the Lord's messenger tells us is a representation of the literature work of this denomination. Read it in the forty-seventh chapter.

There a river issues from the temple. A man with a measuring line in his hand measures the depth of the stream at each thousand cubits. It is at first only ankle deep, then to the knees, next to the loins, and finally "waters to swim in, a river that could not be passed over."

And the record adds: "And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither." Verse 9.

And so it was with the living waters that flowed from our Spanish publishing house in Cristóbal, in the Panama Canal Zone. The waters in this case flowed into Venezuela, bringing a new life to these fifty-six precious souls who constitute the church in Barquisimeto, where Pablo Suarez bought that copy of *El Centinela* from a colporteur.

And only the record in heaven can tell how much farther the life-giving waters are still flowing on beyond the circles that Pablo could see and tell about.

What a wonderful ministry is the ministry of the printed page!

Five Levels of Living—II

A FORMER editorial referred to five levels of living—"I feel, I see, I think, I love, I worship." The first level, "I feel," which has been discussed, is but the starting point from which we should rise to the level "I worship."

A newborn babe knows only instinct. At first it lives by feeling alone. Even though the babe looks about and has eyes to see, it sees nothing so far as conscious observation is concerned. Neither does it think with definite purpose, and what natural thoughts it may have are wholly centered in itself.

Some persons rise rapidly from babyhood to adulthood; others remain, it seems, most of their lifetime in the childish state of "I feel," observing little in the sense of gaining knowledge, and thinking as little as may be necessary to gain purely physical satisfaction.

But it was God's purpose that the babe should develop into the child, the child into youth, and youth into maturity. At each stage of natural growth the vision of life should be enlarged, the scope of interest increased, and the loyalties deepened.

It is God's plan that every man shall

rise to the level of "I worship," at which estate man finds his highest loyalty and acquires his greatest range of vision. Then no longer does he merely think in terms of momentary gratification, but he seeks to discriminate between the temporal and the eternal, the present and the future. All his decisions are made in the light of a better world to come and a higher responsibility than that found in man's relation to man.

Enlarged Vision

The first step away from the lowest level of living is "I see." When we

look about us we see a world in which there are many things of greater importance than ourselves. We begin to note that we have a larger responsibility than that of serving personal needs. And we find duties that call us to great endeavors. Only thus can we begin to grow in experience as well as in stature.

Too many of us, having eyes to see, actually observe little. It is often startling to note how differently people respond to their surroundings. A walk through the woods, an idle hour at a crowded railway station, a visit to a strange city, leaves many unimpressed. They see nothing in the woods but the trees, nothing in the station but a mass of people, nothing in the city perhaps but tall towers. Others make these experiences a lesson book and come away greatly increased in knowledge. It is surprising how much schooling some have acquired outside of school.

Not only should our physical eyes be opened to observe that which is going on about us, but our spiritual eyes also should be opened to see the lessons that God would have us learn from our environment, the book of nature, as well as from His written Word.

How many times we take up the Bible and find little in it to inspire us. Is it because there is no inspiration there, nothing to challenge us, nothing to comfort us? No. What we need at such times is to pray with the psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." The only hope for those who have settled down into a lukewarm self-satisfied state is the application of heavenly eyesalve. Not until our eyes have been opened will we understand our needy condition and press on to know the Lord.

The one who rises from the level of "I feel" to "I see" has learned to live consciously, by definite choice and not by natural instinct. Says God to every man, "Choose you this day whom ye will serve." At this point one begins to choose the path he will take, not by inclination, but by a choice of that which is right and best.

Learning to Meditate

Having taken the first step away from mere physical existence, we press on to the level "I think." Observation is not enough. We should learn to meditate and think things through. What lessons does life teach us? What instruction do we find in God's written Word? God tells us, "Meditate on these things."

In this noisy, superficial world today the art of meditation has been all but lost. Too many find an idle hour, an unoccupied thirty minutes, a great burden. They know not what to do when they have no place to go, no friends to chat with, nothing to enter-

tain them. Little do they dream of the worth of those golden moments. Anyone who will not take time to meditate alone with God will not be prepared to meet the tremendous issues that will be presented to every child of God in these last days.

Surrender of Self

Next we come to the level of living expressed in the words "I love." Love includes the thought of surrender and devotion to another person. It is the first step away from purely selfish existence. When we love we serve. Love for man and love for God are the two great loyalties that challenge man to a better life. Obedience to the moral law is rooted in love.

We speak of loving God, of loving man, of loving our country, of loving the truth. All this calls for a particular devotion and loyalty, even at the cost of personal comfort and perhaps life itself. When we have reached this point the way into the highest level of living is opened to us—devotion to a higher Being than man.

To God alone must worship be given, for He alone is worthy of worship. He

The Pastor's Prayer

BY MARGIT STROM HEPPESTALL

DEAR Lord, behold the flock Thou gavest me to keep;

Their need and mine is great, and so I pray

That Thou, most gracious, loving Shepherd of the sheep,
Wilt lead us every day.

Feed us, O Lord, in Thine own pastures, lush and green.

May ours be paths of righteousness,
That e'en in shadows dark Thy presence sweet, serene,
May comfort, cheer, and bless.

The weak ones and the little lambs
Thou need'st must take

And carry in Thy bosom, Lord, so they

May learn to love and trust Thee for
Thine own dear sake,
And gladly choose Thy way.

And those who left the fold to stray in
desert wild

Help me to love and seek and call
and find;

Then teach me as I watch Thee, O
Shepherd wise and mild,
Their sores and wounds to bind.

Dear Saviour, cleanse our hearts and
lives, that Thou may'st dwell

Within each one, and thus Thy
Spirit give,

That those who know Thee not Thy
life in us may tell,
And stop and look and live!

is eternal Sovereign, universal Creator, gracious Redeemer. To love God is not enough. We must worship Him. We love our fellow men, but we worship God. When we speak of loving God we should mean a higher, deeper, wider love than that which is felt for any man.

Worshipping God

Worship implies reverence, awe, adoration, homage. We can be familiar with those we love on earth, but we dare not be familiar with God. While we are told to come boldly before the throne of grace, we are likewise admonished, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." No other being must occupy as large a place in our hearts. "Thou shalt have no other gods before Me." To God we must render the highest honor and reverence. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain," we are warned.

Once we enter upon this level of living we place ourselves in the hands of One who can mold us and fashion us again in His own image. We place our life at His disposal. His counsels will be our guide. His purposes will be the determining factor in everything we choose to do.

"This is life eternal," said Jesus, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." A life lived, as it were, in the presence of God, a life seeking above everything else to glorify God, a life hoping for its greatest fulfillment in the eternal kingdom with God—this is living on the level of "I worship."

To this highest summit of life all are called, but how few aspire to it, or, once having chosen this goal, how few press on undaunted by its heights. Thank God there is One to aid us in our journey thither. He is One of us who has gone before. Having experienced the vicissitudes and temptations of life, He rose above them and was exalted to sit at God's right hand in heavenly places. To Him we may look as our guide, and from Him we may learn to know God.

With Paul we pray, dear readers, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

F. L.

"GOD has given us His Word that we may become acquainted with its teachings, and know for ourselves what He requires of us."

Earliest Dates in Our Colporteur Story

IN the REVIEW of December 7, 1944, C. F. Wilcox, retired veteran of our publishing work, put on our record the interesting fact that the medical literature led the way—was the “entering wedge”—in our early subscription book work. He told us that on July 6, 1880, after study and drill at the old Battle Creek (Michigan) headquarters, George A. King, C. B. Hughes, and he entered the field in Indiana, taking orders for the large book *Home Handbook of Domestic Hygiene and Rational Medicine*.

Incidentally, his article spoke of 1883 as the year of the beginning of canvassing with religious books. This was a slip of the pen. It should have been 1882. Our attention was called to it by Daniel R. Burdick, of Minnesota, in the following interesting note:

“I have my father’s diary that he was keeping in 1882, in which is the following entry for November 28, 1882:

“A.M.—Studying *Thoughts on Daniel and the Revelation*. Evening.—Got Superintendent Goodsell’s order and testimonial.”

“My father was Rolla A. Burdick, and the place was Flandreau, in the Dakota Territory, as it then was. He continued scattering the literature until his death in North Carolina in 1897.”

As we went to our office library to verify the date 1882—in M. E. Olsen’s history, *Origin and Progress*, page 751—we asked the librarian whether we had any record a bit more personal. In reply Miss McClellan took from the safe an old leather-bound copy of *Thoughts on Daniel and the Revelation*, the first copy ever bound, on the inside cover of which was pasted a

note by the late D. W. Reavis. We think it has never been put in print. He wrote:

“To my personal knowledge this is the first copy of the first large subscription books bound for the denomination by the Review and Herald Publishing Association. A small edition of the combined single copies of *Thoughts on Daniel* and *Thoughts on the Revelation* was bound, upon the earnest solicitation of Brother George A. King, for his personal use.

“While waiting for the books to be bound, Brother King worked by my side, sorting broom corn in the Lewis Broom Factory, of Battle Creek, Michigan. He counted the days as they passed, talking continuously about the possibilities of subscription books in teaching the world the third angel’s message.

“On the day and at the very hour he was promised the first finished copy (at 9 o’clock A.M., April 3, 1882), Brother King left the factory and went to the Review and Herald office and secured this, the first completed copy. With great pride and enthusiasm he brought it back to the factory to show to his fellow workmen. After the exhibit was made Brother King insisted I should buy this first copy for ‘good luck’ to the subscription book work of the denomination. At first I ridiculed the idea, but finally yielded to the persuasiveness of Brother King and paid him \$2.50 and took the book. Its value now cannot be estimated in money. It exists as a visible evidence of God’s leadings in men’s and institutional affairs for the development and the completion of His final message to the world.

“May 14, 1920. D. W. REAVIS.”

But neither 1882 nor yet 1880 should stand as really the first date in the story of the colporteur work that has grown to such proportions. Men of the world have watched the growth of our book work and said, “How do they do it?” We know it is all the workings of God to strengthen our hands for spreading the light of the message.

In 1879 not a man among us had caught the idea of selling our literature by the subscription book plan. Then it was (not later than 1879) that the agent of the gift of the Spirit of prophecy took up the pen and wrote to the publishing houses:

“Some things of grave importance have not been receiving due attention at our offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated.” Books teaching this truth should be produced in an attractive, inviting way, our publishers were told. And then—“Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns.”—*Testimonies*, Vol. IV, pp. 388, 389.

That started the study and talk and planning by George A. King and others. And instead of hundreds of men—and women, too—carrying the books, it is thousands now.

Observers in the world praise the work developed, and marvel at it—those wise enough to understand what it means to a denomination’s activity. They attribute it to the keenness and ability of our men. But we who know the facts know that beyond the skill and ability of our men was the guidance of the Lord through the gift that was placed in the advent movement.

W. A. S.

Do We Really Believe?—Part 14

Christ to Come the Second Time

9. FINALLY, if we believe in the Christ of the Scriptures we shall believe that He will come the second time, personally, literally, in majesty and power, to deliver the righteous and to destroy the wicked. Do we really believe this? We say that we do, for we are Adventists, and that very word in our name, Seventh-day Adventists, signifies our belief in the second personal coming of Christ.

How fully do we believe this? Do we clearly realize that believing in the second coming of Christ means believing that we shall look upon the face of

God as the clouds of the heavens are rolled back? That is of the very essence of the doctrine of the second advent. Since man fell no sinful child of Adam has gazed upon the face of God. When our Lord was on earth some 1900 years ago, the awesome glory of the divine countenance was purposely concealed, as it were, behind a mask of flesh and blood. But the hour is coming when all men will gaze upon the face of Him who sitteth upon the throne. If we really allowed the full import of that tremendous fact to take hold of us, would we speak of the

second coming of Christ as blithely and unimpressively as some of us do at times?

Are We Preparing for the Advent?

The second coming of Christ means that the One who has pleaded our case in heaven now comes to redeem us from the earth. When we go along day by day in a listless fashion spiritually, we are really saying to the world that we do not believe in the second coming of Christ. Those who truly believe in the advent will give proof of the sincerity of their belief

by the manner in which they prepare for the advent.

If you should announce to friends that you believe a much-loved friend is soon to come from a far land to visit you, would your friends not have a right to expect to see you laying certain plans in harmony with your statement? Would they not expect you to speak of the subject often, and to reveal by the radiance of your countenance that you await the coming of this friend with joy and delight? The answer is Yes. Your very failure to provide these evidences would certainly justify your friends in seriously questioning whether you really do believe you are soon to receive a loved visitor from afar.

How much more does the principle apply when we say we are expecting the Lord Himself, the One who has been the object of our adoration and our prayers, to descend from heaven. There is no more effective way we can preach and promote the doctrine of the second coming of Christ than by the way we live, by the tone of our voice, and by the light of our countenance. We should be the happiest people in the world. There should be a spring in our step, a song in our hearts and on our lips, and a practical godliness in our relation to others that will lead men to admit that we truly believe what we say we believe. More than that, it will lead some men to examine and to accept our belief, that they, too, may have the same joy in living.

A Promise or a Curse

One of the great promises in the closing verses of Revelation is that we shall see God's face, that we shall be His children and He will be our God, in that blissful world where sin is no more. But do we realize that this which is intended as a promise to the faithful can prove to be a curse if we are not ready for the advent? The same dazzling sight of Christ's glory will produce in the hearts of the faithful a shout of joy and from the lips of the wicked a cry of terror. We need to ask ourselves at times, Do I believe in the coming of Christ in such a way that I shall make that promise of seeing His face a promise indeed, instead of a curse? Could any tragedy be greater than for our Lord, who has pleaded our case above and who has come to redeem us, to find us fleeing from His presence? Search the length and breadth of the universe, and there will not be disclosed a tragedy more heartbreaking than this.

Alongside this is another tragedy. At the day of God there will arise from their tombs the faithful of all ages, and among them will be those we may have committed to the grave with a parting promise that we would meet them on the day of resurrection. Shall their only sight of us be as we flee

from the presence of God and cry for the rocks and mountains to fall upon us? If we really believe, as we say we do, in the second coming of Christ in power and glory, then we shall believe that our loved ones will be raised, that we shall meet them again, and that we have a solemn compact with them to go to heaven together. If we truly believe all this, will we be going along day by day listlessly, halfheartedly, and perhaps in violation of the high principles that ought to govern our lives?

"Examine Yourselves"

All these are questions that immediately clamor for an answer—indeed, demand an answer, when we say that we believe in the coming of Jesus Christ. Well did Paul exhort the early Christians: "Examine yourselves, whether ye be in the faith." We shall never make sure of heaven simply by giving verbal assent to a statement of belief. It is proper that we should know what the church teaches. It is proper that we should read and study a formal statement of belief, in order to see the range of teachings in relation one to the other and to the Scriptures. But we must never for a moment forget that a statement of belief has saving value for us only as we translate it into active thinking and practice in our own lives. Christ declared that in the great day there would be many who would say Lord, Lord, whom He would not recognize as His own. We must make the great beliefs of Scripture a part of our own living, and central among these is a true belief in Jesus Christ as our Saviour from sin. F. D. N.

Living by Day and Hour and Moment

THIS matter of being ready to give an account before God is a moment-by-moment work. Christ said, "Be ye therefore ready." That is closer than "Get ready."

Some years ago a party of us were returning from an autumn council to Washington, seven, I think, in a brother's heavy Packard car. Our brother was a careful and sane driver, but rounding a curve, a drunken driver coming in the opposite direction crossed over the white line.

Instantly we were in the air. Examination showed that our heavy car had somersaulted, landing on its four wheels in a ditch alongside, providentially not crashing and rolling along the paved highway. No one was killed, but all were stunned for a moment. The owner brother sold his car for thirty-five dollars to the garage people.

As I gathered my faculties I thought

—and I have borne it in mind ever since—I had not a second to get ready. I did not think of God or heaven or salvation. There was no thought. I recalled the flash of hundreds of lights, it seemed, and then a dazed awakening to what had happened.

There was no time to get ready. If I had been killed in that crash, my eternity would have been decided by my relation to God one second before that drunken man struck. I understood anew that the only safety is to be ready all the time, abiding in Christ, the heart constantly surrendered in faith to God. The Spirit of prophecy has repeated it:

"It is not safe to be occasional Christians. We must be Christlike in our actions all the time. Then, through grace, we are safe for time and for eternity."—*Medical Ministry*, p. 73. W. A. S.

Return Ye

BY SIEGFRIED M. V. SANDSTROM

THERE are times when we seem to grow careless
In walking the pathway of life.
We are apt to grow weary of watching
And praying for help in this strife.

Earnest vows made at baptism,
To follow the Lord every day,
Seem in the past, dim and hazy;
We forget that God led the way.

We incline toward the world and its pleasures;
Just once, and our standard is down,
And the sin seems so small we repeat it
Till our conscience ceases to frown.

But come now, let us reason together;
Jehovah's sweet promise we know,
And although all our sins are as scarlet,
They shall be as white as the snow.

It is late; there is no time to dally.
We know not the hour of our call.
Can we ever deny our blest Saviour,
When for us He sacrificed all?

Oh, come ye; return to the Father;
Search daily His letter of love
And learn that the wanderer's returning
Causes song and rejoicing above.

Oh, return ye; cease not to assemble
In God's house on His holy day.
There a peace will come o'er us as humbly
We meditate, worship, and pray.

"LIFE has a burden for everyone's shoulder, but Christ has a shoulder for everyone's burden."

"First Prepare Thy Heart"

By CHARLES E. WENIGER

FIRST prepare thy heart; then prepare thy sermon." Preaching is not merely organizing theological ideas and presenting them to a congregation. Preparing to preach a sermon does not consist merely in "taking one's pen in hand," organizing an outline, developing the divisions of the outline, clothing ideas in appropriate language, and making sure that the delivery will be acceptable to the hearers.

Preparing to preach is all this, but it is much more, for these are only matters of immediate preparation. Wider preparation involves a life of consecration. It requires the surrender of the preacher's whole being to the direction of God. It demands that the minister's heart be prepared before the mechanical details of the sermon can be prepared. The preacher must be converted before he can be instrumental in converting others. "First prepare thy heart" is sound advice.

These Studies for All Our People

Before we study the preacher's general preparation for preaching, let us say a word to the lay reader. Only a small percentage of those who read this series are ordained or licensed ministers. What then can these suggestions mean to the laymen who read them? Just this: Seventh-day Adventists are commissioned to give the Word to this generation by every means available. Now, speech is one of the chief means of giving the Word. One can hardly imagine a loyal Seventh-day Adventist who is not at some time or other called on to speak in public for his Master. Indeed, active membership in a Seventh-day Adventist congregation practically implies the responsibility of speaking in public—of preaching the Word, if you please, in some form or other. It may be as superintendent of the Sabbath school, as leader of the Missionary Volunteers or the Dorcas sisters, as Sabbath school teacher or deacon



HARLAN PHOTO

or member of a church committee, or only as one making an announcement; sooner or later, practically every Seventh-day Adventist has the opportunity to speak for God before his fellows.

We are all ministers of God, chosen vessels, "an holy priesthood." 1 Peter 2:5. Peter said (and he was not speaking, I believe, only to ordained ministers): "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9. In this larger sense, the thoughts presented in this series are in general applicable to the work of the layman as well as to that of the preacher. It must be evident that the great layman's movement among Seventh-day

Adventists makes the study of these principles especially pertinent to the increased efficiency of every member of the church.

Meaning of Heart Preparation

First and last and always, the preacher must be a *good* man—*good* not in the sense in which we so lightly toss about the word "good" in our colorless modern vocabulary, but *good* in the real sense of the word in which God, at the close of each day of His creation, pronounced His work *good*. Yes, the preacher must be a *good* man. Even the old Roman, Marcus Cato, more than two thousand years ago recognized this principle when he described an orator as "a good man speaking." Note the order of the ideas: a good man—speaking. Cato believed that an orator must be first of all a good man, before he could be a speaker.

Of course, goodness is not merely an external matter; it is the reflection of the inner life, of the very springs of conduct, of the character. If the preacher would possess this goodness, he must search his heart and take care that "through faith in Christ, every

deficiency of character . . . [is being] supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Education*, p. 257. "No man is qualified to stand in the sacred desk unless he has felt the transforming influence of the truth of God upon his own soul."—*Gospel Workers* (1893), p. 27. Before he dares to preach, the minister must be blameless before God and above reproach in the eyes of his fellow men. By God's grace he must be essentially a *good* man.

No wealth of speech techniques, of argumentative or rhetorical ability, of platform graces, can take the place of good character. I have at hand a recently published book on the art of public speaking, used by thousands of American college students. After discussing the various resources available

for influencing human behavior, this book closes a lengthy chapter with the following significant sentence-paragraph:

"But there is one force that has even more persuasive power: the character of the speaker."—SARETT and FOSTER, *Basic Principles of Speech*, p. 497.

If character is the supreme need of the public speaker discussing the things of this world on the platforms of the world, how much more important to the man of God who presents the things of eternity in the pulpit of God's church is genuine Christian character.

"True Eloquence"

This is the ideal that God holds before His children as ministers of the Word: He wants His representatives to be "perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. It is only this type of character that can make a preacher eloquent. "What is true eloquence in a human life?" asks Mrs. E. G. White in *Testimonies to Ministers*, page 123. "It is a heart full of pure sentiments, a veneration for all God's commandments." In the same book (page 120) occurs also the following inspired counsel:

"A conscience void of offense toward God and man, a heart that feels the tenderest sympathy for human beings, . . . will have the attributes that Christ had. All such will be imbued with His Spirit. They will have a reservoir of persuasion, and a storehouse of simple eloquence."

Heart preparation begets good works and hence good reputation! It will be seen in the preacher's life. There is a wealth of truth in the words of the old spiritual, "I Know You by Your Daily Walk." It is by his daily walk that the church comes to know its minister. Its members interpret his sermons as they are illustrated in his consistent day-by-day relations with them.

His sincere Christian life will perhaps be most evident to his own household. His wife and his children know that he is a Christian; and I suspect that even the family pets sense a something kind and tender and strong in their master.

He is "gentle . . . , apt to teach, patient." 2 Tim. 2:24. He is "sober, grave, temperate, sound in faith, in charity." Titus 2:2. He commands "his children and his household after him" (Gen. 18:19), but in so doing he remembers the advice of Paul: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. His life at home is a continual sermon.

Of Good Report Before the World

Moreover, as a citizen in his community, the man of God "must have a

good report of them which are without." 1 Tim. 3:7. He is esteemed as a man of unflinching honesty and unswerving integrity. His business dealings are absolutely honest. He pays his bills and pays them on time. He can be depended on. Even men of the world can safely put their trust in him and gain hearty counsel from him. To him in time of extremity sore-pressed men who have lost their faith flee to revive their courage and renew their hold on God. If the minister holds this position in his community, we may be sure that his words on the Sabbath day or at the evangelistic meeting will tell for Christ. His life proves his religion. "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity."—*Testimonies*, Vol. IX, p. 21.

When sound preaching is reinforced by consistent living, the combination is absolutely invincible for God. The preacher does well to ask himself, "Do I have a good report with the grocery man, the milkman, the editor of the town paper, the bank cashier, the minister of the church around the corner? What does the boy who delivers my daily paper think of me?" If the answers are honestly favorable, that minister is a living force for good in his community, and his word will be with power.

Then there is the matter of the preacher's social life. His should be a winsome personality. He should never be aloof; he should be approachable. A quaint verse in Ezekiel (3:15) illustrates the point: "I sat where they sat." Ezekiel reports that he visited the captives by the river of Chebar and remained with them seven days. Note that he did not pay them merely a fleeting visit of inspection, arriving just before Sabbath school and departing as soon as he preached the sermon. He stayed with them long enough to understand their problems: he "sat where they sat." So it was with Christ: "Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life."—*The Desire of Ages*, p. 23.

Close to the People

The successful minister does likewise. He literally dwells with his people. He and his loyal wife are frequent visitors in the homes of their congregation and of those whom they hope to win to Christ. Their home is always open to guests, and the minister's study, either in his residence or in the church, is a welcome retreat for every child of God. The minister frequently visits the various organizations of the church—not forgetting the Dorcas Society, the choir, and the

school—and shows an eager interest in their activities. He sometimes joins the young people and the children in their nature walks, missionary projects, social evenings, and outings, and is not afraid to soil his hands in hard work or wholesome diversion with them. Even his handshake proves his interest. "You can take hold of the hand," says Mrs. White in *Gospel Workers* (1893), page 395, "in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person."

But you say, "If the preacher takes time for all this, when will he find time to prepare his sermons?" The answer is easy: In all these social contacts, if he is *aware*, he is preparing his sermons. Living with his people, he is learning their needs, understanding their strength and weakness, gaining illustrations that appeal to them, and thus preparing himself to meet their problems in the pulpit on the Sabbath day and at the prayer meeting. The best sermons grow out of such contacts. When the preacher does not mingle with his people, his best efforts must be bookish and unpractical.

Of course, the consecrated preacher is never familiar in his social attitudes. There is always a measure of becoming dignity about him. He is not a jester nor a prankster. He is kindly earnest, trying ever to pattern his demeanor after that of the Master, who always bore on His face "the light of a cheerful piety." If the members of the congregation admire the daily social life of their minister, they will have little difficulty in listening to him in the pulpit and accepting his words of encouragement or correction. His life will reinforce his preaching.

Thus, in a variety of ways, the preacher is preparing to preach, and really, I suppose, performing the most important part of his preparation. He is laying the foundation, and unless the foundation is strong, the superstructure cannot stand. Therefore, preacher, "First prepare thy heart; then prepare thy sermon."

Next week we shall consider the specific steps that the preacher should take in selecting and organizing the actual materials of the sermon.

THE extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and the study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings, might be made more valuable than gold if spent in seeking to acquire right principles and solid attainments.—ELLEN G. WHITE in *Review and Herald*, Dec. 6, 1881.

Christ Speaks in a Thousand Tongues

By ROBERT LEO ODOM

A GROUP of humble men sat upon a prominence of a mountain to behold the beautiful panorama of their nation's capital bathed in glory by the sun that slowly sank behind the western horizon. It was a springtime evening about nineteen centuries ago. The leader of the group was a poor carpenter, a Man about thirty-three years of age. He was talking with His companions about the future of the city, the nation, and the world. Concerning these He made several extraordinary forecasts.

The Everlasting Word

But His most astonishing prediction was this: "Heaven and earth shall pass away, but My words shall not pass away."

Such a prophecy would have been laughed to scorn by a worldly man of that time. It was made by a Man whom the religious leaders of His own nation had publicly branded as a blasphemer and an impostor. They considered Him to be the ignorant son of a then-dead carpenter, Joseph, of the poorest of the people of the insignificant village of Nazareth in Galilee.

That notable prediction was made over 1,400 years before Johannes Gutenberg showed men how to multiply books by means of movable type on a printing press. Indeed, there is no authentic record extant to show that the lowly Nazarene ever penned so much as an ordinary letter, not to mention writings of greater importance. Moreover, He lacked the funds necessary to employ scribes to perpetuate His words on parchment, papyrus, or stone.

His friends were few, His enemies many, and His days numbered. About thirty hours after He had made that notable prophecy concerning His own words, He was arrested by His adversaries and condemned by the public authorities, being charged with blasphemy against God and sedition against Caesar. Within forty-eight hours after that astounding prediction had been made, He was executed as a notorious criminal. Immediately after His death He was shut up in a tomb of rock, the entrance of which was sealed with the seal of the government and guarded by hardened soldiers of the legions of Rome. In the meantime most of His friends forsook Him, and the few who still cherished His memory were sad, weeping, disillusioned, and fearful. Their leaders were hid-

den in an upper room lest they should be arrested and treated in like manner.

Words That Speak to a World

Nevertheless, He had said: "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. He said also: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. Thus He not only foretold the permanency of His words, but also that they would be published to the ends of the earth in the time of the end. This world-wide publication of His words would be a witness against all the inhabitants of the globe. He would not return to earth the second time, to reward every man according as his work shall be, without first warning them concerning the nearness of His coming. (Amos 3:7.)

Kings and conquerors, generals and statesmen, philosophers and sages, poets and orators, have come and gone, and the passing of the centuries has covered most of their words with dust. But the lapse of the years has enhanced the value of the words of Jesus Christ, the great Sage of Nazareth. His fame, His glory, His work, and His message have been perpetuated in art and architecture, in poetry and in prose, in sermon and in song, in music and in drama, in philosophy and in philanthropy. His sayings are published and circulated today in at least 1,068 different languages.

The precious words uttered by Jesus went forth from His lips to take root in the hearts and minds of men who loved to listen to divine truth. They understood the value of His sayings, and they treasured them as the Word of God. Peter declared to all: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:24, 25.

Vision of a World-Wide Gospel Work

The beloved John was banished to the isle of Patmos, the Alcatraz of the Roman Empire, whither the emperor Domitian had sent him with the hope that he might be compelled to keep silent about the Man of Galilee. On the Lord's day (Rev. 1:10), His Sabbath (Mark 2:28), the apostle was given a vision of things to come. He saw an angel, as a prophetic symbol

of the gospel movement in the last days, flying with "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." Rev. 14:6, 7.

The apostolic seer saw also that after the proclamation of this last-day gospel message, together with those special ones that accompany it (verses 8-12), there appeared "a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Verses 14-16.

Under the inspiration of the Holy Spirit the disciples chosen by God for the purpose faithfully penned the words of Christ and sent these Holy Writings to the divers groups of believers scattered throughout the nations. As these groups multiplied, writers and translators began to make copies of the Holy Scriptures for circulation in many lands and tongues. From one generation to another they passed as a holy legacy, and more and more copies were made, even at a cost and sacrifice that cannot be measured.

Pagan emperors, from Nero to Diocletian, hurled one terrible persecution after another against the Christians, and the adversaries of the saints sought to destroy their Sacred Writings. But the number of believers steadily grew and so did the number of copies of their Holy Scriptures.

Before the Day of Printing

The publication of the Word of God in manuscript form was a long and tedious task, because the text is considerable. Each edition of the Good Book consisted of only *one volume*, which was brought forth after long, long hours of toil of copying with a quill and ink every word of the Sacred Text.

The number of copies of the Bible was relatively small in the Dark Ages, and the preservation of it from annihilation was nothing less than miraculous. Speaking of God's words, the Holy Spirit had said: "Thou shalt keep them, O Lord, Thou shalt preserve them from this generation forever." Ps. 12:7.

The Jewish and Christian writings preserved from the early centuries

abound with quotations from the Holy Scriptures. And many are the ancient manuscripts that have escaped the ravages of time and the hands of vandals.

The discovery of the notable Codex of Biblical Papyri by Chester Beatty in 1930 produced a great sensation in scientific and archaeological circles. The late Sir Frederic George Kenyon, director of the British Museum, was considered the foremost authority in the world in the matter of Biblical manuscripts because of his long experience and great erudition. After examining the Codex of Biblical Papyri he said, "Instead of our evidence for the Greek Bible beginning with the fourth century, we now have witnesses from the third century, and one even from the beginning of the second."—*The Story of Our Bible* (London: John Murray, 1942), p. 119.

The same authority says that "it may be useful to point out how immensely greater is our evidence for the text of the New Testament books than for any other ancient book. . . . And while the manuscripts of any classical author amount at most to a few score, and in some cases only to a few units, the manuscripts of the Bible are reckoned by thousands."—*Ibid.*, pp. 33, 34.

Then Came Printing

The Holy Bible was the first book of any importance to be printed, which was an omen of a better day for the world. The first printed edition of the Bible was completed by Gutenberg and Fust in Mainz, Germany, in 1456. "About forty copies are known to exist, all now in public libraries. The last to come into the market was bought a few years ago by the Congress of the United States for the national library at Washington for about 60,000 pounds sterling, about \$250,000."—*Ibid.*, pp. 42, 43.

Eric M. North, secretary of the American Bible Society, has said that "it is estimated that on the eve of the invention of printing only thirty-three languages had any part of the Bible translated," and that "even by 1800 only seventy-one languages and dialects had seen some printed portion of the Bible."—*And Now . . . in a Thousand Tongues* (New York: American Bible Society, 1938), p. 5.

The great religious Reformation that swept over Europe in the fifteenth and sixteenth centuries gave mighty impetus to the publication of the Holy Scriptures and led to the translation of the Bible into many vernacular tongues of Europe.

Soon after the French Revolution of 1793-96, which warred against the Word of God, the greatest single agency for the publication and circulation of the Bible was established—

the British and Foreign Bible Society, founded in London in 1804. "When the British Society was formed, the Bible had been printed and circulated in fifty tongues."—*The Great Controversy*, p. 287.

In 1816 the American Bible Society was established in New York.

According to Mr. North's report, only 14 printed translations of any part of the Bible existed from 1450 to 1500. From 1501 to 1800 the number jumped to 71. From 1801 to 1830, the era of the great pioneer missionary translators—such as Morrison, Carey, Marshman, Ward, Judson, Martyn, and others—the total went up to 157. From 1831 to 1937 the figures changed to 1,008. And at the end of 1943 the list stood at 1,062. (*Bible Society Record*, May, 1944, p. 78.)

The demand for the Book of books is steadily increasing, the yearly circulation at home and abroad being about thirty million copies. Approximately ninety per cent of the inhabitants of earth can now hear the wonderful words of God published in their own tongue. (*Ibid.*, November, 1937.)

As soon as the Bible societies had been founded and well started on their great mission of giving the Divine Word without note or comment to the people of the world in their own tongues, Divine Providence raised up the great second advent movement to see that "this gospel of the kingdom shall be preached in all the world for

a witness unto all nations." The Seventh-day Adventist Church, formed about the middle of the nineteenth century, has devoted itself to the world-wide task of spreading the gospel of Christ's coming kingdom to all the world, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

According to the last complete report available (the latest data cannot be obtained now on account of the war), Seventh-day Adventists are conducting religious work in over 400 countries, large islands, and island groups, using 810 languages in the oral proclamation of the gospel. Their globe-girdling chain of publishing houses issues evangelical literature in about 200 different tongues. Into the farthest corners of the earth their ministers, teachers, medical missionaries, colporteurs, and other religious workers have gone to herald the message of the soon-coming Saviour.

"Heaven and earth shall pass away, but My words shall not pass away," said Christ. The remarkable evidence that we have today in seeing His words translated, published, circulated, and "preached in all the world for a witness unto all nations," confirms our faith and strengthens us to labor more zealously for the finishing of this final task of world-wide evangelism. When that is done, "then shall the end come." Speed on, speed on, ye messengers of God!

Araunah Gave "As a King"

By T. EDWARD HIRST

IT was a time of great trouble in Israel. Disaster had overtaken the nation, and the people were in dire need of the blessing of God. As the wrath of God had manifested itself through the plague, David and the people, throwing themselves upon the mercy of God, would offer up a sacrifice and supplication in acknowledgment of their sin and as a testimony of their repentance.

By the instruction of Gad, the prophet, King David proceeded to the mount where the sacrifice was to be offered. This land was owned by Araunah, the Jebusite, and was used as a threshing floor.

As the king drew near, Araunah hastened down to learn the reason for the ceremonial visit. He was speedily informed, and without hesitation, without reserve, offered to David the floor, the oxen for the sacrifice, and the threshing instruments of wood for the fire. He did not ask for pay, he pleaded with the king to accept the gift, and the record tells us that "all these things did Araunah, as a king, give unto the king."

We don't know very much about

Araunah except that he was a Jebusite—that meant that he was of the conquered people who had once owned Jerusalem—certainly he was not of the tribes of Israel by birth. The things he offered may have been his chief possessions. He could have been resentful and surly against the conqueror who had dispossessed his people. But no—he gave with a royal prodigality and with gladness of heart. He gave as a king, in nobility of soul and conscious of his opportunity to aid a people in their time of need and without seeking to reap a reward.

This lesson of giving should be an inspiration to all of us. We can be Araunahs in giving—conscious of our calling, glad in our giving: and as kings, as sons of God, respond to the great call of this hour of need.

And the great King to whom we offer our gifts of love will not be unmindful of our sacrificial service. Not the least of our gifts will fail of notice if we give as did Araunah; and like Araunah, who was richly recompensed for his offer, we, as faithful servants, will receive the "Well done" and the palm and the royal crown.

With Soldier Brethren in New Guinea and New Britain

By WILLIAM H. BERGHERM

Chaplain, 47th General Hospital

AMONG the American forces in these islands are widely separated groups of Adventist boys who have often called for a visit from one of our ministers. They appreciate the help of the chaplains generally, but without the privilege of our own quarterly meetings year after year, they have felt the need of a visit from one of their own church. The intersection chaplain in this division, Chaplain L. W. Hawley, kindly presented the matter to the authorities, and it was arranged for me to make an extended trip.

The first base visited was reached after a long flight of over a thousand miles. Riding on the bus into the base headquarters, I was cheered by seeing at two of the road intersections very attractive signs announcing our meetings. One sign read, "The Church of the Palms, Seventh-day Adventist Services." Underneath was an arrow pointing in the direction of our chapel and announcing the hours of service. It truly was a Church of the Palms, being a grass structure built by the Japanese in the center of a stockade for prisoners. At the entrance to the plot of land on which the chapel is located still stands the guardhouse tower, where once the sentry stood with his gun in hand ready to shoot any escaping prisoners. But now instead of the sounds of prisoners, there came to us the sound of the singing of gospel songs. The men had already started the meeting.

That night, as I traveled along the road in our jeep with Private John Wohlers and Captain Eng, I asked Brother Wohlers whether he was having any trouble in arranging for his Sabbath privileges. He said, "When they see us Adventists hitchhiking our way every Sabbath, sometimes through the rain, to reach our church twenty miles away, they know we mean business. They don't stop us."

The men here had informed me of a certain officer who had begun to keep the Sabbath, and I was eager to meet him. I learned that he had become interested in the truth through contact with several enlisted men belonging to the unit of which he was the commanding officer. These men deeply impressed him, and he asked them for literature. The first book they gave him was *Steps to Christ*, which left a

profound impression upon him. When I met him that morning, he told me he had been keeping the Sabbath for several weeks, had fully weighed the matter in his mind, and desired me to baptize him. The matter was presented to the brethren who knew him best, and it was unanimously recommended that he be baptized. The next day it was my privilege to carefully examine our brother and study a few points with him and, as the sun was lowering in the west, to bury him with his Lord in baptism.

Perhaps I should state here that on my return, I found a letter waiting for me from this officer. In it he sent his tithe and expressed his joy in being able to walk with this people on their way to the heavenly home. He realized there would be hardships ahead for him, but added that there was really nothing to fear, as His Lord was able to take him through. Let us remember this man in our prayers.

We have a fine group of men in this place, some of whom will make strong leaders in the work. Corporal Kenneth Mennsinger was chosen to lead the work here. We were able to celebrate the ordinances of the Lord's house before we parted. There have been a number of natives in attendance at the meetings for some time. About twenty-five were present on this occasion. These men cannot understand a word we say, but seem to enjoy watching us and joining in the singing. If someone who understood their language could go in and work among these people he would doubtless find a field ripe for the harvest.

At the next base I found Captain Rodney Wood and Private Ben Wagner faithfully carrying the responsibility of the work. There are about thirty-five men meeting here from Sabbath to Sabbath, using the base chapel. On this day they had brought their lunch with them, and we stayed together all day. A number here were under alert, not knowing when they would ever meet again under similar circumstances, and it seemed they were drawing strength one from the other as they had sweet fellowship together.

Learning that there were a number of our men on New Britain Island, I secured permission from the Australian Air Force to visit here. We have

actually only four men in this rather isolated spot, but when I asked an officer in the unit with which they were connected how many Seventh-day Adventists he had in this unit, he replied that there were at least eight or ten. Their zeal and faithfulness made up for their fewness in number. They had been cut off from association with others for nearly a year, and it was a pleasure indeed to celebrate the Lord's supper with them there and pray with these men.

In the last place visited the brethren had experienced some difficulty in securing the use of a chapel for their meetings. They had resorted to an empty tent, and while they were worshipping there one day the commanding officer drove by in his jeep. Supposing that a group of men of that size were doubtless engaged in some secret game, he stopped his jeep and went in to make an examination. The men arose respectfully, and one of them explained that they, being Adventists, were having their Sabbath school exercises. The colonel then apologized for disturbing them, and remarked about how unusual it was to find men studying the Bible under those circumstances. He turned to go but on second thought stopped and inquired why they were not using the chapel. The men explained their difficulty in making suitable arrangements. Of course it was not long after this that the men were given full recognition as a group eligible to use the chapel at any time. They had no further difficulty.

One young man had been added to their number by the missionary work they had done. For some time he had been conforming to all the principles of our truth, and the men unanimously voted requesting that this brother be received by his home conference into full membership upon the profession of his faith in Christ. Like the commanding officer before referred to, he, too, had been impressed by the lives of our men and had asked for our literature.

God is working in these jungles of New Guinea, and no doubt a number larger than we suppose are being favorably impressed and will someday take their stand for the truth. It was my privilege to meet with some 150 men in five different bases. Most of these men will soon be in the Philip-

pires and perhaps some are already on their way. While in the performance of their duties there, they will be given many opportunities to witness for the truth and distribute Bibles and literature. What an army of potential missionaries we have sweeping into this

land where, in times past, God has so marvelously blessed the spread of the message of truth. Let us pray for them. They represent an army of youth who can do much, and I am sure God will use them in the accomplishment of His great purposes. The full

story of what they and others in similar position will be used to do will never be told until the saints gather around that great white throne, where all the secrets of men's hearts will be made known. These brethren are keepers of the gospel light.

Doors Wide Open in West Africa

By W. McCLEMENTS

Superintendent, African West Coast Union

MUCH has been done in West Africa by our missionaries and African workers, but as yet we have only touched the fringe of our vast territory, extending from Sierra Leone to the borders of the Congo and from Accra to Timbuktu.

In our newly formed union we have a population of more than forty-eight million people, or about one third of the entire population of the African continent. We thank God that the next Thirteenth Sabbath Offering overflow is marked for us.

The advent message has taken deep root in some sections. We have well over seven thousand baptized members, and almost twenty thousand in our Sabbath schools. We are grateful for this ingathering of souls. But we do not feel satisfied when we think of the great mass of people still without a knowledge of Christ their Saviour.

Work has been carried on in ten or twelve prominent tribes on the west coast, and a number of smaller ones have been touched, but there are still a number of tribes, each of which has a population of two to three or four million, where as yet we have no living teacher of the third angel's message.

Dahomey is unentered except by lay members from Gold Coast and a brief visit by F. L. Stokes and T. H. Fielding. Over in Gold Coast we have the Northern Territories, with a million people, of which two per cent are Moslems and two or three hundred are Christians. The remainder still sit in heathen darkness, waiting for the advent message.

Over the border in French territory there are the Mossi tribe with three or four million and the Songhai with two million. The latter tribe inhabits the great bend of the Niger and has the ancient city of Timbuktu as its capital. Someday soon we hope it may be possible to send a missionary family right up to that famous old city.

In Ivory Coast strong interests have been raised up through the missionary activities of our lay members from Gold Coast who have gone over there to work and trade. Several churches have been erected and pulpit Bibles purchased, but those people are still without evangelists or teachers. They are earnestly praying for the coming

of a missionary family, who will break the bread of life for them.

Elder J. Clifford, who has recently visited these people, reports marvelous opportunities for building up a strong work there if only we had some French-speaking missionaries to go in and care for the work.

Over in Liberia—the African republic—the work begun has been somewhat interrupted by the war, but our African brethren are carrying on their school and evangelistic work.

There is a new interest developing

in the Sierra Leone hinterland. J. J. Hyde, the field superintendent, is developing this, now that he has settled his headquarters up country at Bo. A number of important chiefs are showing themselves exceptionally friendly toward our mission, and it looks as if a new day is dawning for the work in this somewhat difficult field. At Giema the chief has built a large school and accommodations for the teachers for our mission. He is an educated man and serves on one or two important government committees. Last year the school was opened in temporary quarters, with ninety-three on the roll. The government offered the chief a native administration school to be erected by native administration funds, but he refused this offer, as he preferred to have an Adventist school. He believes that the Seventh-day Adventist mission teaches the people the truth from the Word of God, and that influenced him in deciding for our school, though he and his people had to erect it at their own expense. We should have a new mission station located somewhere in that area to foster this and other interests.

Similar needs exist over in the Cameroons, where our missionaries have been working very faithfully in building up strong work. (These brethren and sisters from the Southern European Division have not left their field since before the war began. They need reinforcements and relief.) Far up in the north Elder and Mrs. R. H. Bergstrom have been pioneering among an exceptionally primitive people. Heathen superstitions and fears have been overcome and the work is growing. But one lone family is not enough to evangelize that section of the field. Another station must be opened just as soon as it is possible to get recruits through. Perhaps our Thirteenth Sabbath Offering overflow will help us in establishing this station.

Brethren and sisters, the small force of workers and the believers in the African West Coast Union are looking to you in confidence that a large overflow will be made available for supplying some of the needs you will have heard about this second quarter.

Mission Stories

BY G. CLARENCE HOSKIN

SPEAK oft of needy countries still unseen,

Of lands by missionary feet untrod,
Of work undone and seas that lie between

And hosts that beckon for the Word
of God.

Publish the news of eager ones who go
And give the best of all that they possess

That they might, in their humble way,
bestow

Love's priceless treasure in its holiness.

Tell of the scores and scores who learn
to know,

And step with songs of happiness
within

The cleansing flood and from its purging
flow

Arise and walk, a new life to begin.

Write of the souls who stand on shores
afar

Whose voices blend in happy songs
of praise;

In unrestraining joy that nought can
mar

They boast the potency that doth
amaze.

The stories tell, that they may each
inspire;

Help us those pleading, tearful eyes
to see

And hear the prayer expressing each
desire,

And clasp the hands held out-
stretched, eagerly.

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

The Highland Mother's Love

By NORMAN McLEOD

FROM the mountain pass the widow's dwelling was ten miles off, and no human habitation was nearer than her own. She had undertaken a long journey, carrying with her her only child, a boy two years old. The morning when she left her home gave promise of a lovely day; but before noon a sudden change took place in the weather. Northward the sky became black and lowering. Masses of clouds rested upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle, with black squalls, the surface of the lake. The wind was followed by rain and the rain by sleet and the sleet by a heavy fall of snow. Weary and wet and cold, she reached the pass with her child. She knew that a mile beyond it there was a mountain hut which could give shelter; but the moment she attempted to face the storm of snow which was rushing through the gorge all hope of proceeding in that direction failed. To return home was equally impossible. She must find shelter.

After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she at last found a sheltered nook. She crouched beneath a projecting rock and pressed her child to her trembling bosom. The storm continued to rage. The snow was accumulating overhead.

Hour after hour passed. It became bitterly cold. Evening approached, and the widow's heart was sick with fear and anxiety. The child—her only child—was all she thought of. She wrapped him in her shawl; but the poor thing had been scantily clad and the shawl was thin and worn. The mother was poor and her clothing could hardly defend her from the piercing cold of such a night as that. But whatever might become of her, her child must be preserved. The snow, in whirling eddies, entered the recess which afforded them at best but miserable shelter.

The night came on. The wretched mother then stripped off almost all her own clothing and wrapped it around her child, whom at last in despair she put into a deep crevice in the rock among some heather and fern. And then she resolved at all hazards to brace the storm and return home in order to get assistance for her babe, or perish in the attempt.

Clasping her infant to her heart and covering his face with tears and kisses, she laid him softly down in sleep and rushed into the snowdrift.

The night of storm was succeeded by a peaceful morning. The sun shone from a clear blue sky, and wreaths of mist hung along the tops of the mountains, while a hundred waterfalls poured down their sides.

Dark figures, made visible at a distance by a white ground could be seen examining with long poles every hollow near the mountain pass. They were people from the village who were searching for the widow and her son.

The night before they had gone forth with lanterns and searched in vain. Daylight brought hope.

As they reached the pass, a cry was uttered by one of the searchers as he saw a bit of tartan cloak in the snow. They had found the mother—dead! her arms stretched forth as if imploring assistance!

Before noon they discovered her child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood. Many a tear was shed, many a sigh of affection was uttered from sorrowing hearts, when on that evening the aged pastor gathered the villagers into the deserted house of mourning and by prayer and fatherly exhortation sought to improve for their soul's good an event so sorrowful.

More than half a century passed. That aged and faithful man of God had long since been gathered to his fathers. His son, whose locks were white with age, was preaching to a congregation of Highlanders in one of our great cities. The subject of his discourse was the love of Christ.

In illustrating the self-sacrificing nature of that love which "seeketh not her own," he narrated this story of the Highland widow whom he had himself known in his boyhood, and he asked, "If that child is now alive, what would you think of his heart if he did not cherish an affection for his mother's memory, and if the sight of her poor tattered shawl, which she had wrapped around him to save his life at the cost of her own, did not fill him with gratitude and love too deep for words? Yet what hearts have you, my hearers, if, in memory of our Saviour's sacrifice of Himself, you do not

feel them glow with deeper love and with adoring gratitude?"

A few days later a message was sent to this minister from a dying man who requested to see him. The request was speedily complied with. The sick man seized the minister by the hand and, gazing intently into his face, said: "You do not, you cannot, recognize me. But I know you and knew your father before you. I have visited every quarter of the globe and fought and bled for my king and country. I came to this town a few weeks ago in bad health.

"Last Sunday I entered your church,



EWING GALLOWAY

where I could once more hear, in the language of my youth and of my heart, the gospel preached. I heard you tell the story of the widow and her son." Here the voice of the old soldier faltered—his emotion almost choked his utterance; but recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears.

Right: The Sweet Memories Connected With Stories, Either Told by, or Read With, Mother, Stay With Us Through the Years

Below: The Grandmother Is Twice a Mother Really, and Her Love and Understanding Is Precious



H. A. ROBERTS



"Never, never did I forget my mother's love. Well might you ask what a heart should mine be if she had been forgotten by me. But, sir, what breaks my heart and covers me with shame is this—until now I never truly saw the love of my Saviour in giving Himself for me; until now I never realized the meaning of the words, 'the Son of God, who loved me, and gave Himself for me.' [Gal. 2:20.] I confess it, I confess it," he cried, looking up to heaven, his eyes streaming with tears; and pressing the pastor's hand close to his breast, he added:

"Praise be to His holy name that my dear mother did not die in vain; for the love of my mother has been blessed in making me see as I never saw before the love of my Saviour. I see it. I believe it. I have found deliverance in old age where I found it in my childhood—in the cleft of the rock, but now it is in the Rock of Ages!"

The Highland mother's love for her darling boy was indeed great, but it fades into insignificance when compared to the love of God to sinful men. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Rest in that love. Believe on the Lord Jesus Christ, who loved you and gave Himself for you, and you will be saved.—Original Publisher Unknown.

That First Memory

A FIRST memory is a lovely thing. You have one, as do I, and every once in a while, when we look back into the dim shadows of our early childhood, the remembrance of some situation of which we were a part becomes all at once clear-cut and very precious.

What first memory are you giving your child, what earliest recollection that he can treasure throughout the years? Undoubtedly it will be connected with you, his mother, for you, for the present, are the focal point of his small universe.

I often think of the storybook heroes who, looking back on their infancy, remember their mother as a beautiful woman who came into their nursery in flowing chiffon and with jewels in her hair, and who by her presence transformed the room into a garden sweet with flowers. A nice thought! But that, I fear, is not the kind of memory my child is going to have. The dress-up times are too infrequent, for one thing. My baby sees me in a house dress most of the day. Sometimes it is clean, sometimes not so clean, and the only scent that floats around when I come into a room is one of common, everyday soap.

As I was putting Tommy to bed one night, hurriedly, because the supper

(Continued on page 15)

The Queen of the Home

By MAE CARBERRY BRADLEY

THE mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. . . .

"The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest charm."—*Counsels to Teachers*, pp. 111-114.

Such beautiful thoughts! What a responsibility is ours! Note the following still stronger statements:

"We so much need mothers who are mothers not merely in name, but in every sense that the word implies. We may safely say that the dignity and importance of woman's mission and distinctive duties, are of a more sacred and holy character than the duties of man. . . .

"Woman is to fill a more sacred and elevated position in the family than the king upon his throne. Her great work is to make her life a living example which she would wish her children to copy."—*Testimonies*, Vol. III, pp. 565, 566.

Do we mothers realize our responsibility? Are we living examples which we wish our children to copy? I regret to say that I am not always, and I hear some of my sisters saying the same. Realizing our imperfections and our need of help, let us study together to learn what the Lord expects of us.

The psalmist speaks of "a joyful mother of children." Do we not need to watch ourselves in this respect in this age of sorrow? True we must weep. Our husbands, sons, brothers, and many others are away. Our hearts yearn after them, and the tears just will come; but we owe it to the children to weep alone, and to be pleasant and cheerful in their company. We can do it. Jesus, who also wept, will strengthen and help us to be brave. "If the mother is . . . allowed to exhaust her strength through . . . anxiety and gloom, her children will be robbed of the vital force and of

the mental elasticity and cheerful buoyancy they should inherit."—*Ministry of Healing*, p. 375. Who would consciously thus rob her children?

There are wonderful promises of help. Read *Ministry of Healing*, pages 38 to 44, from which I quote a few sentences: "Christ is today the same compassionate Saviour as when He walked among men. He is as verily the helper of mothers now as when He gathered the little ones to His arms in Judea. . . . Jesus knows the burden of every mother's heart. . . . In every grief and every need, He will comfort and help."

Here are a few of the queenly characteristics the mother should develop:

"But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may

give her child these same precious traits of character."

"At all times the mother should endeavor to be quiet, calm, and self-possessed."

"By gentle discipline, in loving words and acts, mothers may bind their children to their hearts. . . .

"By patient, watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character." *Ibid.*, pp. 373, 381, 388, 389.

"The first great business of your life is to be a missionary at home. Clothe yourself with humility and patience, forbearance and love, and go about the work that God has ordained you should do. . . . Kindness and patience must rule in the home to make it happy."—*Testimonies*, Vol. IV, p. 138.

"The mother should feel her need of the Holy Spirit's guidance, that she herself may have a genuine experience in submission to the way and will of God. Then, through the grace of Christ, she can be a wise, gentle, loving teacher. . . . Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children."—*Counsels to Teachers*, p. 128.

I shall not weary you with more quotations, but you will receive much help from reading the entire chapter, "The Mother," pages 371-378 in *Ministry of Healing*.

In all her love and care for her children, the mother must not forget her duty to their father, who "has the same interest in the children as herself."—*Testimonies*, Vol. I, p. 157. By planning surprises and little acts of thoughtfulness for the father, children will learn unselfishness. Every time I look at the articles on my dresser I smile at a little glass donkey pulling a cart. It was one of Delbert's treasures lovingly presented to daddy on his birthday. The donkey itself means little, but

WHAT WOULD YOU DO?

Practical Home Problems—The Queen Rules—But How?

What is the rightful place of discipline in the home training of children? Is it necessary? When, where, and how does it begin?

The mother's "influence in the home is to be paramount; her word, law. . . . At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. . . . The future well-being of the child requires kindly, loving, but firm discipline."—*COUNSELS TO TEACHERS*, pp. 111, 112.

Home Number One

Jimmy was playing baseball with the boys in the open lot. As the clock struck eight his mother stepped to the back door and called, "Jim—me! Jim—mee! Come right in!" No boy came. Then, "James Jackson! Come in this minute or I'll have your father come and get you!"

Jim stopped long enough to say, "Aw, it's not late," and Mrs. Jackson turned wearily to say to her husband, "You'll have to go outside and get him. He won't mind me." But by the time Mr. Jackson reached the back door the boys had disappeared.

When Jim came in an hour later he got the expected spanking and went to bed, but with the feeling that his parents were unreasonable to ask him to come in for bed when it was his turn to bat.

Home Number Two

"I want to go to the drugstore," screamed Alice, jumping up and down at her mother's side. Getting no response, she threw herself on the sidewalk and continued, "You must take me!"

The embarrassed mother quickly pulled the child to her feet, took her

into the store, and bought the desired candy. As she handed it to Alice she said, "This will keep you quiet now, but wait till we get home and I'll have it out with you."

But Alice never again heard of the promised settlement. Why did she stage this tantrum? Was she successful? Did she know it?

Home Number Three

On a hot summer day a mother took her two little girls of three and five with her to the store. They eagerly followed her around but did not once ask for or touch any of the tempting things.

The mother had an errand up the street, but did not wish to take the children out in the heat. She explained where she was going, how long she would be gone, and said, "Will you sit on this box, like good girls, while mother is gone?" The girls smilingly chorused, "Yes."

All during her absence they sat there, keenly interested in what was going on about them, but never offering to move until mother appeared and they jumped down to meet her. They knew she expected them to do as she had asked. They were learning the principles of obedience.

How Are You Teaching Obedience?

"The first great business of your life is to . . . go about the work that God has ordained you should do, which no other one can do for you. It is a work for which you will be held responsible in the day of retribution. God's blessing cannot rest upon an ill-disciplined household."—*Testimonies*, Vol. IV, p. 138.

the unselfish love of a little boy means much.

Little is known of the actual methods used by mothers of the Bible, but imagination applies to them all the characteristics we have been studying for ourselves. We know that Moses' mother had but twelve years to help her son build a character which will stand through all eternity. It is not known exactly how many years Hannah taught little Samuel, but it is my opinion that her training rather than Eli's kept Samuel in the narrow way. Mary, realizing to some extent her great responsibility, must have put forth every effort to keep her Son perfect. Elisabeth's influence no doubt had much to do with John's wonderful success. The reward of these faithful mothers was great. What may we modern mothers expect as a reward for our faithful efforts?

"Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life. . . . It is hers, with the help of God, to develop in a human soul the likeness of the divine. The mother who appreciates this will regard her opportunities as priceless. Earnestly will she seek, in her own character and by her methods of training, to present before her children the highest ideal."—*Ministry of Healing*, pp. 377, 378.

"The great stimulus to the toiling, burdened mother should be that every child who is trained aright, and who has the inward adorning, the ornament of a meek and quiet spirit, will have a fitness for heaven, and will shine in the courts of the Lord."—*Testimonies*, Vol. III, p. 566.

All have seen ideal mothers among friends and neighbors. At least some of their methods are ideal and may well be copied. My ideal is a practical mother who knows how to make good bread and prepare tasteful, balanced meals. She allows and requires her children to help in keeping the home neat and attractive; she prays with and for them, welcomes their friends into the home, and helps plan pleasant surprises for all. She is industrious, yet takes time to read to her children, talk with them, and occasionally play with them; she can be interested in bugs and toads or even snakes, if they are. She teaches them to be independent and resourceful. She dresses herself and her children neatly and becomingly, without extremes in display or fashion. "Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31:28.

This is my ideal mother; how shall I reach this objective? "I can do all things through Christ which strengtheneth me." Phil. 4:13.

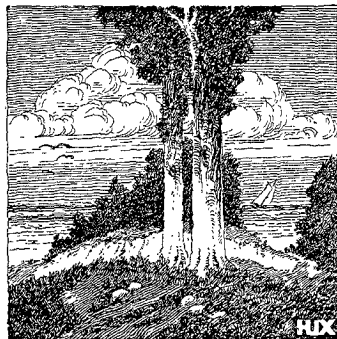
Australia's Popular Animal

WHEN Captain James Cook was exploring the coast of Australia in 1770, some of his sailors saw a strange animal watching them. It stood as tall as a grown man, and it rested on its hind legs, propped up from behind by its long thick tail.

The curious sailors tried to get closer, but the timid animal fled in great leaps. To their utter amazement, it remained almost upright in jumping, kicking itself along with its great hind legs alone. It landed with back feet together; then, thumping the ground with its powerful tail, it soared again in another long arc.

This was the white man's first view of the great gray kangaroo, called the "boomer" or "old man" by Australians. It lives today mainly on the plains and open forests of the interior and is the largest of more than one hundred twenty species in the queer kangaroo family.

The great gray kangaroo reaches a weight of two hundred pounds and a length of ten feet from the nose to the tip of its versatile tail, which usually is the length of the entire animal, divided by two and one half.



This gray monster can cover twenty feet at a single bound and leaps easily over rocks and bushes that turn aside hunting dogs and horseback riders who hunt the kangaroo as the Englishman hunts the fox.

Mother kangaroos are very devoted to their young, and if sudden danger threatens while the young is outside the pouch, the mother will start toward it at full speed, gather it up in her forepaws as she passes, and tuck it into her pouch without seeming to check her flight.

Timid as it is, the kangaroo fights desperately when cornered. With its forepaws it tries to push its attackers down within reach of a forward slashing blow of the terrible claws on its hind feet. It can rip a dog to death with a *single* stroke. But the kangaroo is *never* the aggressor, and whatever fate befalls its enemies in battle is a matter of "You asked for it." When pursued by a dog pack, a kangaroo very often takes to the water and, if a dog swims out in pursuit, the

kangaroo seizes it and holds it under the water until it is drowned. He will avoid a fight if at all possible.—*Our Dumb Animals*.

That First Memory

(Continued from page 13)

for the rest of the family was not nearly ready, I gazed around the nursery and a horrible premonition came over me. Perhaps when Tommy woke up he would see that nursery for what it was—a room littered with toys and torn paper and all sorts of odds and ends. The furniture was battered; it was by far the poorest in the house. The paint was cracked and chipped; the curtains hung awry, and so did the pictures.

Right then I made a little vow, and with a can of paint and a brush I soon carried out a part of it. Some of the rest of it has been carried out for me by Tommy's father, who now, each evening, with the baby's help, puts the toys away and sets the Teddy neatly on a chair and the blocks in one corner.

Then I looked to myself. I was a mother, and a hard-working one at that; but there were certain things I could do, and I did them. No longer do I take up Tommy in the morning before I comb my hair. No longer do I put him to bed at night absent-mindedly, while my real self is back in the kitchen, wondering about the roast and the mashed potatoes. A lullaby is such a little thing; a Bible story can be a brief one. Who am I to begrudge my child a first memory of such a happy bedside moment?

During the day Tommy still spends much time by himself, but when he is around I take him for what he will soon be—a real personality. I try not to ignore him in either thought or action. And when he is annoying, I try very hard to deal with the situation carefully, thoughtfully. I try not to scold, not to give vent to my own irritation. When at times I am hurried, when there seems to be more work than I can possibly do, when Tommy appears to be nothing more than something that gets in my way as I dust the bric-a-brac, when I speak sharply to him—then, all at once, the thought of that first memory rebukes me. I find myself saying, "I only hope this won't be the moment my child looks back upon when, as an old, old man, he sits before the fire and recalls the past!"

This may all be just a game on my part—who knows? But somehow I have the feeling that there is, too, a tangible reward. Tommy seems to be a happier little boy, I am a happier mother, and the other members of my family seem happier also—all because I am manufacturing for Tommy a lovelier first memory of his early childhood days.—*Home*, January-March, 1945.

Youth's Congress in Southern California

AS the Seventh-day Adventist young people of Los Angeles and vicinity convened at Paulson Hall on Friday evening, March 23, their attention was first attracted to the large banner, high above the pulpit, on which was inscribed the aim of the congress:

"To Seek and Find and Win and Save and Hold and Train for God"

A thousand youthful voices swelled the theme song, "Sound the Battle Cry"; and after several musical numbers by a trio, a sextet, an octet, a youth's choir and chorus, A. A. Esteb presented the purpose of the congress in an ingenious arrangement of thirty-two V's for Victory, as—

*"Vigilance in sowing gospel seeds;
Variety of methods, plans, and deeds;
Vibrations of hearts surcharged with power; and
Valiant workers in this tragic sunset hour."*

The sermon of the evening, "The Love of Christ Constrains Us," by Eric B. Hare, will long be remembered. In graphic phrases he featured the apostle Paul "in perils of waters," "of robbers," by his "own countrymen," by "the heathen," "in the wilderness," "among false brethren," and in numerous other painful and excruciating trials. He related several recent thrilling experiences of our own young people which parallel the incidents in the life of the great apostle, then asked the vital question, "If Paul were here tonight, would he find among you real Missionary Volunteers who would loyally endure such dire perils for Christ?"

On Sabbath morning, March 24, every pastor and preacher in his respective church throughout the conference was requested to present a sermon for youth; while at two o'clock in the afternoon all were invited to gather at Pasadena's Municipal Auditorium, which has seating accommodations for three thousand.

At a little past the appointed hour every chair was occupied. To the regret of all, from one to two thousand were on the outside of the doors and unable to gain admittance. But for those within a rare musical treat was in store. From La Sierra College, Pacific Union College, and Lynwood Academy came numerous groups of singers. A united church choir of one hundred and fifty voices presented a symposium of delightful songs, while

the selections rendered by the King's Heralds were also greatly appreciated.

Several La Sierra ministerial students responded to the theme, "Why I Have Chosen to Be a Seventh-day Adventist Minister"; and from the earnest testimonies borne, we predict for these young men a successful soul-winning future.

The address of the afternoon, "A Time for Greatness," was delivered by Professor H. J. Klooster. He emphasized that true greatness consists not in the power to amass wealth or attain honor but in the degree to which one can be trusted. Dr. George Washington Carver, the humble chemist, was cited as a shining example of fidelity to purpose. From Henry Ford he received an alluring and almost fabulous financial offer, but this he refused in order that he might more faithfully serve his own race.

A celebrated linguist was being praised and honored because he was versed in nine languages; but the man protested that this fact was no indication of greatness, for a person could falsify in all nine of them.

The call of the hour to Seventh-day Adventist youth is for "men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

A colorful and impressive feature of the evening program was the investiture service for forty-seven new Master Comrades, which augments the present total in the Southern California Conference to approximately four hundred. To become a Master Comrade is a valued accomplishment, and to this group the Missionary Volunteer Department looks for leadership in many lines of Christian endeavor.

The entire program of the youth's congress was under the capable direction of W. C. Loveless, Missionary Volunteer secretary for this conference, whose efforts were ably seconded by the resourceful Missionary Volunteer secretary of the Pacific Union, Eric B. Hare.

We congratulate these leaders on the development of the young people's work in the Southern California Conference. Among the goals set by our youth of this field for 1945 is the securing of 25,000 new enrollees to the Voice of Prophecy Bible Correspondence Course—truly a grand and major objective, and one that is sure to bring a bountiful soul-winning harvest.

ROY F. COTRELL.

Deliverance in the East Nordic Union

A LETTER has just been received from G. A. Lindsay, the General Conference representative in Northern Europe and the president of the East Nordic Union, which means the conferences in Sweden and Finland. He writes:

"I was glad for the privilege of spending three weeks of the month of January over in Finland. It had been a year and a half since I had been able to visit this conference. Now that the war has closed in Finland and the soldiers have been sent home, new conditions have come in that make the situation more favorable. Our ministers and workers, including several of our canvassers, who were called into the service of their country, have come home and taken up their work again.

"We had a very interesting and blessed workers' meeting at the school, January 2-6. We invited only the men mission workers to come in, as it was not possible for everyone to attend. I must say that the meeting was a genuine inspiration, and that the laborers greatly enjoyed it, having had no meeting of such a nature for over three years. I found all the brethren of good courage, and it was a blessed occasion to study the Bible and pray together. All were eager to return to the work of the Lord, which they certainly love more than they love their own lives.

"It is most encouraging to see how the work of God holds and even prospers under the burning strain of war. Fortunately, we are able to say that Finland has been saved from many troubles, compared to other lands that have been overrun by the war, and yet even here in the capital of the country we see lasting marks of destruction after the war. But in the midst of these we observe the kind presence and protection of the Lord. It is a miracle to us that our buildings were spared. The church, the publishing house, and the medical institution were not hurt at all. In the last bombardments of Helsinki, there were a public school and one of the so-called mission hotels located on the same street and near our buildings. The hotel was torn to pieces and burned up and the school building was entirely destroyed; yet let it be said, to the glory of God, not as much as one windowpane was broken in our buildings.

"Just a little way from our buildings, in another direction, there were large barracks and buildings for the soldiers. Many of them were killed in

the bombardment, and the buildings were totally burned. Yes, they have gone through hard times in Finland; yet we have every reason to thank God, because the cities of the country have not suffered too much.

"In Sweden everything is quiet and orderly. The only thing that hinders us in our evangelistic work is that so many of our laborers have been called into the service. This is true of those who preach the gospel as well as of those who work in our institutions. The work everywhere in Sweden, however, is making steady and solid progress.

"A few days ago we had a visit from P. G. Nelson, the president of our sister union. He could remain only a few days in transit, but he informed us that they had baptized more people in their field last year than in any previous year. Our health institution also was having marvelous success. One of our conference presidents who had been in a concentration camp is now free, and the people look forward to the future with confidence and hope.

"As you know, a large number of refugees from the Baltic States have come over. About fifty Estonian Adventists and other members and their families are now here in Sweden. E. Mägi, from the Baltic States, is giving a series of lectures in Estonian in our beautiful church in Stockholm, and a large number of these refugees come together twice a week to listen to the advent message. He himself is studying Swedish and hopes soon to be able to preach in that language.

"We are deeply impressed with the fact that God has not forsaken His people, and that these difficult days through which we have come in many lands will bring open doors for the gospel and hasten the finishing of the message."

It certainly is encouraging to see how our brethren stand true to God, even in countries that have suffered most cruelly during this world struggle.

L. H. CHRISTIAN.

Spring Week of Prayer Union College

It is commonly remarked that this tragic war, now in its sixth year, is bringing in among us as a people a deeper seriousness and thoughtfulness. This fact is manifested in our colleges. It was manifested at Union College during the spring Week of Prayer, February 23 to March 2. As the gospel of Jesus Christ was again presented from His Word, the Lord deigned to come and sit with us, and the response to His call to rededication was spontaneous and sincere.

In the morning meetings the sacrifice and service of Christ as our Saviour, High Priest, and constant Companion was presented. In the evening



The Group of Believers Who Were Recently Baptized in the Bahama Islands by Pastor M. G. Nembhard and H. D. Colburn

meetings the law of God, the divine will to be lived in the life of the Christian by the power of God, was discussed. Preceding each morning service prayer bands met. Attendance was voluntary, but the students entered into the prayer circle experience with increasing interest, and nearly everyone took part. Each evening, at the close of the joint worship, an earnest season of prayer was engaged in with the president of the college, the dean, and the deans of the student homes, with the prayer band leaders. These prayer seasons were a great inspiration, and go far to explain the extent to which the Lord was able to bless the endeavor of the week.

The students were free to seek personal counsel throughout the week, and the matters which came up for discussion were uniformly on a high plane, concerning Christian ethics, personal fellowship with Christ, and assurance of salvation from sin.

As a result of the prayers of teachers and students, when a call was made for consecration, without pressure from the desk or undue emotion in the audience, one by one the entire school family, teachers and students, as far as could be ascertained, made public confession of Christ, with an earnest turning away from definite sins and pledge of consecration to the Christ who died on the cross for us all. It was a thrilling sight indeed to see hundreds of strong, earnest young men and women thus dedicating themselves wholeheartedly to the service of God, in times so troubled and so disturbing. There were during the week a number of definite conversions. On the last Friday evening it required a full hour to receive the testimonies to God's goodness.

There are at Union College a number of men and women of fine character taking preliminary training for the medical profession. Devoted women students are preparing for teaching. The enrollment of those preparing for the gospel ministry is large and includes older men who find now a long-postponed opportunity to complete their preparation for the gospel ministry. These are furnish-

able to bless Union College during this Week of Prayer results from the influence wielded by a staff of godly teachers in the classroom and in personal student contacts. Union College is putting the first things of the spiritual life first, emphasizing preparation for service in the trying days to come, until Jesus shall return to take us home.

FRANK H. YOST.

Baptized in the Bahamas

THE accompanying picture is a part of a group of young people recently baptized by Pastor M. G. Nembhard (left) and the writer. This baptism took place at the beautiful Fort Montagu Beach, near Nassau.

The year 1944 was one of the best years in soul winning in the history of the Bahamas Mission. Seventy-one persons were baptized, which brought our total membership to 525 at the close of the year. We thank God for the success which He gave to our little corps of workers and laymen. This accomplishment represents faithful work.

But while this figure does represent the largest number won to the truth in this field in a single year, yet it is by no means the measure by which future soul-winning objectives are to be gauged, because in a recent meeting our workers set a combined goal for 1945, which was more than double this figure. It was touching to see sixteen laymen come forward in response to a call at the close of our recent biennial mission session and pledge to hold that many public efforts during the coming months. These meetings, though widely scattered, are to begin the same night. Sunday, April 22, has been designated "D-day." It will be preceded by a day of prayer and fasting throughout the Bahamas, for the success of these efforts. We feel confident that this soul-winning endeavor on the part of these brethren will be rewarded by a goodly number won to the message for today.

The decisions on the part of our workers and laymen to do more aggressive work for God during 1945 is

due in a large measure to the help given during these general meetings by R. H. Pierson, superintendent of the British West Indies Union, and R. M. Whitsett, radio secretary for the Voice of Prophecy in Inter-America. These brethren were used of God in a signal way in bringing into all the sessions a spirit of consecration, enthusiasm, and evangelism.

H. D. COLBURN.

Bahama Islands.

Greetings From the Caribbean Union

NOW that our conference sessions are in the past, we take pleasure in sending these few lines of greeting to readers of the REVIEW.

The early months of this year have been busy ones. What with the annual meetings of our various conferences and missions, a round of colporteur institutes, and also conference sessions, together with two or three district meetings thrown in, it has really meant many visits and contacts with our workers here, but we feel grateful to the Lord for the enthusiasm we saw in every part of the field and the loyal spirit of co-operation in the work of God. In all lines of achievement 1944 stands out as our banner year, and we are looking forward with earnest hope and expectation that the year 1945 may bring larger blessings and larger achievements.

Our book sales for 1943 reached \$57,000, but last year they totaled more than \$85,000. Similar results were seen in our tithe and mission offerings. We are glad also that while we began 1944 with twenty-six unfinished church building projects, we closed the year with every one of them financially provided for. This meant much earnest endeavor on the part of the churches concerned as they rallied to the call. It was a pleasure for both the conference and the union to make

to them certain grants which would make possible the completion of their church structures.

Throughout the years endeavors have been made to bring the number of baptisms up to one thousand in a given year, but for some reason or other this was not achieved. The nearest figure was 960, but our workers and believers felt that 1944, the centennial year, should bring this looked-for and earnestly longed-for result. We watched the reports each quarter and almost became excited when the fourth quarter's report came in and we made up the figures for the union. What was our joy and rejoicing to find that the number of baptisms for 1944 totaled 1,135. We certainly raised an Ebenezer of praise to our heavenly Father for this blessing. One of our young men, a college graduate, went to Guiana a little over a year ago and the Lord blessed him in his evangelistic ministry with 142 souls. We are glad for our souls, glad for the work they are doing, and long to see our ministry more fruitful in winning souls to God.

At the time of writing, word has just come to hand that French Guiana has at last been entered. R. T. Colhurst reached there a few weeks ago and is now endeavoring to get settled and started in his work as conditions will permit. We feel grateful that even in wartime we have been able to enter a new field, and we trust that the seed sown there may bring forth fruit in that little country, as it has in other regions throughout the union.

At the three conference sessions held this year an important action was taken with reference to the status of these organizations. For many years they have been known as conferences, but after careful, prayerful study of all the factors involved, the delegates in session unanimously voted to change from conference to mission status, and so in the future they will be known as missions.

Last year we began a special proj-

ect, hoping to raise the sum of \$10,000 within the field itself to recondition the dormitories at our missionary training college. We were in need of new beds and furniture in general, and the rooms themselves needed ceilings, coloring, and general renovation. We made an announcement to the field, appointed a special Sabbath when the matter should be considered, and it has been gratifying to see our workers, our believers, and the various organizations in the union all share in their contribution toward this plan. By the end of the year, when we came to make up our financial records, we found that the sum of \$10,600 had been subscribed. For this we are deeply grateful to the Lord.

The college has recently embarked on another school year. Last year we had 119 students, and this year it looks as if our enrollment will be 150. How we are going to pack them all into the limited quarters at present available we can hardly tell, but such a deep interest in our school work has developed all through the field that our students are doing everything possible to attend our training institution.

Last year when we started the scholarship plan amid many perplexities ten young people went out on scholarship bent and nine returned from the field successful, each with a full scholarship. This year more than twenty-five have gone out in various parts of the union and at the moment of writing twenty-three of them have scholarships of varying values.

We send our greetings to our brethren and sisters scattered throughout the great world field, whatever their language might be. We remember you at the throne of grace, and we solicit an interest in your prayers. May the Lord be with you and bless you all.

W. E. READ.

Trinidad.

A Story of Deliverances in the Philippines

[NOTE.—This is really a letter to all our people, from Elbridge M. Adams, listed in the "Yearbook" as director of the Northern Luzon Mission at the time of the invasion of the Philippines.—EDITORS.]

DEAR BRETHREN: During the three years of this war I have seen a new meaning in Jeremiah's exclamation, "My bowels, my bowels! I am pained at my very heart . . . because [of] . . . the alarm of war." Jer. 4:19.

The feeling when enemy planes are droning overhead and bombs are bursting all around, the rumors of inhuman treatment of others for slight mistakes, the uncertainty at a time when men and women are hauled out of bed in the middle of the night and never seen again, when scores of men and boys are imprisoned in a dark, foul place without food or water for days,



This Group is a Choir Organized by Victoria Prince, of Puerto Rico. They Have Sung Over the Radio and for Their Church Services. Miss Prince is the Daughter of a National Worker and Has Received Her Education in America

forbidden to talk to anyone because of something done by one person in their community (this punishment was called zoning), hunger day after day for weeks and months, resulting in increasing numbers of deaths as time goes on, the loss of every temporal possession, destruction of life and property, whole cities laid low like a wilderness, famine, pestilence, sorrow, fear, and hate which the human tongue cannot utter are cause enough for the prophet's pain of heart.

To the Christian the sudden death, with no time for repentance, and the hindrances to the gospel work represent another side of the evil of war.

However, as terrible as it all is and as helpless as man is to save himself out of it all, the true child of God can say with perfect assurance, "God is our refuge and strength, a very present help in trouble."

Just two days ago one of our workers reached headquarters, dirty, hungry, and without money, but with his family once more, after having spent months in hiding in the mountains. He told of two other workers having been saved from beheading by only seconds. They were suspected

of being spies, because in the prosecution of their work they had passed through the enemy's lines. As they stood with hands tied behind them and heads bowed for the sword, a captain came by, curious to see who was being executed. One of the workers turned his head and looked up. The captain exclaimed, "Brother Rocero, is that you?"

"Yes," he answered, "and this is Pastor Banaag."

"Why are you here?"

After the explanation the captain (a friend of our people) said to his men, "I know these men. They are Seventh-day Adventists. They are good men and have often been in my house." He commanded that they be unbound, and sent four guards to escort them out of the danger zone.

We had a church in one town where three thousand men, women, children, and infants were slaughtered. Not one of our believers perished.

We have met several of our American boys in service, who seem earnest Christian young men. It is a pleasure to meet them and worship together on the Sabbath day.

About March 6 of this year B. O. Bautista, principal of the Northern Luzon Academy, had returned from his evacuation place to the academy for certain business and met there a soldier looking around the grounds. To the surprise of both they learned that each was a Seventh-day Adventist. The soldier was Corporal Ernest



Elder H. F. Neumann and His Corps of Workers in the Western War Relief Warehouse in San Francisco. The Women of the Various Dorcas Societies Have Collected the Clothing and Supplies, and They Are Packed and Ready for Shipment From This Place to the Pacific Area

as yet open, it is not possible to give a statistical report.

Deliverance Timed to the Hour

Doubtless our brethren in the homeland have already had full accounts of our marvelous deliverance from the enemy's hand. There is no doubt in our minds that not a soul of us in the Philippine detention camps was ever to leave. In fact, an execution order was found showing the date set. It was February 23—the very day when, by God's providence, the American and guerrilla Philippine forces came in early in a surprise attack. It was a case of spoiling the spoilers. The deliverers came by land, water, and air, like angels of mercy to a doomed (though then we knew it not), hungry, weakened group that had waited long, weary weeks, months, and even years for that day. We are grateful, first to God and second to our boys who risked their lives to rescue us.

Now, dear brethren, let us arise in the power of God and finish the work, thus forever ending sin and its resulting curse.

Yours in Christ,

E. M. ADAMS.

Luzon Island.

Lombard. He asked Brother Bautista whether 1,000 pesos (\$500) would help to restore the administration building. Brother Bautista said, "Yes, it will be a great help, but, of course, there will be need of more."

Brother Lombard's question was no idle one. The following Seventh-day Adventist servicemen subscribed the full amount and a little more.

Cpl. Ernest L. Lombard, Dallas, Tex.
Pfc. Artful M. Ginter, Moscow, Idaho.
Pfc. Kelly S. Winston, Hood River, Oregon.

Pfc. Thomas J. Zwemer, Berrien Springs, Michigan.

Cpl. Ira D. Minner, Washington, D.C.
Cpl. William B. Craig, San Diego, California.

Pfc. Aubrey H. Clure, Walla Walla, Washington.

Pvt. Deforest W. Cossentine, Binghamton, New York.

Sgt. Lyman Roselund, McGill, Nevada.

Cpl. Calvin Wollcot, Clarksfield, Ohio.

Cpl. Hugh Coy, Ames, Iowa.
Pfc. Harold Baker, Oklahoma City, Oklahoma.

We are indeed most grateful to these young men. We trust that this generous contribution will serve as a nest egg for more funds, thus enabling us to rebuild not only there but in other places.

We praise God for the advancement of the work while the missionary was interned. Baptisms are reported together with tithes and offerings. Since only a small part of the field is

Earning Scholarships in Inter-America

WE have nine training schools in the Inter-American Division, with a total enrollment of 1,250. In many of these institutions the colporteur work is the major industry. Each year a large percentage of these 1,250 students enter the colporteur field to earn their scholarships. For example, at our training school in Costa Rica we have a total enrollment of 124. About fifty of these

students attended a recent institute that was conducted at the school, and they are now out in the field working for the Master. Also our Colombia-Venezuela Union Training School, with an enrollment of 129 students, usually sends about fifty out to earn scholarships.

During the year 1944, ninety-five full and thirty-four part scholarships were earned. One of the students from the Colombia-Venezuela training school went over to the little island of Aruba, in the Dutch West Indies, and earned seven full scholarships during the vacation period. Another colporteur went to the city of Bogotá and in eleven days worked two city blocks and earned one and one-half scholarships. In Panama, Colporteur Arriaga worked nine hundred hours during the vacation period and delivered a total of 466 large subscription books. We believe that these fine records made by our students will equal those from any other part of the world.

D. A. McADAMS.

Havana.

Thank You

A RESPONSIBILITY has been providentially thrust upon the Adventist Church, the execution of which is a definite part of Christ's command and gospel work, and will bring physical comfort to many thousands of Seventh-day Adventists overseas and thousands of others not of our faith. This is the war relief work. The General Conference officers greatly appreciate the ready and liberal response of our people all over North America in giving

used and new clothing for the unfortunate and destitute overseas. Our Dorcas societies have been very faithful and liberal in gathering, repairing, and labeling the garments contributed. We thank you for this unstinted service rendered at such a crisis hour, when millions of people in Europe and elsewhere are destitute.

"We thank you" will come from many thousands of grateful hearts in many lands. Already response comes from J. A. de Caenel, our representative in North Africa, expressing deep appreciation for our first shipment that has reached our people and others who could not buy clothing, for there was none to buy, and they were in great need. Warm clothing and much-needed shoes came just in time.

A. V. Olson, president of the Southern European Division, writing under date of Feb. 7 of this year, says: "It is a source of encouragement to see what our dear people in America are doing to help the poor and destitute in Europe and other war-torn countries. The destitution and suffering in many parts of Europe are very great. I fear that thousands will die from privation before any help can reach them. It is not only the cities and villages that have been wrecked and ruined, but farms, orchards, and meadows have been laid waste; and herds and flocks have been destroyed. It will take years before these things can be restored. War is a terrible thing. What a blessing it would be if men and nations could learn to dwell together in peace!"

Possibly every Seventh-day Adventist family in North America has had a part in giving some clothing for these countries. It would seem that everyone could spare some article of clothing. Even the very poor in America could share and still be better off than some over there. Our people have responded liberally, we feel, and the clothing is still coming in.

The General Conference found it necessary to provide two warehouses in this country to receive the clothing and have a place to prepare shipments. At first there were no openings or opportunities to get the goods across. It has been only within the last two or three months that we have

had the privilege of making shipments overseas; in fact, we have followed on the heels of the Allied victorious armies just about as fast as possible.

One warehouse was secured near New York City and later moved to the city because of better facilities, which would give quicker action. The other warehouse is in San Francisco. We expected the Eastern section to serve Europe, the Near East, and Africa; the Western section to supply the Philippines, the South Seas, and the Orient as Providence would open the way.

God has helped us most wonderfully in making contacts with United States Government officials and diplomats of other nations in getting space to ship overseas. We have told these officials that our garments would be labeled as coming from Seventh-day Adventists in the United States, and that we desired to send them to our own organization in the respective country, to be distributed by our representatives in harmony with regulations. These propositions and requests have been conceded in nearly every instance. The governments have given us free shipping space along with their war material and large supplies for relief otherwise provided. Possibly the first United States shipment of relief goods to go to the Philippines took about six tons of clothing sent by our organization to our headquarters in Manila. We are now preparing to send them a second cargo.

One of our missionaries took several tons of garments to Ethiopia, five tons have been sent to Italy, five tons to Belgium, five tons to Paris, and about the same amount to Greece. We are now preparing ten tons for Sweden, where there are eighty thousand refugees from Finland (sixty thousand children) and many thousands from the Balkan States. Among these refugees many hundreds of Seventh-day Adventists fled with but little, almost nothing, and have lost all. Norway will also benefit by this shipment. We have also given about four tons to the Russian War Relief to be distributed in the Baltic countries. We expect to make shipment next to Poland, Czechoslovakia, and Rumania as the way opens—also to other countries. Our Canadian churches have been sending shipments to Jugoslavia.

Our Eastern warehouse is under the charge of Adolph Dorn, with a local committee of conference workers to counsel and assist. The San Francisco warehouse is under the care of H. F. Neumann, with a similar guiding committee. These two brethren take a personal interest in all that pertains to this work and render efficient service. At each warehouse sisters from near-by churches donate many hours and days of loyal service in sorting, packing, and giving attention to many other details in getting the goods ready to warm the bodies and



Brother Adolph Dorn Working in the Eastern War Relief Warehouse in New York City, Where Are Stored Clothing and Supplies for Needy People Across the Waters



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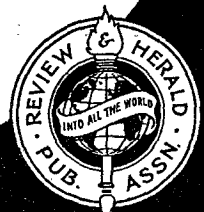
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This is the greatest undertaking of its kind ever attempted by our people, and we are grateful for the results.

GENERAL CONFERENCE WAR RELIEF COMMITTEE.

WILLIAM A. BUTLER, Associate Secretary, Home Missionary Department.

How We Found Our Soldier

WITH the local camp pastor I had tramped one of our big Southern Army camps the living day. We had been visiting the Seventh-day Adventist boys on the post. Nightfall had come. We were very tired indeed. We had met every one of our men of whom we knew save one colored brother, and we were determined to find him. Going to the office for the colored army, we were happily grateful that the sergeant in care of the filing system of the personnel division was still in the office. We approached him and gave him the name of the man we wanted. But there were several soldiers in that division with the same name.

The sergeant was despairing of finding any trace of our man when suddenly we were impressed to tell him of the man's faith, that he was a Seventh-day Adventist. The sergeant's hands went into the air, and he said, "Oh, that Saturday man! Sure, everybody in this Army knows that Saturday man. And the colonel has already said that you can't make that Saturday man work on his Sabbath. Sure, everybody knows that Saturday man! Come with me; I shall take you to him." Soon we were enjoying the thrill of the experiences through which our brother had passed. Our brother told us of many of God's providences, of how he had met the threats of court-martial, of how he had won the respect of his officers and buddies in the Army; and then he said, "I have been keeping in mind that younger feet must tread the path that my feet must beat out, and I determined, under God, to make it easy for them by preparing the way for them." God bless you, Brother Griffin. You have had a partial reward. A greater reward awaits you!

JOHN D. HAYNES.

Loving Memories

THE minor strains of music continued. It awakened memories of other days, other times, and those who are gone to return to us here no more. They are not lost but are safe in His keeping. But during the period of separation it is but natural that we miss them; they were a part of our lives.

They left a void that will remain with us throughout the rest of our sojourn, but we will meet again, and it is that hope that gives us courage to carry on from day to day during the waiting time that remains.

MRS. A. G. YOUNGBERG.

Evangelism in Texico

ON August 26, 1944, W. E. Priebe, our conference evangelist, and A. L. May, singing evangelist, with the co-operation of the faithful church members, opened a series of evangelistic meetings in the City Auditorium in Plainview, Texas. Five hundred people crowded in on the opening night to hear the ever-interesting subject of Daniel 2. The meetings continued for fourteen weeks—seven weeks in the auditorium and another seven weeks in a church building. Many victories were won over tobacco, pork, tea, and coffee. On December 3 twenty were baptized, seven of whom were backsliders. On December 31 two more received the rite of baptism and three united with the remnant church on profession of faith. We believe that four others who are attending Sabbath services will soon unite with us, and many are still earnestly studying the truth.

The Lord blessed wonderfully in a financial way. The total expense of the series of meetings was \$1,100, and the receipts through offerings and book sales amounted to \$604.26. Recently a newly baptized brother gave a \$1,000 check in tithe. Surely evangelism pays, both spiritually and financially.

We believe there will yet be many souls who will unite with God's people as a result of the \$200 worth of literature that has been scattered from door to door and the articles that have been placed in the local newspaper, among which was an almost full-page article on why we keep the seventh-day Sabbath. The man who set up our advertising displays in the newspaper office was among the first to take his stand and be baptized, and he is now the energetic song leader for the Plainview Sabbath school and church.

The articles in the newspaper aroused so much interest and discussion that a minister was compelled, by his own members and those of other churches, to give his answer in a pub-

lic way. The opportunity was given him, and the City Auditorium was crowded for two nights. We feel that through these discussions God's truth was gloriously vindicated and many heard about the Sabbath for the first time. Elder Priebe made the Sabbath truth unmistakably clear to all.

The radio was also used, broadcasts being given three times a week to start with, and then only on Sunday mornings for the last month of the effort. Many people living in the surrounding towns, who were not able to attend our meetings, thus heard the message over the air and wrote in for *The Bible Made Plain* and other books which were offered free.

R. R. BIETZ.

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OF SPECIAL INTEREST

No peril of earth, not death itself, can separate the believer from a Saviour's keeping power: "Some of you shall they cause to be put to death. . . . But there shall not an hair of your head perish. In your patience possess ye your souls." Luke 21:16-19.

★ ★

IN modern times, as in Bible times, we see that the Lord has key agents here and there to favor His servants. Of one small European country, where religious liberty was formerly restricted, we are told, "Here there is relative liberty. During the whole war we had the favor of one man in the government, and our preachers could therefore work rather freely."

★ ★

WE find this in one of our Australasian papers: "We have recently received advice from the minister of external affairs that application may now be made for our missionaries to return to New Guinea for work in that portion of the territory now declared 'free.'" We rejoice with our believers in Australasia. New Guinea is counted "the second largest island in the world."

★ ★

THE General Conference reports a telegram from H. G. Childs, western transportation agent, with news of more arrivals from the Philippines: "Frost, Hilliard, Ralph Longway, [C. W.] Lee arrived. All well. Frost on way to Arlington [California], Hilliard and Longway temporarily at Angwin [Pacific Union College], Lee with us at Pacific Press." It should be understood that some time ago the General Conference Committee took action arranging that wives who have been waiting these anxious years in America should have the privilege of meeting their husbands on the Pacific Coast.

★ ★

Death of Elder J. E. Fulton

A TELEGRAM has just been received announcing the death of Elder J. E. Fulton at Glendale, California, on Monday, April 23. Thus there passes to his rest to await the coming of the Life-giver a truehearted servant of God. Elder Fulton was widely known to thousands of our believers in many lands. His labors were varied, and he has made a great contribution to the work of this cause. After laboring in this country for several years as a young worker, he was called to New Zealand in 1894. From there he went to the Fijian Islands, where he labored for a number of years. Following this, Elder Fulton carried the responsibility of leadership as president of

the Australasian Union, Asiatic Division, Southern Asia Division, Pacific Union Conference, Northern California Conference, and Southern California Conference. He was also the superintendent of the Hawaiian field for a time. He has been a valued counselor and member of the Pacific Union Conference committee up to the time of his death. We feel a sense of great personal loss in the death of our dear fellow worker. A fuller obituary notice will appear later. We extend our deepest sympathy to Mrs. Fulton and the other members of the family.

J. L. MCELHANY.

★ ★

WE see from the suggestions of the General Conference Missionary Volunteer Department that special thought in these unsettled times is to be given to work for the young people at home this summer. They say: "This summer there will be no camp meetings. Special effort, therefore, should be made in the society meetings to deepen the spiritual life of the youth. . . . It is hoped that conferences will carry on in a strong way their Junior camp program." The Government, they tell us, not only says that restrictions on conventions do not apply to children's summer training camps, but Mr. McNutt, of the War Manpower Commission, urges the special need now of normal activities and training.

★ ★

Working in Old London

FROM A. S. Maxwell, editor of the *Signs*, we have a note written to him by A. W. Cook, of the British Union. We condense the stirring report to last-page measure:

"We have five full-time and four part-time colporteurs in London. Words fail to express the spirit of these God-fearing workers. Throughout these war years not one has asked for transfer. Some have had their homes 'blitzed' and are in temporary quarters. Some were injured by flying glass. One third of the city's buildings were destroyed as they worked on. A big city man told a colporteur's wife, 'I never go to bed now without saying my prayers. I never prayed before, but your example during recent raids convinced me that God has spared our lives in this house as a result of your faith.'

"As a colporteur turned over the pages of the book *God's Way Out* in a London train a man and his wife bent over to look. Right there our brother gave a display of the book and took the man's order. He was, it turned out, a prominent church leader in London. Yes, the London colporteurs press on

regardless, and souls are being won by the messengers of the printed page."

★ ★

AS soon as it was clear that the Philippines were to be restored to freedom, affording a substantial base for mission administration in the Far Eastern Division, the General Conference appointed V. T. Armstrong again president of the division and W. P. Bradley secretary, in order actively to plan for reoccupation of the great field, piece by piece, as the way is further cleared. These officers have again begun the issue of the old division workers' paper, *Far Eastern Division Outlook*. They are getting in touch with former workers and hope soon to return to the Philippines, on the way toward Singapore, the old headquarters.

★ ★

A Welcome Visitor

OF more than usual interest was the visit of Dr. Jean Nussbaum of Paris, France, to our office on a recent morning. The morning before the doctor's arrival he had his breakfast in Paris. This is a reminder of the marvelous speed of modern transportation. Dr. Nussbaum has long been a representative of our religious liberty work in Europe. He has come to attend the United Nations Conference in San Francisco. After a few hours in Washington the doctor proceeded on his journey to San Francisco by plane. He is the first one of our European brethren to visit us since the beginning of the present war. He is joining others of our brethren in an endeavor to keep our religious liberty principles before the delegates of the United Nations.

J. L. MCELHANY.

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HERE is a kindly word from the *World's Crisis*, of Boston, organ of the Advent Christian Church. We think this body is now the largest of the various Sunday-observing adventist groups that developed after 1844. We quote:

"*Seventh-day Adventists*.—This denomination now has a membership of over half a million. Their missionaries are scattered over the world. Their Voice of Prophecy on the air is but one of their aggressive methods of church extension. At their centennial general conference [Autumn Council] session in Cleveland they planned to raise \$5,000,000 to rebuild properties in war-devastated countries. And this was besides their regular 1945 budget of \$11,000,000. We believe these people are wrong in some of their teaching, but they do call attention to the signs of the times and emphasize the second advent of Christ as the polestar of hope in these days of world tribulation."—April 4, 1945.