

# The Advent and Sabbath Review and Herald

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## Our Literature Ministry

BY J. L. MC ELHANY

SABBATH, November 10, has been appointed as Colporteurs' Day. The service for this day has been specially dedicated to the interests of our literature work. It is fitting that such a service be held. Next to the living preacher, our literature is the greatest soul-winning factor in the cause of God. It is impossible to overestimate the value and importance of our message-filled literature. There are thousands of members in this movement today who have been won by this means.

The growth and development of this movement has been matched by a corresponding growth and development in the finest literature ever possessed by any movement. We all need to have our appreciation for, and our interest in, the circulation of this literature greatly increased. We need to understand that through the providence of God there has been placed within our reach a mighty agency for winning souls to Christ and His truth for this time.

Every Seventh-day Adventist has a personal responsibility in this matter. It is of the greatest importance that the church plan not only for the production of its literature, but also for the circulation and distribution of the same. Consequently every member is vitally concerned. The responsibility of the church must be shared by all. While all cannot devote their entire time to this special line of service, every one can do his part by personal effort and by encouraging others.

At one time during the present year there were enrolled in the ranks of our colporteur army 3,788 men and women, including our young people. What a mighty force for good! How inspiring indeed if we could see all these workers march past in one grand review! What cause for rejoicing if we could see the names now enrolled in the books of heaven of those who have been won to God by the efforts of our faithful colporteurs!

Let us pray that God's blessing may rest in more abundant measure upon our literature ministry, and that many more may respond to God's call to take up this important service.

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### Sabbath Observance

#### Under Unusual or Trying Conditions

##### PART THREE

SEVERAL more questions from our readers demand attention:

9. Is it right, in attending a medical school, to go to class recitations or take examinations on the Sabbath?

10. Our church institutions have night watchmen during the Sabbath. Is it proper for a night watchman engaged in secular work to put in Sabbath time?

11. A brother who is a policeman asks if he can continue his work on the force during Sabbath hours, and yet keep the Sabbath? He argues that police protection is a necessity every day, and that his service during the Sabbath would be a necessary work.

12. The city must be supplied with water every day in the week. Would it not be entirely proper for a Sabbath keeper to do his regular work at the city water plant on the Sabbath?

Let us consider these questions in the order given.

##### *School Work on the Sabbath*

May the Christian Sabbath keeper do school work on the Sabbath, attending classes and taking tests? Decidedly not. This clearly comes within the scope of one's own work. This is the divine admonition:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Surely the experience expressed in the words, "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," could not be found in the pursuit of secular knowledge during the Sabbath hours. In some secular schools our students have courteously been excused from Sabbath class work and from taking examinations on the Sabbath; and schools of this character should be patronized in preference to those not willing to make such concessions.

Where at all possible, our own medical college and literary schools should receive our student support above any of the secular institutions. The securing of an education and the highest development of one's mental powers, are most commendable, but

far better meager facilities and limited instruction than violation of God's holy requirements. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8: 36, 37.

##### *Sabbath Night Watchmen*

Some have referred to the practice of having night watchmen in our sanitariums and other institutions, and wondered if on the same principle they themselves might not act as night watchmen in some manufacturing or mercantile establishment during the Sabbath hours, minimizing their work as far as possible. We believe that there is a clear distinction between these two lines of work. The priests of old performed twice as much work on the Sabbath as they did on the ordinary week day, and Christ approved of this service which they rendered. He declared that while they profaned the Sabbath day so far as the outward form was concerned, they were blameless. And why blameless?—Because their work was for the Lord, in connection with His church. (Read Matt. 12:1-8.) While the priests of old could slay animals and offer them as a sacrifice in the sanctuary service, this was entirely different than if they had slain these animals and offered them for sale in the pursuit of an everyday vocation. I believe this principle applies to Sabbath work in church institutions in contrast to similar service in establishments of the world. I cannot see, therefore, how a Sabbath keeper can consistently be a night watchman in any commercial establishment on the seventh day, even if in doing this he minimizes his work compared with the labor of other days.

##### *Sabbath Duty as Policeman or at Water Plant*

While we appreciate the embarrassment which comes to one in giving up his position in order to keep the Sabbath, we cannot regard the suggestion to carry into the Sabbath hours any part of the week's work as other than the subtle philosophy of the enemy to lead him who does it to make no distinction between

the holy and the profane, and to lower the high and holy standard of Sabbath observance to the plane of the ordinary holiday or work day.

In our modern world there are many commodities in daily use which seem essential to life. We refer to such things as water, gas, electricity, and other things of this character which are considered daily essentials, and are delivered daily to thousands of homes. Would it be permissible for Seventh-day Adventists to operate on the Sabbath an electric light plant, a gas factory, work in the city water plant, or fulfill the duties of a policeman?

Following the lead of these specious suggestions, we would soon break down all distinctions between the holy and the common, and could engage in almost any kind of labor on the Sabbath. Gradually we would lose out of our hearts the spirit of all Sabbath observance, and would forsake the Sabbath and the message of which it is a part.

##### *Separation From the World*

God has called us to act a distinctive part as His representatives in the closing days of earth's history. He has given us a message of reform relative to the Sabbath of the Lord. He has not laid upon us the burden of carrying on the world's work. Naturally and logically, of course, we may benefit, even on the Sabbath, from some of the great industries that the world carries forward.

In attending the services of the Lord's house we may utilize the street car or the steam railway on the Sabbath. Our part in the matter would involve no secular aim or service, but only the work of God. But it would be quite another thing for us to take part in operating these public business utilities on the Sabbath day for those who are engaged in secular work. We may step to the faucet and turn on water for daily use on the Sabbath, but this is quite another thing than for us to engage in labor on the Sabbath in the city water works. We may burn in our furnaces the coal to keep us warm on a cold Sabbath day, but this is quite apart from engaging in coal mining on the Sabbath or in delivering coal on that day.

There is a work that the world will do and may do, but which is separate and distinct from that which the children of God may do. Christ recognized this principle in His teaching. He called a certain man to be His disciple. The man responded, "Suffer me first to go and bury my father." Christ answered him, "Let the dead bury their dead: but go thou

(Continued on page 6)



## God Is Able to Do the Work

WE are never to forget, as we look over the vast work to be done in giving the gospel message, that there is infinite power to do the work. "There is nothing too hard for Thee," said Jeremiah.

The way may seem impassable to human vision. But God can make ways where there are none, as He "made the depths of the sea a way for the ransomed to pass over" in ancient times.

Just where we may be able to see only failure, God can see success on the way. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17.

I thought of these texts again, in a recent year, as I passed through the Bitter Lakes section of the Suez Canal, waters evidently once a direct part of the Red Sea basin. I watched the shores where once the people of Israel must have passed over. And on eastward one may see the desert-dry way over which they journeyed. Where there was no way, God made

a way, and where His people failed for thirst, the God of Israel did not forsake them.

Where there is no water, how can thirst be satisfied? "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41:18.

It matters not what the obstacles may be; the Lord delights to triumph over obstacles.

These lessons are not only for the cause in general, but they are for every child of God, for personal experience. He will bring us through if we only trust and follow. Many a soul has set out to keep God's commandments when there was no way visible to human sight. And faith has found the way that God makes for His children. As a child places its hand in a father's hand to be held up and led, so may we place our hand in a heavenly Father's hand. He says: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.

W. A. S.

Nothing was more needful than that their hearts and minds should be centered on Him. A vivid sense of the true God, His greatness, His claim upon their lives as their Creator, His holiness, was necessary above and before all else. Nothing short of this could provide a sufficient check to idolatry or sensuality, or a sufficient incentive to holy living. God brought them out of Egyptian darkness with a mighty hand, to make of them a holy nation, sanctified, set apart from the idolatrous world.

And on what did the Lord focus the attention of Israel in His divine endeavor to bring to them a true understanding of Himself and His sanctifying power? In the book of Ezekiel is found probably the most enlightening answer. The Lord is there recounting to the rebellious Jews of a later century His dealings with their forefathers at the time of the exodus. He declares that He pleaded with them as they started for the Promised Land to cast away "the idols of Egypt: I am the Lord your God." Eze. 20:7. But they "would not hearken unto Me," the record continues. "Then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt. But I wrought for My name's sake, that it should not be polluted before the heathen. . . . Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them My statutes, and showed them My judgments, which if a man do, He shall even live in them. Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Verses 8-12.

## The Memorial of a Finished Creation

### Part VIII, The Religious Beliefs of American Scientists

OUR examination of evidence thus far in this series has brought us to the conclusion that paganism, both ancient and modern, has been the natural fruit of disbelief in the interlocking truths of a personal God and the creation. There could have been no ancient paganism, with its revolting forms of idolatry, if men had remembered God as the mighty Creator. But "when they knew God, they glorified Him not as God." Rom. 1:21. They chose to forget Him. They "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." Verse 25. Modern paganism could never have made headway until now the very central truth of a personal God is denied, if men had not exchanged the truth of God regarding creation for the lie of evolution.

It is in the light of this that we can see why God's first act in the estab-

lishment of religious service in our world was the setting apart of a day in memory of creation. The six days of creative activity were no sooner ended than God ordained a memorial of that creation, the Sabbath. (See Gen. 2:1-3.)

#### Why Israel Was Carefully Instructed

And it is in the setting of these facts that we can see why God gave such explicit instruction to the Israelites concerning the Sabbath. His chosen people had dwelt in the midst of a pagan nation that had most literally turned to the worship of the creature rather than the Creator, having as gods, "birds, and four-footed beasts, and creeping things." Rom. 1:23. Out from this moral and spiritual corruption God had called the Israelites, declaring that He would be their God and they should be His people.

#### The Symbol of Creation

While the statutes and judgments were given as rules of conduct, most important for their lives, the Sabbath was given as a sign, or seal, or evidence, that they might know that God was all He claimed to be, and could do what He claimed He would do in their behalf, set them apart as a holy people for His own name. In other words, that the Israelites "might know" whence came the power to make their lives holy as God's precepts required, there was given to them the Sabbath. The Sabbath command not only gave to the

law its authority, by revealing its Author as the Creator; it revealed also the source whence comes the power to live the sanctified life required by the law. The Sabbath stood as the symbol of creation, and creation stood as a monument to the greatness of God, His claim upon them because He is the Creator of all, and His power to create them new creatures free from sin. (See Isa. 40:25-28; 43:1, 11, 25; 54:5.)

In speaking through Moses the Lord directly connected this sign of the Sabbath with creation: "It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

"But the house of Israel rebelled against Me in the wilderness," declares the Lord. "They despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols." Eze. 20:13, 16. The fatal connection between Sabbath desecration and idol worship is here clearly revealed.

#### *Children Follow Rebellious Fathers*

The Lord then pleaded with the children not to walk in the ways of their fathers who had perished in the wilderness. "Walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Verses 19, 20. How were they to "know" that the true God was their God?—By the hallowing of the Sabbath. That would mark them off from the heathen about them, and provide the outward sign of their heart allegiance to the true God.

But they followed the path of their fathers, and again the relation between Sabbath desecration and idolatry is too plain to mistake: They "polluted My Sabbaths, and their eyes were after their fathers' idols." Verse 24.

God had a very primary purpose in working miracles for forty years in regard to the manna and the Sabbath. He was striving to implant firmly in their minds for all generations to come the vital truth of the Sabbath as a bulwark against idolatry and all apostasy. Significant, indeed, is the manner in which God introduced this long series of miracles: To "prove them, whether they will walk in My law, or no." Ex. 16:4. If they refrained from seeking manna on the Sabbath, and kept it holy, it would show that they honored and obeyed the true God, that they were loyal subjects of the God who had created them, and would

therefore seek to be obedient to all His laws.

#### *Long History of Forgetting God*

But the whole history of Israel is one long record of forgetting God. It is one long record also of forgetting the Sabbath. Forgetfulness of the Sabbath and of the true God go hand in hand. Polluting idolatry became so prominent that the temple itself was given over to heathen worship. Destruction finally came to Jerusalem because of this pollution, and the city was burned with fire. 2 Chron. 36:14-19. This was in fulfillment of the prophecy of Jeremiah that an unquenchable fire would consume Jerusalem if the inhabitants refused to "hallow the Sabbath day." Jer. 17:19-21. The records agree, for the failure to hallow the Sabbath day brought on idolatry and corruption.

In the light of this history of forgetting God, how meaningful is the opening word of the Sabbath command, "Remember"! No other command contains it. No word is more necessary in the command; it enjoins us ever to keep in mind the fact of the Creator and His creation by keeping sacred the seventh day as a day of holy rest. James G. Murphy, in his "Commentary on the Book of Exodus," well remarks:

"The observance of the Sabbath connects man with the origin of his race, with the six days' creation, and with the Creator Himself. The connection is manifestly a historical one. He that observes the Sabbath aright holds the history of that which it celebrates to be authentic, and therefore believes in the creation of the first man, in the creation of a fair abode for man in the space of six days, in the primeval and absolute creation of the heavens and the earth, and, as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance (Ex. 31:15). . . .

"The observance of the Sabbath, then, becomes the characteristic of those who cherish the recollections of the origin of their race, and who worship God, not merely as Elohim, the Everlasting Almighty, but as Jehovah, the historical God, the Creator, who has revealed Himself to man from the dawn of his existence as the God of love, and afterward of mercy and grace, of promise and performance. . . .

"The act of creation is the origin of all title to the creature and to the obedience of the intelligent creation. The creation of man is commemorated in the fourth commandment. Hence it contains the fountainhead of all authority in God and all duty in man."—*Comments on Exodus 20:8-11.*

#### *Sabbath Objections Answered*

It is not out of place to digress for a moment here, to comment on the frequently heard objection that the

Sabbath is Jewish, and therefore Christians have nothing to do with it. How pointless such an objection sounds when placed in the setting of the facts of Scripture, which show *why* God so repeatedly enjoined Sabbath obedience on the ancient Israelites. They were ever tempted to forget God and fall into idolatry; therefore He pleaded with them to "remember the Sabbath day," that thus they might ever keep Him in mind as the true God, the Creator of heaven and earth. He longed to make them a holy people; therefore He implored them to keep His holy day, that they might ever realize the means by which sanctification could be theirs, the displaying of God's creative power in their lives. All other peoples had rebelled against the divine government and were living in open hostility to Heaven. God desired to have a loyal people, whose very lives would be a testimony that they gave obedience to the true God. Therefore He called upon them to keep holy the Sabbath, the memorial of the Creator and Lord of this earth, in sharp contrast to the festivals of the heathen about them.

If any conceivable proof can be given to show that the reasons God had for commanding the Jews to keep the Sabbath would not apply to every other race at any time in the world's history, then might there be grounds for contending that the Sabbath is Jewish. But no such proof can be given. The reasons God had in dealing with the Jews are universal ones that touch the very heart of true religion. The Sabbath has as much meaning for us today as it had for those who lived long ago. This thought will be developed in the next editorial.

F. D. N.

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#### *Complaints Against Members*

I've heard of a preacher who had on his desk a special notebook labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another, he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—*The Ginger Bean (via Epworth Herald.)*

## Studies in the Book of Daniel

### Character and Work of the Papacy

"HE . . . shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25.

In our former study of the little horn power, we observed that three Arian kingdoms, opposed to Romanism, were overthrown before the supremacy of the Papacy was established. The last of these was the Ostrogothic nation. This Arian power was repulsed and defeated under the walls of the city of Rome by Belisarius in 538 A. D. Withdrawing within the fortifications of Ravenna, the Goths never again menaced Rome.

With the overthrow of these Arian kingdoms, together with the conversion of the Franks and other barbarian peoples to the Roman Catholic faith, there begins the 1260-year period of papal supremacy, which ended in 1798. We also considered the claims of the pontiffs to the prerogatives of God. Having considered these facts, let us next give attention to the other two inspired arraignmentments of the Papacy. And while we must deal faithfully with the system, as pictured in the word of God, yet we remember that there are as earnest, devout individuals among Roman Catholics as can be found anywhere. Many of these are today turning to the light of God's word.

#### "Shall Wear Out the Saints"

This expression must refer to the wasting of the church of God. As the Papacy arose on the ruins of Arianism by means of the sword, there should be no surprise at its intolerant character. It would be a long story, indeed, if we were to go into the details of the papal persecutions—the persecutions of the Waldenses in the Piedmont valleys, the Lollards of England, the Bohemians of South-eastern Europe, the Lutherans of Germany, the Huguenots of France. The fires of persecution were kindled, and millions perished because of their dissension from the state church. If the rack, the guillotine, the garrote, and the Inquisition machines of torture could speak, weird and tragic stories of torture and death would be told. The pages of history are crowded with horrible accounts of religious persecution.

It would seem that the modern church would cover her face with shame at these heartless deeds of the Dark Ages, but not so. It is with great wonderment that we read from a present-day religious journal, not only a statement of rights, but words of approval concerning the persecu-

tions of the past, as the following will show:

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."—*The Western Watchman (R. C.)*, Dec. 24, 1908.

It seems unbelievable that the massacre of St. Bartholomew should be "defended" by a religious organization in these days of enlightenment; but the same spirit of intolerance prevails at this time as was manifested in the centuries of the past. The only reason the Papacy does not persecute today is because she does not have it within her power to enforce her dogmas; but when Rome does gain the preponderance of power, the fires of persecution will be kindled again. Would that every lover of liberty were awake today, as the present-day trend clearly indicates that "history repeats itself."

#### "Think to Change Times and Laws"

The papal power has not the prerogative to change the law of God, but she is said to "think to change times and laws." God is unchangeable. With Him there is "no variableness, neither shadow of turning." His law being a transcript of His character, it is not subject to change. But the prophetic word declared that there would arise a power claiming the authority to change even the divine precepts. Rome fulfills this specification of prophecy, as is shown by the following:

"The Pope can modify divine law, since his power is not of man but of God."—*Ferraris' Ecclesiastical Dictionary (R. C.)*, article on the Pope.

That the Catholic Church claims power to change the law is clearly shown by the statement that she

changed the Sabbath from the seventh to the first day of the week.

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*"A Doctrinal Catechism," Rev. Stephen Keenan, p. 174.*

While the drift had begun toward Sunday observance before the supremacy of the Papacy was actually effected, yet it was Rome that was foremost in honoring Sunday. Her bishops sat at the early councils when the first Sunday laws were made; she abandoned the celebration of the Christian ordinances on the Sabbath before the churches of the East did; she made the Sabbath a fast day and Sunday a feast day, thus popularizing the first day of the week; and she anathematized those who observed the seventh day, thus bringing about slowly that change to Sunday observance of which she boasts.

Not only did the Papacy put her hand to the fourth commandment to alter its requirements, but she eliminated the second and divided the tenth.

#### "Great Words Which the Horn Spake"

Well would it be had the 1260-year period of papal supremacy closed the long chapter of persecution and bloodshed, but not so. The prophet saw the great judgment convene; he saw the Ancient of days sit; he saw the books of record brought out by the angels; and again he heard the voice of the papal horn speaking great words, and because of these great swelling words, he beheld the beast slain and given to the burning flame. Dan. 7:11.

Under the protection of Austria a conclave was held in Venice, and a new pope was elected in 1900. The Papacy has been slowly regaining her ancient prestige among the nations, and adding new territories to her conquests, until today she is doubtless the most influential of any single church or nation upon the earth.

But it was in 1870 that the most arrogant claim was made for the head of the Roman Church. Reference is made to the proclamation of papal infallibility, a part of which reads as follows:

"We teach and define as a divinely revealed dogma, that the Roman Pontiff, when he speaks *ex cathedra*, . . . possesses, by the divine assist-



ance which was promised to him in the person of the blessed Saint Peter, that same infallibility with which the divine Redeemer thought fit to endow His church."—*Quoted in the Encyclopedia Britannica, art. "Infallibility."*

This arrogant claim of infallibility forever fixes the doctrines, policies, and character of the Papacy. Rome never changes.

Along with the proclamation of infallibility was that of the immaculate conception of Christ. This doctrine, if true, would destroy the hereditary humanity of Christ, and strike at the very heart of the gospel, nullifying that essential qualification of Christ for the priesthood.

But the reign of sin and oppression is not to be forever. There stands back of the records of sorrow, of suffering, of martyrdom, the justice of God. The night of suffering may seem long, the weary hours of perse-

cution may seem to linger, human endurance may appear to waver, but the dawn of the morn of deliverance is soon to be realized by the tried church of God. The hope of the church is couched in these prophetic words:

"The judgment shall sit, and they shall take away the dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:26, 27.

The judgment work began in 1844, as a later prophecy will indicate, and we must be nearing the time of its close. While the church of God will face a few more tests of her faith, yet the night of suffering is almost over; soon the eternal day of God will dawn, when the faithful will enter into their eternal rest.

T. M. F.

## Sabbath Observance

(Continued from page 2)

and preach the kingdom of God." Luke 9:59, 60. The man's father was not dead in the sense that his body was awaiting burial. The request was, "Let me go and take care of my father until he dies; let me close up the family affairs, and then I will come and give my life to Thy service." Christ recognized that this was a work that others might do. It did not belong to the disciple whom He had called to His work. Therefore He replied, "Let the dead bury their dead." Let those whose interests are in things temporal attend to affairs of this kind.

Hence in my judgment no Sabbath keeper could rightly be employed as a policeman, or work in any municipal plant or other commercial enterprise on the Sabbath of the Lord. And may I add, in all kindness, that no Sabbath keeper understanding and possessing the spirit of true Sabbath observance could in good conscience engage in such service on the day God made holy and sanctified.

### A Call to Reform in Sabbath Observance

The fifty-eighth chapter of Isaiah is a chapter relating to the closing days of earth's history. It opens with the command to the watchmen on the walls of Zion: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." And one of the special sins pointed out in this chapter is the violation of the Sabbath. The Lord pronounces His special blessing upon those who

will honor His Sabbath in turning from their evil ways, and regarding the day in harmony with its sacred character. Read the promise:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Verses 13, 14.

If Satan today could switch Seventh-day Adventists away from Sabbath observance, or lead them to compromise the stand they have taken through all their history regarding the observance of this day, he would be well pleased. Let us resist his wily suggestions, and remain true to this sign of our order.

### Giving the Trumpet an Uncertain Sound

Years ago this statement was made by the messenger of the Lord: "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings."—"Testimonies to Ministers," p. 86. If there was danger of this impression being given the world at the time this word was spoken, there is even greater danger today.

Every influence is being brought to bear by Satan to lead Seventh-day Adventists to compromise their position upon the message for this day and generation. As never before we need to emphasize the great fundamental truths which have brought us into being. These truths which made us Seventh-day Adventists, if cherished, will keep us Seventh-day Adventists. We may sympathize with other churches and organizations in their special objectives. We may unite with others in the promotion of the cause of temperance and other moral reforms. But let us never forget for one moment that God has called us to do a distinctive work. He has called us to give to the world His message for this day and generation. And the inspired declaration regarding Israel of old, "The people shall dwell alone, and shall not be reckoned among the nations," is applicable to Israel today. Indeed, this is the position to which God has called His church in every age. His call to the remnant church is to come out from the world and be separate. Only as we maintain this separation, only as we preserve our distinctive character, only as we give faithfully, fearlessly, and uncompromisingly, the gospel message committed to us, can we expect the blessing of God to rest upon our labors.

## Sentence Sermons

BY A. A. DIRKSEN

It takes courage to choose the right, but it takes more courage to face the results of wrong.

It takes courage to say "Yes" to God, when He points out the way, but it takes more to face the results of having said "No."

It takes courage to stand true to principle under strong temptation, but it takes more to face the results of having sacrificed your sense of right.

It takes courage to say "No" to one whom you think you love, but it takes more to bear the burden of a ruined home.

It takes courage to say "No" to your appetites, but more to come back after dissipation.

It takes courage to acknowledge that you have wronged your fellow man, but it will take more to meet your Creator with that wrong unconfessed.

It takes courage to keep the Sabbath, but it takes more to face the result of having kept Sunday.

It takes courage to pay an honest tithe, but more to hear your Maker say, "You have robbed Me."

# GENERAL ARTICLES



## *The Bible Sabbath*

### *The Seventh or the First Day?*

BY CARLYLE B. HAYNES

THERE is a false sabbath among men. There is only one weekly Sabbath taught in the Bible. It is not the same Sabbath that most Christians are observing now. The Sabbath which Christ kept was the seventh day. The sabbath which most of His professed followers keep today is entirely another day. Somewhere in the dim ages between the time of Christ and our time, the observance of the Sabbath has been changed from the seventh day of the week to the first day. And the change has been made without divine authority.

When God made His Sabbath, He made it for all time. It was not designed to be temporary. It is of eternal duration. The time will never come when the seventh day is not the blessed, holy rest day of God. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

#### *Sabbath Not an Institution, but a Day*

We hear much today about a Sabbath *institution*, but the Bible never speaks of the Sabbath *institution*. It talks about the Sabbath *day*. There is no such thing as a Sabbath *institution* apart from the day. It was the *day* which was blessed and made holy. It is the *day* which thus became the Sabbath.

The day which God blessed can never be taken from the Sabbath. The Sabbath can never be taken from the day God blessed. These cannot be separated. They are one. The seventh day is the Sabbath. The Sabbath is the seventh day.

The Bible makes it plain that the material out of which God made the Sabbath was the seventh day. He took that day, that identical day, and out of it made the Sabbath. The Sabbath is not something He blessed on that day—it is the day itself. "The seventh *day* is the Sabbath of the Lord thy God." So we are not commanded to "remember the Sabbath, to keep *it* holy." The commandment is, "Remember the Sabbath *day*, to keep it holy." The Sabbath is not something apart from the day. It

cannot be shifted about and perhaps placed on another day. It is the day itself—the seventh day.

#### *Christ the Author of the Sabbath*

It was at the very beginning of human history that the Sabbath was made—at the creation of the world. Gen. 2:1-3. It was made, too, by the Creator, Jesus Christ Himself. Christ is Creator as well as Redeemer. Christ, the Author of the Christian religion, is also the Author of the Bible Sabbath. John 1:1-3; Col. 1:12-17; Heb. 1:1, 2.

The Sabbath is not a day for ordinary labor, for idleness or amusement. It is for rest, spiritual as well as physical. It is for meditation, worship, private as well as public, for holy joy and mutual helpfulness. It was designed to be and may be made to be the happiest, brightest, and best day of all the seven. The Sabbath is one of two survivals of Edenic life, having continued since the fall, the other being the marriage institution. It is therefore fundamental to Edenic ideals. This day of rest occurs weekly, every seventh day, in order to keep always before us the fact of God's rest at the close of creation week. We are to remember God every day, but the Sabbath comes to us weekly, bringing larger opportunities for rest, meditation, and communion with the Creator. Before its blessings and benefits have been lost, the approach of another Sabbath renews its holy influence. Thus the Sabbath, the sweetest of all days, extends its blessings to us all the days, if we "remember the Sabbath day, to keep it holy."

The New Testament does not change in the smallest degree the obligation to observe the seventh day commanded in the law of God. Christ observed this day during the entire period of His earthly life. The disciples observed this day uniformly while they established and instructed the first Christian churches.

There is no record in the New Testament of any human being endeavoring to keep the first day. The first day is mentioned in the New Testament (only eight times), yet it never

once is given a sacred title or name. It is never called the Sabbath or Lord's day, never once commanded to be kept. It is mentioned merely as one of the ordinary week days.

Neither the disciples nor the early Christian churches ever heard of such a thing as a change in Sabbath observance. Hence any other day as the Sabbath is unknown in the New Testament. Sunday observance is of later origin than the times of the Bible.

#### *The Identical Seventh Day*

The identical seventh day of creation which God made the Sabbath, has not been lost since then. It was then the last day of the week—the seventh. It is still the last day of the week—the seventh. Men may have made mistakes in keeping an accurate record of its recurrence, but God does not make mistakes. And God did not leave this matter of an accurate keeping of the records, entirely in the hands of man. Their method of reckoning the passing of time and counting days on the calendar or almanac need not be taken as our sole reliance in identifying the day. God has a way of taking care of His own institutions, and upon this we are safe to place full reliance.

The days of creation described in the first chapter of Genesis are the same as the days with which we are familiar. They comprised a dark part, called "evening" or "night," and a light part called "morning" or "day." These days of creation were not long periods of time. They were the same length of time as our present days, determined by the revolution of the earth upon its axis. No one can read Genesis 1:3-5, 8, 13, 19, 23, and 31 without saying that these are literal days with their evenings and mornings. The dark part first and then the light part—just twenty-four-hour days.

The seventh one of these days of creation God made into a Sabbath. That identical seventh day, the original blessed, holy rest day of creation, can now be easily located. God has not forgotten it. He has not allowed it to become lost. He has not permitted its preservation to depend upon the reckoning of men. He has definitely pointed it out and with infallible precision. All who wish to know which day it is can easily discover this truth.

This seventh-day Sabbath has been kept in unbroken succession through all the past centuries from creation until now. It was not lost before the days of Christ. It has not been lost since. It is not lost now. Its divine Creator has preserved it and pointed it out to man as His Sabbath again and again through the past years. More than 2,500 years after creation, God took occasion definitely to point out this original seventh day. He pointed it out then in such a way that no person could fail to locate it. The record of what He did and how He identified the day, this literal, original seventh day, will be found in the sixteenth chapter of Exodus, verses 14-30.

#### *Identified by Miracles*

It is the story of the falling of the manna in the wilderness journey of the children of Israel. Here the identical seventh day is pointed out by God without reference to the calendar of men and without the need of their records. The Maker of the days, the Creator of the heavenly bodies, the Master of time and eternity, deigns to point out to His fallible, erring creatures, which is His day, the identical seventh day. There was no possibility of a mistake about it. No one could possibly claim he could not find the day. It was so plain no one could lose it. By three distinct miracles God identified the day, the seventh day. He gave twice as much manna as usual on the sixth day. He kept that manna unspoiled overnight, whereas every other night it spoiled and could not be kept. On the seventh day, the identical seventh day of creation, the original seventh day, God's day, the blessed Sabbath, He withheld all manna from falling.

These three miracles were repeated every week, fifty-two weeks a year, for forty years during the wandering of the Israelites in the wilderness. That is, 2,500 years this side of creation the Lord of the Sabbath Himself took occasion to point out 2,080 identical seventh days in order that there need be no mistake about it.

No, the seventh-day Sabbath is not difficult to find. On the contrary, it is impossible to lose it.

Calendars have changed, but the week has never been broken from the beginning of time. Regardless of all systems of reckoning time, in spite of changes from one calendar to another, notwithstanding all the inaccuracies of men, the week stretches in unbroken succession back to the very beginning, when God called His creation into existence. You cannot lose the Sabbath. Its occurrence and recurrence do not depend on the shifting calculations of men, but on the omnip-

otent power and omniscient wisdom of the Lord our God.

#### *Pointed Out in the New Testament*

Coming down 4,000 years this side of creation, we once more find the identical seventh day in the New Testament definitely pointed out. It is the occasion of the crucifixion and resurrection of our Lord. The record will be found in Luke 23:56 and 24:2. Here the day on which the crucifixion took place, which is known to have been Friday, or the sixth day of the week, is given a name. It is called the "preparation" day. The next day, the seventh, the day upon which the Lord of life rested in the tomb, is positively identified as the "Sabbath day according to the commandment," the identical seventh day of creation covered by the Sabbath commandment. The next day, the first day of the week, upon which our Lord was raised from the dead, is not given a name, but is spoken of merely as the "first day of the week."

In this passage, then, three days are brought before us, and their relation to each other is clearly revealed. The Sabbath day, even "the Sabbath day according to the commandment," is seen, even in the New Testament, to be the day between the sixth day, Friday, and the first day that is known as Sunday. That is, Sunday is not and never has been known as the Sabbath of the New Testament. The Sabbath, the true Sabbath of God, "the Sabbath according to the commandment," is the day immediately before Sunday. When Sunday begins, the Sabbath, the true Sabbath, is past.

Now at that very time, Sunday was being observed by sun worshipers. Later, through apostasy and departure from God, the observance of Sunday was brought into the church. It was never brought in by divine authority, and its observance is no part of Christianity. So also at that time the seventh day was observed by the Jews. The first day was observed by sun worshipers. Both of these days, the seventh and the first, have been kept in unbroken succession ever since,—the seventh day by the Jews and Sabbath-keeping Christians, the first day by sun worshipers and later by Sunday-keeping Christians. These two days, having been so observed, have come down to us in unbroken line, being kept week after week through all the Christian centuries, without possibility of being lost.

Thus we can trace the Sabbath through all the years stretching between creation and now. It has not been lost. There has been no change in it. It is the same Sabbath now as

it was when it came from the hand of God. It was made of the seventh day. It is still the seventh day. And that day is known as infallibly today as it was known when God made it and when Christ kept it.

And so again I say, so far from being unable to find the seventh day, the fact is we are unable to lose it.

#### *Sabbath and Redemption*

As the creative power of God was put forth the first time in bringing this world into existence in six days, so this same creative power was put forth the second time in the work of redemption. This is in reality a new creation.

The Sabbath was given in the fourth commandment (Ex. 20:8-11) as a memorial of creative power. As that creative power has brought us salvation through the gospel of Jesus Christ, the Sabbath therefore becomes a memorial of our salvation. It was definitely set forth as a sign of sanctification. Eze. 20:12. As Christ is the one who sanctifies His people, it therefore becomes a sign of what Christ is to the believer. It is a memorial of our rest in Him, of our rest from sin, of the completion of His work of full salvation in us. As such a memorial it is to endure forever. Ps. 135:13.

It is Jesus who saves from sin. This salvation from sin is the actual working in us of the creative power of God. Only through that power, brought to sinners by the Holy Spirit, can sin be overcome in human flesh and man enter into the rest of faith. It is Jesus who gives us rest. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

The sign of that creative power of Christ is the Sabbath. "Sabbath" means rest. It was given, not merely for physical rest, but as a sign of spiritual rest and deliverance from sin.

Hence he who keeps the Sabbath understandingly has entered into the rest of God, and "he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. 4:10.

In this way the Sabbath becomes to the believer in Christ a symbol of all that the gospel contains for him in Christ.

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THE pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together "the whole family in heaven and earth,"—all are among the experiences of the hereafter.—"Education," p. 306.



# OUR COLPORTEURS

## Modern Miracles

BY J. A. P. GREEN

It is marvelous what the printed page is doing over here in Europe. In our institutes I asked the colporteurs how they came to a knowledge of this truth. And here you have an account of their experiences:

Although preparing to become a priest, and spending five semesters in getting ready to wear his priestly robe, a colporteur told me that he had received an invitation to attend Seventh-day Adventist meetings. He gladly accepted the invitation to the services, expecting to use the notes taken to fight the Seventh-day Adventists and their faith. But instead his eyes were opened, crooked things made straight. His heart was touched with the simplicity of the gospel truth, and his mind was convinced that Seventh-day Adventists have the truth of the Bible. So he changed his long priestly robe for a colporteur's bag, and is now going from home to home with this "wonderful truth," as he calls it.

And here is another twentieth century miracle: The colporteur evangelist said: "I found this message in a garbage can." One day while walking down the street he spied a piece of paper that attracted his attention. It was the Harvest Ingathering paper with the beautiful picture of Christ on the cover page. He pulled the paper out from its filthy environment, and read it with great interest. The paper convinced him of the truth it contained. Then he went to the conference office for more literature. He was given some more, and became further instructed in this message. He is now a baptized member, and an active missionary. Having won his mother, sister, and brother to the truth, now he is going from door to door with the third angel's message.

This brother had an unusual experience in a convent. After he had made known his business, the police were notified. As soon as the police appeared, they arrested him. However, after examining his papers, they found everything in order, and permitted him to go on his way canvassing.

The Lord surely had somebody in that convent seeking for light, but the devil tried to keep it out. How-

ever, when one avenue is closed, the Lord will make another way. The colporteur entered a home, and a lady listened to a message that touched her heart. She ordered the book immediately, and said, "I will take that book and send it to my friend in the convent."

These Christian colporteurs are fearless. They battle against all kinds of obstacles. A subscription for the *Signs of the Times* was taken from a man living in one of the large cities of Europe. Just a look at the contents of the paper made him angry. A harsh letter was written to the publishing house, asking for the return of his money, and warning them not to send the agent back. In fact, the man said: "If the agent dares to pass over my threshold, there will be trouble." This letter was sent to the colporteur, and instead of running away he accepted the promises of God which say: "This day will I begin to put the dread of thee and the fear of thee upon the nations." "Ye shall not fear them: for the Lord your God He shall fight for you." Deut. 2:25;

3:22. So with confidence born from above he approached the home and rang the bell. When the door opened, the man became furious, and ordered the colporteur to leave. The colporteur, setting his face like a flint, explained that there must be some mistake. Then stepping across the threshold, he gave the man another canvass, with the result that the man decided to continue his periodical.

These path blazers believe in persevering. If they do not succeed this week, they try another. One courageous colporteur, only sixteen years old, canvassed forty hours without one order. Instead of giving up, he sang that good colporteur song, "Never be sad or desponding." The second week he canvassed thirty-nine hours and took thirty-three orders.

And so we could go on telling miracles of the printed page, working here and there and everywhere. But what concerns our heavenly Father today is what use you are making of the intrusted talents given to you. Are you proclaiming the truth in all its simplicity? Listen to the command to the church today: "Let the gospel be sent to all parts of the world, awakening burdened souls to inquire: 'What must I do to be saved?'"

## A Real Labor of Love

BY E. E. FRANKLIN

"We live in a sick old world which cries from its soul, out of deepest need: Heal me, O Lord, and I shall be healed! In all men, whoever and wherever and whatever and however they may be, there is a longing for exactly this which is here within the Bible."—*Karl Barth*.

The author of this statement recognizes a great truth—that the real need in this world of ours at present is a spiritual need. Everywhere people are longing for truth and light, and it is a great source of joy and satisfaction to the colporteur to have a part in ministering to the sin-sick souls of men and women. A few recent experiences indicate how many honest in heart are being searched out:

"One day as I was going from house to house I was impressed to take a side road that went out into the country, but as it led away from where I was working, I

passed it by. Still I felt impressed to follow it, so I finally returned. There were only three houses, and as I called at the door of one, I noticed that the young lady seemed to be quite worried. After I introduced my work, she asked me in and led me into a room where her sister lay very ill. The doctors had given her up. I talked to them of the love of Jesus and the power in His name. They asked me if I would pray for her. We knelt in prayer, and I asked the mother to offer a short prayer first, but she had never prayed and didn't know how. The young lady who was sick told me that none of them had ever prayed before. They didn't know how to pray. What a pity! How often we forget God until a crisis comes. After a short season of prayer we again talked of the wonderful love of Jesus. She thanked me, and asked me to come back."

Another colporteur, working in the Southland, sends in this personal experience:

"Some years ago I was doing some carpenter work on a ranch where the fore-

man was a Seventh-day Adventist. After observing how he and his family lived, and that they had a Bible answer for every question on the different phases of living, I decided to be an Adventist. While conversing with these people I learned that their publishing house published a book which was a verse-by-verse commentary on Daniel and the Revelation. This short canvass sold me the book, although I did not have an opportunity to purchase it until twelve years later. While attending an Adventist effort, my first thought was to purchase this book, and I asked the Bible worker to order one for me. After reading the book and hearing the truths from this evangelist, I decided to enter the colporteur work.

"After taking several orders and delivering the books in 1931, I began to give Bible studies to those to whom I had delivered the books, and at the same time began to make charts to illustrate the studies. As the result of these Bible studies, twenty-eight have been baptized, eight others are keeping the Sabbath, and

there is a Sabbath school of seventy-five members; also I have just heard of eight others who have been baptized who listened to a canvass I gave, but who did not purchase books. These eight seemed very much interested in knowing more about their Bible, and their names and addresses were turned over to the Bible worker, who gave studies, with the result that eight have become Sabbath keepers."

In the Georgia-Cumberland Conference two of our sisters worked, delivering only a few books, but in two months a church of thirty members was raised up. Now eight more have been added, a new church building has been erected, and a good tithe is coming in from this church.

As we recount the fruits of this labor of love on the part of our faithful colporteurs, we can surely say that their work is a real ministry and is needed everywhere.

## Our Magazines Are Appreciated

BY N. Z. TOWN

BACK in 1848, when the message came to James White, "You must begin to print a little paper," he was told that "as the people read, they will send you means with which to print;" in other words, the people will appreciate the paper. Later Elder White wrote, "When I commenced the *Present Truth* I did not expect to issue more than two or three numbers; but as the way opened before me I have continued thus far. While publishing the first four numbers in Connecticut, the brethren *sent more means than was necessary* to sustain the paper."

Not only the brethren, but people outside our ranks, have, through the years, shown their appreciation of our periodicals. The message in this periodical literature has appealed to many readers.

From the North Pacific Union the field missionary secretary of the Upper Columbia Conference sends this good word:

"I met Mrs. — at Prosser, and was surprised to know that she had taken thirty-six subscriptions for the *Health* magazine in her spare time, averaging, as she told me, three subscriptions for every hour she had been able to put in. She is so thrilled about it that she plans on dropping her music lessons, which bring her \$11 each week, in order to put in full time with *Health*. This is certainly encouraging."

Brother J. R. Ferren writes:

"We brought a young man into the Central California Conference a few days ago, and in his first four days he took twenty yearly subscriptions for *Health*. Workers in different places are taking four, five, and six subscriptions a day. From all classes of people we are constantly receiving letters of appreciation."

Our older health magazine, *Life and Health*, has met with a new appreciation. The subscription list and monthly sales show an encouraging increase, and many good words of appreciation of this journal have come to the publishers. Here is one that recently came in:

"A gentleman in Philadelphia, formerly a Baptist minister but recently baptized as a Seventh-day Adventist, became interested in *Life and Health* at the time of the East Pennsylvania camp meeting a few days ago. One day, during the camp meeting, he sold 100 copies of the August issue of *Life and Health* in five hours, in Allentown, Pennsylvania, and the following day sold ninety copies in four hours. Shortly after camp meeting the East Pennsylvania Book and Bible House ordered 600 copies for him, and a few days later ordered 700 more. Three weeks after the close of that camp meeting an order for 2,500 copies was received, and since then the Book and Bible House has ordered 5,000 of the September issue.

This man is having wonderful success. He is selling 150 magazines a day, and plans to better that record soon."

It is not only the health magazines that are appreciated by the people. The publishers of the *Watchman* receive many letters of appreciation of this journal, and word has come from many who are now rejoicing in the truth as a result of reading that magazine. Here are two experiences of colporteurs, with words of appreciation from those who have read this journal:

"I find some who are very anxious to get the *Watchman*. A business man here has bought a copy of me each month. When I last came to him he said, 'I am sorry, but I will have to turn you down this time, as I have paid out so much this morning.' I told him I was sorry he was unable to take one this month, but that I appreciated the fact that he had taken one each month so far, and that I would call again. I thanked him and went to the next door. When I came out, the man who had turned me down was waiting outside for me, and said, 'I must have that magazine, for I get more out of it than any other magazine I have ever read.'"

"I was giving a canvass for the *Watchman* to a lady who took the magazine right out of my hand as soon as she saw it, and said: 'I bought a copy of the *Watchman* last summer and I like it very much. Of all the magazines I take, the *Watchman* is my favorite. In no other magazine am I able to find the things I find in this one.' I told her I was not taking subscriptions, but she said: 'But why not?' I told her I would take hers if she wished to subscribe, so she gave me a dollar, and I left the first copy with her."

All our magazines are appreciated more and more by the people. The readers are glad to obtain health journals that are free from the faddisms found in most publications. They are also glad to get as concise, carefully edited, and doctrinally sound a magazine as the *Watchman*. Would that we had one hundred magazine workers where we now have only one.

## The Time Opportune

BY J. J. STRAHLE

THE Lord has given us, as a people, the most wonderful literature, outside of the Bible, which has ever been printed. On the part of many there is an earnest desire to know the meaning of the startling events taking place throughout the world, the answer to which is found in our message-filled books and magazines.

Just recently a man bought a book, and after reading it, was convinced that it contained the truth, and he began to obey the teachings of Christ. This man walked nearly sixty miles

to find one of our workers. His desire was to procure literature so that he might be able to pass the truth on to others. He is a shining light in his community, and has a burden to bring the light of truth to others.

As I am writing these lines, a young man has just entered our chapel at Poznan, Poland, where we are holding an institute. Upon inquiry we learned that he had been longing for light, and finally found it by reading one of our books. He heard that a meeting was to be held here, so came a

long distance on his motorcycle to learn more about the truth. He had been praying for a better understanding of the Scriptures, and was made glad to find it in our literature. His heart is aglow, and now he desires to pass the light of truth on to others through the printed page.

The above experience reminded me of the words given us in the Spirit of prophecy: "There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for

the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*"The Acts of the Apostles,"* p. 109.

We thank God for what has been accomplished, and for what our workers are doing today; but in view of the fact that we are living in the last days, there is need for more of our people to take part in this phase of the Lord's work. May a multitude respond to the need of the hour to bring the light of truth to the many who are longing for an understanding of the Scriptures, and who will accept the message which God has revealed for this time!

## Reaching Africa's 140,000,000

BY L. A. VIXIE

AFRICA'S millions—how can they be reached? We know the gospel commission is to "go and preach," but with severely cut budgets and many unentered regions, how can it be done?

In the Union of South Africa new avenues for quickly spreading the gospel are being opened. The gold mines around Johannesburg employ native workmen gathered from every tribe of South Africa. Here they arrange for the most stalwart and the most able of the tribes to come as mine workers for a period of from one to five years. Some of these boys are able to read, and most of them are thirsting for knowledge.

The mine authorities protect these natives definitely from being exploited by the bootleggers, peddlers, and gamblers, so that it is exceedingly difficult to gain an entrance into their compounds. Exploiters have frequently posed as Christian workers, and have left whisky behind. So we hardly blame the authorities for appearing adamant when first approached.

We felt that the mine compounds, with their thousands of native men and boys from various tribes, were ideal spots for the germination of the seeds of truth. A delegation was arranged to present a petition to the general office of the mine owners, requesting that we be allowed to send our native colporteurs into these fifty or more mine compounds.

The secretary expressed his regret that they could not grant our request; the British and Foreign Bible Society did not have the privilege of entering their gates, and we, like them, would have to content ourselves with selling our books and doing our mission work at the gates as the boys passed to and from their work. To

say the least, this was inconvenient, and very unsatisfactory. As a last resort we made a personal call at each compound office, setting our work before each compound manager. Then we showed the manager the colporteur we hoped to send into his compound. To our joy only a few of the managers

refused to let us in. Prayer changes things. No other association or mission society enjoys this privilege. Hence we have the whole field, with no competition, which enables the colporteurs to sell thousands of our books in sixteen different languages.

These boys who have bought books go home to their respective tribes at the end of their stipulated time, or before, due to ill health. Their books go with them.

The returned boys have seen many and strange things during their long stay in Johannesburg, and so the curious villagers gather to hear stories and to listen while the books are read. Should the possessor of the book not be able to read, a native teacher, perhaps from another society, is asked to read to the group.

In this way the truth is reaching many of Africa's millions without a preacher, a teacher, or even money as far as the organized work is concerned.

Truly the Lord has many ways of proclaiming the message, and "He moves in a mysterious way His wonders to perform." Pray for the work in South Africa.

## A Soul-Winning Magazine

BY C. L. PADDOCK

IN the thirteen years and more in which the *Canadian Watchman* has been going to the homes of Canada, it has made many warm friends, and brought the joy of the third angel's message to a number who are today active missionary workers.

It has made its way into the homes of the rich and the poor. Rulers of government and tillers of the soil are among its readers. Executives of large commercial organizations are regular subscribers. The mail carries it into the remotest sections of the outlying districts. In the busy cities, faithful magazine workers are selling it in the offices and from home to home. Our colporteurs are using it in combination with their books.

And it pays. We have knowledge of whole families that have been won to the message through our magazine. A family of six began keeping the Sabbath just last winter as a result of reading the *Watchman*. One of our brethren, when crossing the international boundary line, was stopped by the immigration authorities. They questioned him closely, and he wondered if he was going to get across. One of the officials noticed the *Canadian Watchman* in his pocket, and asked if he was connected

with that magazine. On being assured that he was a contributor and a member of the publishing house board, the immigration officer said: "If you are connected with the *Watchman*, you are all right. You may go."

A member of the Dominion Parliament writes:

"I was wondering to whom I was indebted for copies of the *Canadian Watchman*. Please have me put upon the regular subscription list. I am afraid I do not know as much as I should about your work, but I have been rather a regular reader of the *Watchman* for some years."

Here is a letter from a gentleman forty-six years of age in the heart of Catholic Quebec, who had never seen inside a Bible until we sent him a copy. He first learned of us through reading the Harvest Ingathering number of the *Watchman*. We are corresponding with him and sending him literature. He writes:

"Recently I found a copy of your Ingathering Annual, but instead of sending a contribution, I am writing for a favor, and trust you will place my letter in proper hands.

"I am a Roman Catholic by birth; but in the past ten years or more I have lost my former beliefs and see nothing but sham, even shame at times. I am not seeking to join another sect, as the taste

of this one has turned me against them all, but I am seeking the light. I still believe in a good and just universal God, but here I stop for lack of understanding.

"In the Catholic creed the Bible is not for the faithful, as a rule, so that at the age of forty-six I have never glanced inside its covers. This especially is what I would want from you, a copy of the Bible. Besides, if you have any explanatory literature, particularly something showing the differences between the several versions, I would know how to use my own 'thinking cap.' Health literature mentioned might also reveal something on the spiritual side.

"I am in ill health and penniless, so therefore appeal to you for this reading matter free of charge. Being in the hands of narrow-minded people, it would be advisable to use a plain wrapper on any package you would care to send me. I trust you will believe that I am very sincere."

Space will not allow more experiences. We are happy to have a publishing house in Canada, and are thankful for the many evidences which come to us of the power of our literature to change hearts and lives.

## Effective Preachers

BY G. A. HUSE

Do you ever feel that you are not "gaining ground" in the Christian pathway, that your experience is not all that it should be? Would you like to know the best way to maintain a solid, substantial Christian experience? Then interest yourself in the salvation of others; do something to help them see the light of this blessed truth. In doing this your own love for the message will be strengthened and enriched. And the best part of it all is that you need not be a preacher or an orator in order to do effective work for the Master. Among the best and most effective "preachers" of this denomination are our truth-filled magazines, costing only a few cents. These "preachers" are ready to fulfill their mission at any time, in any place; they speak alike to both pauper and millionaire.

In the distribution of our literature one will find many and varied opportunities to give personal help and counsel to those who are looking for such help. There are thousands today who are actually hungry for a few words of kindness and sympathy. A few weeks ago one of our consecrated young magazine workers was laboring in a large mid-West city, selling the *Watchman Magazine*. But

let her tell the story in her own words. She says:

"I canvassed a young girl, who was alone in her office, for the *Watchman*. She refused it; but for some reason she started to tell me how discouraged and heartsick she was. One whom she had considered her best friend had betrayed her, and she trusted no one any more. As she talked, I was strongly impressed that the *Watchman* was just what this girl needed, and that I must get it into her hands. Breathing a silent prayer, I told her of the Friend who *never* fails us, and whom we can fully trust. I told of His soon coming, and how the prophecies of His coming are being fulfilled today. I told her she needed to study the Bible much and pray to this Friend. She listened hungrily and nodded her head many times as I talked. She said she belonged to no church, but that her mother was a Christian Scientist, and she read her papers often. Then she continued, 'Surely, I'll take the *Watchman*, and I'll read every word of it.'

"I left this young woman and went my way; but while canvassing I kept thinking about her, and in a short time returned. She was reading the *Watchman*, and her face was just beaming. She told me that she had never read anything she liked so well, that what I said had done her much good, and that no friend had ever given such counsel or talked to her like that before. I promised to send literature which would aid her in studying the Bible. I believe that God led me there that morning to minister comfort."

and people came from far and near to be healed by her. Though not asking for money, she would receive donations amounting to from 2,000 to 3,000 lire a month from people who had been relieved.

This woman often had messages from the spirits. Once the spirit told her that she should call her best friend, an old, very devout Catholic lady. Together they were to take a few tiles from the roof, sprinkle them with pepper, make a package of them, go to Rome, and leave it in St. Peter's Church. A great blessing would come to Italy if they would follow these instructions. This they did, and undertook the long trip to Rome. They were five hours roaming around in the Vatican church, carrying the precious but heavy parcel, before they could finally leave it unnoticed in a corner and hurry away. Three days later the Concordat was signed between Mussolini and the Pope, and they thought that it was the reward of their good work.

Indeed, the spiritual and moral condition of these people looked hopeless. Yet God chose to use this family as the main instrument to create an interest. After several Bible studies, they took a definite stand for the truth. They began to live a new life, and to proclaim the truth around them. The mother ceased to have intercourse with the evil spirits, and refused to heal people who came to her, though it meant the loss of an important income.

Seven souls were the first fruits in the early spring of 1933. Five more were baptized in June, and a number of families are receiving regular Bible studies. Three members of the spiritist family, and the old lady friend who accompanied the mother to Rome with the tiles, were among the first baptized.

This elderly lady is a rich woman, seventy years old. Her villa looked like a Catholic sanctuary, with all sorts of relics and saints and paintings of the popes. On each side of her bed she had a huge rosary, twelve feet long. The statues and pictures represented a large sum of money. She had a box full of olive leaves which had been sprinkled with holy water and were supposed to keep the lightning away from her property. A good deal of money had been paid for them. She had another box full of little packages of cotton which had been applied against a wonder-working statue of the virgin. They were supposed to heal every disease by applying them over the pain. She had paid five lire (50 cents) for each of the little bits of cotton. It took her about a week to destroy and burn all these things.

## A Modern Jericho

BY F. CHARPIOT

Two years ago Brother Rimoldi canvassed the town of Legnano (of 50,000 inhabitants) in northern Italy. It is a Catholic stronghold, where Protestant denominations have uselessly tried to get a foothold in the past. He sold a goodly number of books and interested a few families. Last fall Brother Beer, president of the North Italian Mission, went with him to visit these families, and found a real interest.

One family especially was anxious to know Bible truth. But it seemed a hopeless case. The father, an invalid, was accustomed to drinking ten to twelve liters of wine a day. The mother was an influential woman, a fervent Catholic, and also a spirit medium. She seemed in direct communication with the devil. In some instances she had cursed farms, and the cows had entirely ceased to give milk. She had the gift of healing,

Now she has Bible texts hanging where the statues used to be, and she is rejoicing in the liberty of God's truth.

The colporteur work was the entering wedge in that modern Jericho of

spiritual darkness, where the doors were so tightly closed against the message. By the influence of the printed page, the Lord broke through the walls of superstition and fanaticism and gave a wonderful victory.

part, but who cannot go out for whole days at a time. A few magazines, a few city blocks, and a few hours' time combine together to create great possibilities. You may not be certain that on a fixed date in the future you can visit those homes again. But this need not deter you, for you have completed your sale on your first visit.

2. The opportunity may not be yours to receive a special training in salesmanship, and you therefore hesitate to launch out into something large. While training is always desirable, no matter what the task may be, you can move out in the magazine work with reasonable hope of enlarging success, even though you have not had the opportunity for special preparation. This is the testimony of many who have entered this particular field.

3. There is a large potential market for a magazine. There are few who do not have sufficient money available to buy a paper. That means a great deal when you must travel from house to house where the people are living on greatly reduced incomes.

4. You can frequently go over the same territory. No sooner has the next issue of the journal come from the press than you have a new product to present to the public. You may scarcely have covered all the territory within an easy radius of your home before the next issue arrives. This means that you can keep on working month after month without finding it necessary to travel any real distance from home. For housewives, for mothers, for youth with only a few hours free from school, this possibility of steady colporteur activity near home is a real advantage.

5. But, after all, we are not interested merely in selling literature, honorable as such a work is. The real reason is that we hope thereby to bring to men and women a knowledge of the truth. As already mentioned, we can catch men with guile through magazines. We are presenting our views in a form that is almost certain to be read. And the very act of returning month by month with new issues of the journal, is in itself a reminder to the people of the messages they read in the preceding issues. Thus the way is opened for conversations that may result in souls saved.

It has been well said that there is a place for every one of us in the service of the Lord. There are those who wonder where their place is. To such we would say, Consider the magazine work.

❖ ❖ ❖

CHARACTER is the great secret of religious eloquence.—*Spurgeon*.

## That Other Field of Labor

BY R. R. BROOKS

Nor alone from the pulpit are the hearts of men to be touched by divine love. There is another field of labor, more humble, it may be, but fully as promising.

A few years ago I had the possibilities of colporteur evangelism indelibly stamped on my mind. As field secretary I was helping one of our young men in his delivery. At one house he asked me to go in with him and meet the people.

After the introduction, the woman began to tell me of this colporteur's visit in their home. She gave me a mental picture of the young man bowing his head and thanking God for food; reading from his book to the children; retiring with the boys of the family at a late hour; quietly kneeling by his bedside and praying; and in the confidential atmosphere of darkness, creating a lasting impression upon the plastic minds of the boys as he answered their many questions regarding prayer.

Then the mother told of how the next morning one of the boys had hurried downstairs to tell her that

the young man who stayed all night could talk to God, and claimed that God could hear and answer his prayers. "Yes, son," said the mother, "I know he prays. That is why I asked him to stay."

When the colporteur went downstairs in the morning, the mother asked if the book they had ordered contained the Lord's prayer. "No," said this missionary worker. "You will find that in the Bible." He asked to see their Bible, but they had none, and never had possessed one.

I shall never forget the delivery of that book and Bible, and how anxious the mother was to have him show her where to find the Lord's prayer. Then with mother love she said, "I am going to teach my boys that prayer." Looking at the colporteur, who was a youth of twenty, she said, "Ever since you were here my eldest boy has been saying grace at the table. He can't do it as well as you can, but I think he does pretty well."

As we went on our way, I thanked God for colporteurs who are willing to be used of Him in this humble way.

## Five Advantages of the Magazine Work

BY F. D. NICHOL

ONE does not have to spend many moments glancing over the thickly scattered news stands to be persuaded that a very great and increasing portion of the public is magazine-minded. They think of reading matter in terms of journals. They are accustomed to having information and education served up to them in the ever-changing style and color and pictures made possible by the modern magazine.

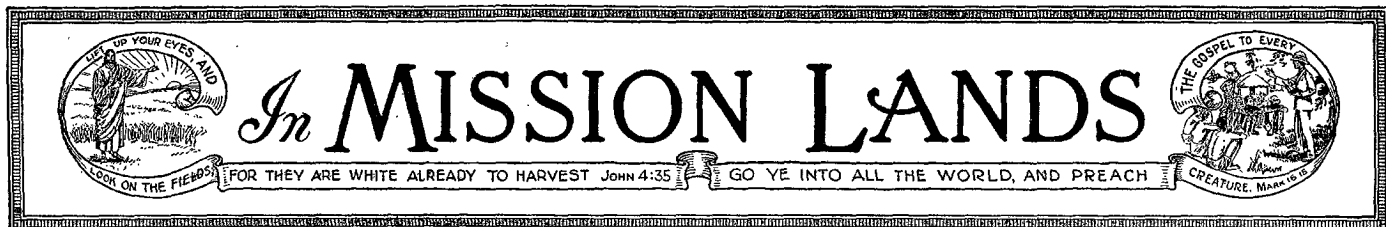
It is this fact that makes our denominational magazine work take on unique importance. When we present the truth in this way, we are reaching the eyes and the minds of men through an avenue most familiar to them. More than this, we are presenting truth to them in a manner they are scarcely expecting, for few religious bodies are using well-illustrated journals as a medium for the presentation of their view. In the

best sense of the apostle's words, we catch men with guile. Many who would not come to an evangelistic lecture, or perhaps would not spend hours reading anything more extensive, will pick up one of our journals and read an article or two.

All this has a meaning for us when we are considering the important subject of colporteur work. We would not for a moment suggest that less emphasis be given to the book work, but we would stress the value of the magazine work. The two go together to make up a well-rounded colporteur program. Some are particularly fitted to promote one, and some the other. Let us note briefly a few of the possibilities in the magazine colporteur field:

1. This work lends itself admirably to part-time employment. There are many who long to have some active





## Seventh-day Adventist Mission Work In the Test Tube of a Scientist

BY J. L. MC ELHANY

At this time special emphasis is being placed on the Week of Sacrifice Offering. With unfailing regularity these calls come to us. The appeal is for still greater and larger gifts. The reason for this is because of a rapidly expanding and growing work.

Some may question the value of the mission work we are doing out in the far places of the earth. Those who have had personal contact with this work do not question its value. Many, however, do not have the opportunity for personal contact. Consequently all will be greatly interested in a statement appearing in recent numbers of the *Australasian Record*. This is one of the most remarkable contributions on the value of our foreign mission work we have ever read.

It should be remembered that up until about three years ago the people described in this statement were primitive savages, addicted to all the vices and evil ways usually found among such people. Brother McLaren, in a personal letter, describes the former condition of these people in these words:

"You know how heathen people live. Filthy houses filled with filthy, obnoxious people, bush to the doors of their grass houses, with pigs and children associated together until the latter are scarcely recognizable from the swine. Such was the condition of the people on the island of Mussau."

Now follows the statement referred to above:

"AN ANTHROPOLOGIST LOOKS AT THE  
SEVENTH-DAY ADVENTIST MISSION  
WORK IN MUSSAU"

BY WM. C. GROVES, B. A., DIP. ED.,

F. R. A. I.

(Research Fellow in Social Anthropology  
of Australian National Research Council)

"I was interested, as an anthropologist and student of the contact of European and primitive cultures, in the activities of the Seventh-day Adventist mission at Squally Islands (Mussau and Emira). I had heard, too, much of the current gossip (born of that deep ill will toward missionary

activities generally, that is the attitude of the average white man in these parts) and critical talk that were taking place in and around Kavieng, the center of the Administrative District in which the Seventh-day Adventist work is located, and even farther afield.

"When I later had occasion to travel on the Seventh-day Adventist schooner,—probably the best-managed vessel of its kind in the islands, no shouting, an absence of such terms as 'swine' applied to its crew, and a general atmosphere of cleanliness and quiet discipline,—necessarily I sought opportunity to discuss with Mr. McLaren, the Seventh-day Adventist officer in charge of the boat and of the mission's activities in the territory of New Guinea, the matter of this criticism. McLaren knew, as we all know, that there has always been, and always and inevitably will be, criticism, gross and stupid, seldom enlightened, of the work of Christian mission and philanthropic activities generally among primitive people; nowhere in the world is this more pronounced than in this Australian Mandated Territory of New Guinea. There is an entire lack of chivalry in this direction in the attitude of men who, in other directions, are manliness and toleration personified. In such an atmosphere, therefore, it was surprising to find a missionary body prepared to allow a comparative stranger freedom to see their work in all its phases from the inside. Yet that is what happened in this case. I was invited to see the work for myself; and surely nothing could be fairer than that!

"I was no friend of the Seventh-day Adventists. I mean I had no special desire to further their cause. I simply wanted to see just what was happening, and how; to evaluate the work from the point of view of present native social and economic welfare and future development.

"I knew something of the natives and the conditions of their lives—the impending disruption of their social organization, the reputation of the

place for licentious living, and such things. I had gathered, too, a fairly comprehensive idea of the place ethnographically, from the published results of the very careful survey carried out by the government anthropologist in New Guinea in 1927. It seemed, on the evidence available, that the people of these islands were a decadent people, victims of that intangible *malaise* or inertia that comes, from causes beyond our present comprehension, upon primitive peoples, in their early contact with European cultural influences, and that frequently expresses itself in, or is associated with, a tragic condition of depopulation that may ultimately spell racial extinction.

"Mussau certainly appeared to be in such a condition; it had lost its racial will-to-live. And only those who have given years to the study of primitive man in his own social background, in his everyday pursuits and activities, know the urgency of such a condition. Anthropology finds such a condition easy to diagnose; it has not yet been able to prescribe the cure to its complete satisfaction. The formula upon which the prescriptions to revive or resuscitate such people are based, however, is something like this: Create new wants; develop new interests; provide a new set of social-reaction stimuli; and thus bring the wavering wills back to their former strength, but with a changed, a new field in which to work.

"With a sincere desire to see the people of Mussau, by any possible means, responding to some such prescription, and a particular interest in the precise nature of the component parts of the prescription (which was, I assumed, being offered by the Seventh-day Adventist people), I went, at Mr. McLaren's invitation, to Mussau. The fact that I went on the Seventh-day Adventist vessel (the only one, in fact, by which I could go), and the additional fact that I accepted the personal hospitality of the missionaries while I was at Mussau (after all, a European necessarily seeks his own kind in such places), did not—and this the missionaries knew—bind me to any point of view, did not bandage my eyes, warp my vision, or bias my judgment.

"From the moment we dropped anchor at Emira, where we met 'old'

Naphtali, fine, honest, hard-working, true Christian Fijian teacher, and saw the whole of the island's population hurriedly and excitedly gathering together at the point on the beach where our dinghy was landing us,—from that moment of enthusiasm and joyous welcome, I knew that the 'Seventh-day' mission 'had' these people; knew, unmistakably with my very eyes, that here was no decadent people; here no racial *malaise* such as I had recently seen in parts of New Ireland. Whatever these people had been before the Seventh-day Adventist mission arrived among them, they certainly appeared a happy people now. (And when primitive man, who registers his emotions very plainly and openly, is not really happy, unlike us of civilization, he does not, is unable to, hide it. If a primitive man grins, he means to grin; and if he feels sad, he looks sad. He is a creature of elemental emotions.)

"Having a very definite purpose to serve, I soon got off alone among the natives themselves, in their settlement. I told them my purpose—or at any rate, let them know that I was not a missionary and certainly not a seventh-day adherent. From every angle I approached them, trying suggestion, cajolery, ridicule, upon individuals and groups. Fast they stood, fast for the new life, with no regrets, and, as far as I could see, no possible ill effects on their social or economic lives. In fact, in the latter connection, I found that under Naphtali's leadership they had abundance of food, including varieties previously unknown; and chronic shortage of food, due to the people's tragic unwillingness to cultivate their gardens, had been one of the symptoms of their former socially sick condition.

"I had always, without any real or genuine knowledge, fancied Seventh-day Adventism a thing of frock-coated gloom. How, I asked myself, will that suit our naturally effervescent and exuberantly joyful primitive natives? I went among the children; tried them with organized games, played with them. There was *no* game I introduced which they had not met before, no game in which they did not join with enthusiasm and high spirits.

"Social grouping and marriage regulations: These are of concern to the anthropologist, and my inquiries showed me that these were still operative; the old arrangements had not been interfered with. The primitive social structure, that is, remained, in essentials, as before. And with that knowledge and the appearance of the people, and the memory of the happiness of the children at play, and the

sincere conviction that the people of Emira had found the road to racial salvation, revived their will-to-live (all since the Seventh-day Adventist mission, represented by old Naphtali, settled among them), at once, as anthropologist and as ordinary human being, I felt perfectly satisfied. What the critics said about the great influence, the 'power' if you like, exercised by the Seventh-day Adventist mission at Emira was true; but of anything unfair, sinister, threatening, or underhand in the methods of their attaining such an influential position, I saw nothing.

"But after all, my look at Emira was only superficial. I had yet to see the work in the larger field of Mussau Island and its environs and outliers. Through the courtesy and with the whole-hearted assistance and cooperation of the missionaries there, I saw literally everything. I saw the wilderness of Mussau's primeval jungle razed to the ground, to give way to a settlement of native houses, with spacious food gardens, and a neat little native village where the married native students live with their wives; saw the remains of one of those immense black, treacherous, tropical mangrove swamps that had been cleared away; saw a well-constructed little wharf with roadway approach, that cut through a sheer wall of coralline rock, to mount to the hilltop above, where stood, dominating the whole surroundings, the framework of a great house-lotu, built by the untold labor of a missionary and his boys. Here, in the midst of all his half-carried-out plans, directing and energizing the whole conception with an untiring zeal that was truly remarkable, was the house (an unpretentious structure of native materials, 'good enough till we get properly going,' as he put it) of the white missionary and his wife and daughter. In that same area were a schoolhouse (used also, at the time, for services), a large dwelling house for the single lads among the students, and everywhere evidence of the carrying out of a set plan, the willing pursuit of a voluntary purpose by the natives themselves. 'This is our own show; we want this; it satisfies us!' That seemed to me to be the native attitude to the whole project. Those first students of the Seventh-day Adventist school at Mussau Island are working physically hard, laying very firm the foundations of a house that they want to see permanently set down, irremovable, among them.

"To have spent a few days in this spot, during its early making, to have shared the contagious exuberance of Mr. Gander's enthusiasm, to have

listened to the quiet sincerity of Mr. Atkins, in their planning of that house, was indeed a refreshing experience. While Mr. Gander and his wife are looking after the school, Mr. Atkins and his wife at their station are giving their serious time to linguistic studies, to the preparations for the consolidation of the gospel teaching in Mussau; to all those intangible and indefinable things, upon the understanding of which the success of such an enterprise depends. In these two workers, each a foil to the other, are combined the essential qualities of aggressive zeal and indefatigable energy, and earnest, sincere persistence along clearly marked lines.

"I was particularly struck with the faithfulness of the Solomon Island teachers,—such black-skinned, joyous types as Oti, whose genuine Christian belief was apparent in his every action. Truly the Seventh-day Adventist stations will become, have become already, the focal points of new interests, the radiating centers of new life.

"And what does it all mean to the people of Mussau? For those who seek immediate spiritual results, the crowded services at both stations should be sufficient answer.

"There is little left of the primitive culture; that, as an anthropologist, I learned. But there's nothing to be lamented in that, providing the people have found some satisfactory new substitute forms of life for the lost elements. And I believe that in their economic lives, the mission is working along right lines by demonstrating the possibilities of varying their crops and making more regular and certain their food supply.

"On the physical side, I would urge, as a substitute for their former dances and primitive pastimes, due place for the definite provision of organized games at the central school and in the villages; improved housing and village hygiene may be expected as a result of the mission's example and teachings. What, indeed, may the Seventh-day Adventist mission not accomplish among these people, to the lasting credit of the mission and the salvation of what was a decadent society, if it proceeds along lines of enlightenment and understanding, and allows of continuity of policy without undue interference from authorities outside? . . .

"The problem of education must be attacked scientifically, in the light of modern thought and principles. And this can be done only by one who is thoroughly conversant with such modern educational thought and practice. What a unique opportunity has the

(Continued on page 20)



Conducted by Promise Kloss

## The Drouth Effect on Food Supply

BY LOUIS A. HANSEN

MUCH unofficial talk is going the rounds regarding the effect of the drouth on the country's food supply and the possible rise in prices. Some dealers have urged the purchase of food stocks by consumers, in order to be prepared for a food shortage. Official word now comes from the Secretary of the United States Department of Agriculture, Henry A. Wallace, giving the actual facts.

Caution is first given against believing everything one hears. The statement is made that consumers need feel no apprehension about food supplies, and that there is no reason why retail prices should reach exorbitant levels. Despite the severity of the drouth, the food supplies of the country as a whole are ample.

The public is asked to face the fact that there will be some rise in food prices. There is no way to avoid the cost of the drouth, and the consumer is the one who ultimately pays it. But the food bill can be kept within fair limits if people will plan wisely and use judgment in buying.

In summarizing the food situation, the official report says that two thirds of the food Americans eat show no shortage at all. For most of the remaining foods, the probable shortage will be from 5 to 10 per cent. A few foods will show a reduction of over 10 per cent.

These figures are on the basis of a comparison of expected supplies with the food we actually consumed during the years 1923-33. Normal actual consumption is the only workable gauge for judging the adequacy of food supplies.

Those who like cereals, milk, citrous fruits, green and canned vegetables, sugar, vegetable shortening for cooking, are the more fortunate. The drouth has not touched these foods, which furnish 62 per cent of the calories and 57 per cent of the protein that we usually get.

People who are used to eating potatoes, dried vegetables, fruits other than citrous, poultry, eggs, and lard, will not do so well. There will prob-

ably be from 90 to 95 per cent of the usual supply of these. Butter, cheese, evaporated and condensed milk, will be about the same.

Meat consumers will be hit worst of all. The supply of meats will likely be usual for the rest of 1934, owing to so many animals' being rushed to market now and meat being canned, frozen, or cured. A shortage of 15 to 20 per cent is expected in beef, veal, lamb, and mutton, and 30 per cent in pork supplies.

The question of distribution affects the supply of fruits and vegetables in some sections. Those who can do so are advised to can surpluses. Those who live in warm sections of the country and have the ground should plant fall or winter gardens.

Fancy foods will be the more costly ones. Consumers should learn to

make wise substitutions of cheaper foods.

Careful buying is recommended to help combat unfair prices. Following closely the official reports on the movements of food supplies and prices will help to buy wisely and economically.

The government advises to select foods for their nourishing value, and to find new ways of preparing desirable dishes from cheaper foods. And, it is added, don't waste anything that can be utilized.

REVIEW readers should be in the fortunate class in more ways than one. The price of meats, which is always high as compared with cheaper and better foods, need not worry them. With the various means of good instruction available on foods, nutrition, and food preparation, our readers are doubly blessed. In most emergencies affecting living economy our health principles serve us well. They are always a blessing, in hard as well as in good times.

## Talebearing Parents

WHAT child has not been embarrassed by the grown-up who must repeat anything or everything he hears the child say? and still worse, when he announces the child's mistakes and tells his secrets? Angelo Patri, the well-known authority on child psychology and training, speaks strongly on this subject. He says:

"Talebearing children are common enough. Everybody's hand is against them. They receive the prompt reproof their failing merits. But who says anything about the talebearing adult, the father or mother or fond relative who spreads the news of a child's mistake from one end of town to the other?"

"It is particularly unkind of grown-up people to tell tales on children. Children are sensitive to every change of opinion concerning them. They feel disapproval even when it is expressed in silence. They suffer at the thought of public disgrace. Yet thoughtless grown-ups tell secrets without restraint. A childish mistake is a joke. A serious mistake is cause for public lament. This ought not to be so.

"Public opinion is the main support of character. This is so for grown-up people, and it is doubly true for children. Tell good news throughout the world, and every heart lifts. Broadcast sadness, and the whole world mourns. Again, this is true for children to a greater extent than it is for adults. They depend upon their self-respect for courage to go on; and when you rob them of that by telling their faults, they give up and let go.

"Frank brought home a report card with a red mark in arithmetic. 'Frank does not know his nine times table,' was the note accompanying the mark. Father looked at the card and said: 'So you don't know your nine times. You're a fine one. A baby would know that. And you're nine years old. Shame yourself.'

"Father said nothing about the good marks on the card, although there were eight of them. Every time another member of the family came in, he showed Frank's report card and the awful record on it. Frank shriveled up. He stopped talking. Then he stopped eating. Then he

went to bed sick. 'We don't know what ails him, doctor.'

"It did not take the doctor long to see that Frank had no disease of the body. Something was troubling the child's mind and making his body sick. It took him longer to find the real cause of that difficulty; but when he won the little boy's confidence, he learned all about that bad mark on the card, and what father did. Of course father was very sorry. He only wanted to make Frank work harder. He wanted to shame him into it.

"Nobody was ever shamed into doing anything worth while yet. Many a shivering, fearful soul has been carried to the heights on the wings of praise. Try that instead of spreading the tale of his faults. When Frank had eight good marks, the song and story should have centered on them. 'See how many good marks Frank got this month. Wasn't that fine? Oh, that one? Shucks! Just the nine times. He's going to learn that right after supper. I'm going to hear him myself. Wait until next month, and he'll show you the whole line full of A's.'

"And he'd come close to doing it. Keep the children's secrets. Would you like your own spread on the billboards? I'll warrant not."

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### Who Was at Fault?

BY JANETTE STEVENSON MURRAY

"ELLEN seems so unhappy with her playmates, Mrs. Carson, I came to see you, hoping we might bring about a better social adjustment before she enters the third grade this fall," said her teacher.

"Yes, Ellen is a problem," admitted her mother. "There's always some quarrel on. Yesterday, the girls said her white collars and cuffs were old-fashioned. Ellen cried. 'They're jealous,' I said. 'Pay no attention. Show them you don't care.'"

"But that attitude will not make her happy. When did the trouble begin?"

"When we moved here a year ago. I've tried so hard to be nice to these girls. Ellen has treats for them, brings them in to play, and gives lovely parties. Of course she isn't perfect, but these girls are downright catty. Really, they're to blame nine tenths of the time."

"What companions had Ellen before you moved here?"

"None; we lived too far out, but I played with her. She has lots of toys, and is very particular about them. I think the girls sometimes disarrange things just to tease her."

"It looks like jealousy, as you say, and we'll have to remove it. Ellen shouldn't continue to be subjected to conditions that cause so much mental turmoil."

"No. What do you think causes this jealousy?" inquired Mrs. Carson.

"To get at its root, we'll have to analyze the situation. Did it ever occur to you that Ellen is dressed much better than the others? Her playthings, parties, and treats are much more elaborate than theirs. Naturally, she feels superior, and she shows it. The girls resent this attitude, and try to overthrow it. If any one is always making people feel inferior with regard to themselves and their possessions, will she be popular? Think it out, Mrs. Carson, but don't say anything to Ellen or she will be self-conscious."

"You may be right," admitted Mrs. Carson after a long pause, "but it isn't a question of money—we have



### "In Nothing Be Anxious"

(Philippians 4:6, 7, A. R. V.)

BY EDITH L. YOUNG

ONCE I wrote a letter,  
Sealed it with great care,  
Then addressed and stamped it,  
Sent it off—somewhere;  
Was I restless, worried,  
Anxious night or day?  
Not a bit! My story  
Doesn't end that way!

When I mail my letters  
In the box, I know  
Uncle Sam will take them  
Where they ought to go;  
As I drop the letter,  
So I drop the care;  
Don't you think it should be  
Just that way in prayer?

God, our loving Father,  
Bids His children bring  
All their cares and longings,  
Burdens—everything;  
He would have us trust Him,  
Not a single care;  
For He always answers  
Earnest, heartfelt prayer.

— Selected from Rutland  
A. C. Bulletin.

no more than many of our neighbors—it's rather, time and attention. I just love to sew and to fuss over her affairs."

After this, the teacher noted that Ellen wore her simplest dresses; that her new spring coat was plain; that when the class brought favorite games, she came with a simple top and passed it around; that instead of running away from her, the girls now let Ellen walk home with them.

"You certainly opened my eyes," said Mrs. Carson to the teacher a few weeks later. "Soon after our talk, I suggested a doll's tea party. 'Oh, goody!' cried Ellen, 'my new doll is the biggest.' 'Why not have Lydia Ann?' I said. 'She always goes to bed with you.' 'She won't look nice,' protested Ellen. However, I finally persuaded her to lend the big doll to a shut-in cousin. Then Ellen wanted to wear her new red silk and show it off. 'But you're the hostess,' I reminded her. 'Wear your pongee so you'll forget about yourself and make your guests happy.'

"Well, the girls came to the party carrying their dolls, all finer than Lydia Ann. 'Where's your big doll?' was the first question. They clearly expected to have their dolls overshadowed. 'She's away on a visit. I like Lydia Ann best,' said Ellen. The girls all beamed on Lydia Ann with her scratched nose and Ellen in her pongee dress. They felt superior today.

"Instead of having the girls carry out one of my perfectly planned parties, I let them spread sandwiches, squeeze lemons, and set the table. Such a happy group!

"O mother," exclaimed Ellen to me, after the last small dish was washed and the girls gone, 'wasn't that the nicest party!'"—Issued by the National Kindergarten Association.

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OUR work for Christ is to begin with the family; in the home. . . . There is no missionary field of more importance than this. By precept and example parents are to teach their children to labor for the unconverted. The children should be so educated that they will sympathize with the aged and afflicted, and will seek to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in missionary work; and from their earliest years, self-denial and sacrifice for the good of others and the advancement of Christ's cause should be inculcated, that they may be laborers together with God.—"Testimonies," Vol. VI, p. 429.



DEAR MOTHER NAOMI:

*You don't know, my dear, how much it means to me, to know there is such a dear person as you somewhere in the world, who is of the same faith as I am, and who understands some things about a girl's life.*

*All my life I have longed for a Christian home (mine is not such a one) like Mary and Martha's, where Jesus stopped by the way when He was tired and weary from the day's work, where He could find rest, comfort, peace, love, happiness, and contentment.*

*I have always wanted just once to see what it is like to go to a Christian school. I finished from a worldly high school because, on account of financial conditions, I could not go to one of our schools. I long, oh, so much, to do something for Jesus, to make some little corner of this dark world brighter for my having lived here, whether it be as a missionary, a nurse, or a teacher. But it seems that I never get an opportunity.*

*I have always tried to live a clean Christian life, and do pray so hard for Jesus to open the way. I know that He will one day. I want to go to one of our schools and take up dietetics. I should like to be a dietitian. Do you think that is a good occupation?*

MY DEAR A.:

I appreciate very much the time you took to write me such a nice letter. Your description of the night and of your feelings as you wrote makes me feel that I know you quite well, and I also appreciate your words of pleasure at being able to write to some one who understands something about girls. I like to think that I understand something that goes on in a girl's mind, and having a daughter helps.

I want you to understand how hard it would be to write to each of the girls separately. And, then, often one asks questions that others have asked, and in writing to you in the paper I can at least try to serve you all at one time.

The desire that you have for a Christian home, such a one as had Mary and Martha, where Jesus stopped by the way, is a noble desire. The ambition to have a home where peace and comfort and unselfish love abide, is one of the finest ambitions that God gives to a woman.

I see from your letter that you have had somewhat of an opportunity of attending church school, and I am glad to know that you have gone so far as to finish high school work, even though it was not possible to take that work in one of our schools. There are several departments for dietitians in our schools. If you would write to Miss Kathryn L. Jensen, in care of the Medical Department of the General Conference of Seventh-day Adventists at Takoma Park, D. C., or to Miss Pearl Jenkins, School of Dietetics, Loma Linda, California, I am sure you would receive much better information than I could give you. You will have to consider how much of a financial investment such a course would require. Personally, I think it gives a very practical education, and one which a woman could use in many ways in life.

I notice your desire to work for Jesus. You say you would like to be a missionary, teacher, or nurse, and yet you feel that you have no opportunities where you are. Believe me, my dear, your situation is the situation of many, many girls. It is much easier to see beauty in service far away than just where we are. I am so glad to hear you say that you have always tried to live the fine, clean life, and I hope you will continue to pray the Lord to open the way before you. I am sure He will do so, but I want you to be aware of the fact that wherever we are, the Lord has a work for us. It may be covered from our eyes by the day's routine, but all the same it is there.

Do you know that, for many women who are spending their lives in the mission field, the days go by with a round of daily care for home and children, superintending the work of trying and ignorant students in a mission school, washing and caring for filthy, neglected people in a clinic? I suppose all that seems to you noble and uplifting missionary work, and yet I do insist, my dear, that your duties as a daughter in the home,—washing dishes, preparing

meals, mending, looking after the garden,—are all likely to come into your life wherever you find yourself.

I suppose if you knew me you would say that I had always been "in the work" since I was grown, and yet the greater part of every day for me is spent in just the sort of things every woman must do in her home. So try not to look for an opportunity for service far away from you. The Lord is near at hand, and promises to bless our efforts to work for Him in our daily tasks. Often these occasions are hidden from us.

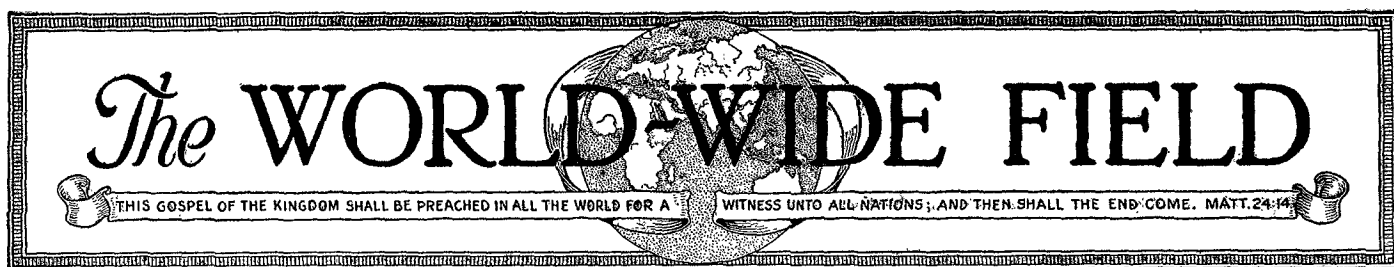
Perhaps the one to whom the Lord wishes you to "bear witness" for Him may be a neighbor who dropped in this morning to borrow something, or perhaps a woman who came wanting to sell something. We can always witness for Jesus by a noble life, by doing the work that lies nearest us bravely and patiently every day. What the results will be we cannot say, for He has taught us in His word, "Thou knowest not whether shall prosper, either this or that." Read His promises in Matthew 10: 42, and again in Matthew 20: 27, 28. If you have been following the Morning Watch texts, you will recognize them. In all these references Jesus is trying to show His people that service does not lie in some act of heroic devotion, but in gently and patiently and steadfastly doing our work just where we are.

Look also in John 13: 14-16. Over and over in Jesus' life He strove to show us the beauty of simple service. Jesus while here upon earth gave a true example of a holy life, and the greatest service we can perform is to follow His example and look to Him for the results.

I have often seen students perplexed and troubled because they feared the Lord would come before they finished their course of study. If you should take up this course of dietetics that you are thinking of, it would be years before you would be able to take a position and to be such a missionary as you speak of; but do not think that the Lord wishes us to separate our lives into two periods, one of preparation and one of service. As long as we live we shall be preparing to meet our Master, studying to find our faults, asking forgiveness for these, and struggling to overcome

(Continued on page 20)





## Recent Baptisms in the Greater New York Conference

BY W. H. HECKMAN

ON Sabbath, September 22, in the City Temple church, W. H. Heckman, president of the conference, baptized six persons. These members are uniting with the Jamaica (New York) church, and are largely the result of the effort conducted by two laymen, Dr. Short and Brother Domina.

W. R. Andrews, pastor of the Midletown (New York) church, conducted a baptism not long ago. Nineteen converts, mostly adults, were buried with their Lord in baptism. Elder Andrews has also baptized one family of four adults recently.

G. E. Peters, pastor of the Ephesus church, which is our largest colored church in New York City, baptized twenty-two a few weeks ago, thus bringing the total number baptized and joining the Ephesus church this year to fifty-eight.

In Kingston on Sabbath, August 25, J. J. Dollinger, pastor of the Kingston and Newburgh (New York) churches, baptized seven, the majority being young people. One of the can-

didates was a man who had been a Sunday school superintendent and who is now a faithful colporteur. Before leaving his former church, he went to several ministers to find a counterexplanation to the things he had newly found, but none could satisfy him. He finally made his decision, resigned from his office, and made a strong appeal to that Sunday school to search the Scriptures and follow the light that comes to them. As a result of this man's work Elder Dollinger is now conducting meetings in a little chapel every Sunday afternoon.

In Newburgh Elder Dollinger baptized twelve on Sabbath, September 1. Seven of these were young people.

Two of our colored laymen, Brethren Wilson and North, who held another tent effort this summer, have just closed the meetings and five have taken their stand for this message.

We are thankful to the Lord for His blessings, and we can see how He is finishing His work.

a long twenty-four-hour struggle in which I argued with myself both for and against the new truth so wonderfully brought to my attention, I left the wheelhouse of my ship and went down into the cabin. We were in the exact middle of Hell's Gate in New York harbor. It was the zero hour of my life, and the strain of my emotional struggle was so great that I could stand it no longer. I called my mate to the wheel, and sought God in prayer—a prayer of surrender to Him in fulfillment of the pledge I had made several weeks before this in Portland, Maine.

I asked God to prove the truth of these things I had been reading about, and said that if He would send to me the man who had sold the books to my friend, Captain John, that I might know for a surety that I was doing right, I would obey Him, whatever the cost. All I asked was that this man would come to me when I anchored at Robbin's Reef, in the morning, a few hours hence.

I might explain that I had obtained these books from this friend in Newport. He told me that he had bought them just to help out the mission fellow, and as he did not want them, I took them with me from his cabin after a visit two nights before.

It was but a short time after my season of prayer that we anchored at Robbin's Reef, just eight o'clock in the morning, and I walked forward to release the anchor. As I dropped the ton anchor, and looked over toward the Statue of Liberty through the morning haze, I could just distinguish a tiny dot in the water. Nearer and nearer the dot moved toward me until I could plainly make out the form of a large motor boat.

I wonder if you can sense the thrill and the chill that came over my soul as this boat drew nearer and nearer, and I knew it was the mission boat of the man I had ordered off my vessel four years before, and who had not visited me since. Like an arrow it headed for the mark, and that mark my soul. In a few moments the boat rounded the ship's stern and shot alongside. I was standing by the rail, my heart almost stopped its beating, here was a modern miracle.

"Captain, I am waiting for you."

## A Modern Miracle

### How a Sea Captain Became a Seventh-day Adventist

BY THOMAS E. HIRST

IN the year 1918, I was master of a vessel plying between New York and down east ports. As far as my recollection serves, I had never knowingly met any Seventh-day Adventist, although four years previously I had practically ordered Capt. J. L. Johnson, our veteran ship missionary, to get off the deck of my vessel. But it was on the basis of prejudice against the pictures in the book "Daniel and the Revelation" for which he was canvassing me. I did not have the slightest idea to what church he belonged.

In the year that our country entered the World War, my mind was deeply disturbed by the eventful happenings of world history, and having

a very vague knowledge of Bible prophecy, I felt that the condition of the world presaged the coming of our Lord.

So it was step by step that the dear Lord ordered and hedged the way before me until the momentous time came when I must make a decision for or against God, and thus settle my eternal destiny. In a miraculous way God presented for my consideration the obligation of Sabbath keeping after I had pledged myself in prayer to a life of obedient service to Him, if He would reveal His will to me, so that I could intelligently know what to do; because I did not understand just what the Bible does teach.

At three o'clock one morning, after

So spoke I to dear Captain Johnson. He came aboard while his wife watched the mission boat. Wise in the ways of God's dealings with sinners, he knew that some strange working of divine providence was taking place. As we talked together I asked questions concerning that which puzzled me; and then both of us kneeled in prayer, and I gave myself to God as His commandment-keeping child, to serve Him whatever the price might be, knowing that through the redeeming grace of the Lord Jesus Christ I had truly found salvation.

As we rose from our knees, the thought flashed through my mind that now I must read and study, if I were to prosper in this new way of God. So I turned to Captain Johnson and said: "Captain, I suppose you have lots of books and papers on these doctrines." Then without waiting for a full answer from him I said, "Captain, haven't you a paper called the REVIEW?" He looked strangely at me and said, "Why, yes, Captain, we have." "Well, I want it," was my rejoinder.

Within a few minutes of the time I had accepted the message of the third angel, I was a subscriber to the REVIEW AND HERALD. Then Captain Johnson, like the good bookman he is, sold me the "Testimonies," and the Conflict of the Ages series, as well as "Thoughts on Daniel and the Revelation," the book I had once refused because of the pictures it contained.

To me there has always been a solemn joy in the thought that God must have placed the name of the REVIEW on my lips at the time of my conversion, because I have no recollection of ever having heard the name Seventh-day Adventist or that there was such a paper until that moment of my question, before this time of stress and trial, for the fact of Sabbath keeping came as a terrible shock to me. Never to my knowledge had I ever handled the church paper we love so well, until I received my first copy through the mail a few weeks later. Since that time the REVIEW has been a constant member of our home—I will not say visitor, because I almost begrudge giving away the old copies.

When defeat stared me in the face, and I was tempted almost to the limit, the steady influence of the REVIEW helped me through a great crisis in my isolated home. In an hour of sorrow, when my companion of years slipped away to a short rest until Jesus comes, I sat through the long night reading my Bible and the REVIEW. Each week as it comes to my home it comes as a weekly reminder of a miracle that God wrought for me,

recalling to me the strange way in which I was led from darkness to light, and I am spurred on to new desire to know more fully the advent hope as I read the story of abundant grace so richly bestowed upon this advent band, as reported by our missionaries through its columns.

Surely my prayers go out daily to God's throne of grace, that this wonderful paper of ours may continue to help the pilgrim on his journey home, and strengthen us all to do our appointed work until God shall say, "It is enough," and shall call us home.

## Seventh-day Adventist Mission Work

(Continued from page 15)

Seventh-day Adventist mission at Mussau, starting in these days of educational enlightenment, to show all other organizations the way!"

We should thank God for this evidence of His transforming power and the results of the teaching of this message upon the hearts and lives of savage people. The same power in our own lives will do as much for us. It will certainly create in us a spirit of liberality, and an intense desire to see souls won for the kingdom.

May the appeal of this coming Week of Sacrifice touch every heart, and lead to a generous response. All around the world there are urgent calls for help. Souls are being rescued and prepared for the coming of our Lord. We appeal to all to do their utmost to meet the great need.

## Girls' Problems

(Continued from page 18)

in time of temptation. And yet, at the same time, as long as we live, if we are true Christians, we shall be serving Him—serving Him by serving others about us, for you remember He has said that in doing for others we are doing for Him.

Be very sure that I do not disdain nor wish to detract from the purity of your motives. I recognize your sincerity, and thank the Lord for your desire to be of use to Him. But it is a common failing for young people—and older people too—to have very good eyes to see fields of service far off, and yet be blind to things about them. Be faithful in the home and in the young people's society, if you have one. Put your whole self into the work you are doing, whatever it is. Pray the Lord for an understanding mind and a loving heart, and watch for opportunities to serve Him. If you do this, I am sure

you will have your reward, and He will see that you have opportunities to serve Him.

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## Our Literature Work a Soul-Saving Agency

BY JOHN OSS

IN the Spirit of prophecy we have the significant statement, "The press . . . can be a power indeed for good in bringing men to the knowledge of the truth."—"The Colporteur Evangelist," p. 28.

The growth and development of our work in any locality abounds in providential experiences of individuals' accepting this message as a result of reading our truth-filled literature.

Some years ago, while attending a camp meeting, I had this experience: At the close of a service a man came forward and informed me there was a lady near the rear of the tent who desired to see me. As I approached this lady she said, "Do you remember me?" At first I could not recall ever having seen her before. She continued: "Another colporteur and you called at my home many years ago, and left some literature there. I wanted to see you and express my appreciation for your having visited me. I am rejoicing in cleansing from sin and in the blessed hope, as a result of that literature."

At the close of the meeting I borrowed an automobile and drove about 150 miles to meet a family who were also rejoicing in the blessed hope as a result of a book sold to them when I was a student colporteur.

Experiences like these, which can be related by many who have given themselves to the distribution of our literature, convince one that this work is indeed a powerful soul-saving agency.

In the China Division we see many evidences of the efficiency of literature as a soul-saving medium.

"How did you become a Seventh-day Adventist?" I once asked Brother Yu Ging Ho, one of our faithful colporteurs. He said he once had gone to a small store and purchased a few articles. They were wrapped in a page of our *Signs of the Times* magazine. Something on this sheet attracted Brother Yu's attention, and he became so interested in what he read that he returned to the shop and obtained copies of the *Signs*, which he read, and soon became an ardent believer.

Our literature has won, is winning, and will win souls for the kingdom. This is its purpose. Everywhere it is doing a similar work. "The can-

vassing work is a most successful way of saving souls. Will you not try it?"—*"The Colporteur Evangelist," p. 33.*

## Appointments and Notices

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent **postpaid**, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

The Librarian of the Review and Herald Publishing Association desires a copy or copies of "Guide to Correct Language," by Prof. G. H. Bell, edition 1906.

Mrs. G. M. Sands, 11 Erskine St., Dartmouth, Nova Scotia, Canada.

L. L. Lawrence, General Delivery, Chattanooga, Tenn.

Mrs. Ruby Whitcomb, 153 Marlboro St., Keene, N. H.

Mrs. L. J. Sanders, 832 Kaye St., West Palm Beach, Fla.

Mrs. W. G. Holden, 47 Pleasant St., Franklin, N. H.

Samuel A. Lake, Mount Idle, Sandy Point, St. Kitts.

Mrs. L. W. Myers, 703 E. B. Ave., Waurika, Okla.

Mrs. Roy Gettel, 1026 E. Park, Enid, Okla.

Mrs. Noah Scott, Animas, N. Mex.

Alvin Dunagan, Hachita, N. Mex.

Mrs. Vera Hunt, Thatcher, Ariz.

Dr. M. Davis Smith, Muse, Okla.

### PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in California who is a great sufferer from a combination of diseases, requests prayer that she may be healed.

A brother in Kentucky who has been in the colporteur work for twenty years, requests prayer for his afflicted son.

A sister in Washington requests prayer for her sister who is suffering from serious heart trouble, and for a friend whose mind is failing.

A Georgia sister who is badly crippled with arthritis makes a special request for prayer that she may walk again and be able to work for Jesus.

A young lady in Virginia, who hopes to be baptized as soon as arrangements can be made, desires prayer for healing from a hopeless case of tuberculosis.

A California sister requests prayer for healing from a mental disease.

A mother in Montana desires prayer for the healing of her little daughter, who is seriously ill.

### ADDRESS WANTED

Miss Ida Olson, 3459 Gundry Ave., Long Beach, Calif., desires the address of Mrs. E. Lobsinger, formerly Mrs. Anise Lindley.

## ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. **Photographs cannot be used.** Exceptions will be made as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

### DR. L. C. KELLOGG

Llewellyn C. Kellogg was born in East Richmond, Vt., Sept. 6, 1875; and died in Loma Linda, Calif., Sept. 1, 1934. When he was four years old the family moved to Madison, Dakota Territory, and settled on a homestead. He attended the public schools, and in due time was graduated from the Eastern State Teachers' College at Madison, S. Dak.

For a period of four years he served as superintendent of schools of Lake County, of which Madison is the county seat. After this he was for eight years a professor in his Alma Mater.

In 1903 he was united in marriage with Miss Rilla Kemp. To this union were born Irving W. Kellogg, who is now practicing medicine at Perris, Calif.; Burton E. Kellogg, who is at home; and Kenneth E. Kellogg, who is now a senior in the College of Medical Evangelists.

In 1918 the family moved to Loma Linda, where the deceased entered upon the study of medicine in the College of Medical Evangelists, from which institution he was graduated in 1922. In spite of the fact that Dr. Kellogg was forty-three years old when he entered medical study, he was one of the leaders of his class, not only in scholastic attainments, but also in other respects. For example, he was president of his class for the entire four years of his course.

His years of experience as a teacher in and director of public schools, together with his native teaching ability, gave him exceptional qualifications as an instructor. Shortly after graduation he was employed as a teacher in the medical school, serving as assistant professor of anatomy in the Loma Linda division from 1923-25. From 1925-31 he was advanced to professor of anatomy in the same division. During the year 1929-30, in addition to part-time duty in the Loma Linda anatomy department, he also taught the same subject in the University of Southern California Medical School. In 1931 he was transferred to the Los Angeles division, where he served not only as professor of anatomy, but also as dean of that division of the college. From 1932 to 1934 he was engaged as professor of anatomy in the Los Angeles division. During this time he also conducted special classes in anatomy for graduate physicians. These review courses were much appreciated by those who took them. In July, 1934, he again returned to Loma Linda to head the anatomy department, and was serving in this capacity at the time of his death.

One of the doctor's most recent achievements was the writing of a book entitled, "Anatomy of Surgical Approaches." This book, of approximately 130 pages, is just off the press of William Wood & Co. The doctor looked forward with great enthusiasm and joy to the time when he should see the first copy, which he was expecting to arrive in almost any mail.

Dr. Kellogg was baptized at the age of fourteen, and joined the Seventh-day Adventist Church, which affiliation he maintained throughout life.

His life has been most helpful in influencing both students and faculty for good. His chapel talks were inspiring and enjoyable. In his death the school has lost one of its most capable, successful, and beloved teachers.

The doctor had been in ill health for a considerable period of time, but had worked steadily and cheerfully despite this handicap. His final illness was of short duration, not more than twelve hours, and the end came very suddenly.

There are left to cherish his memory; the wife and sons, as mentioned above. There are also two brothers, Dr. E. C. Kellogg, of the White Memorial Hospital, and Dr. Harold E. Kellogg, of Brookings, S. Dak.; and a sister, Mrs. Adelmia L. Kellogg, a city school teacher in Decatur, Ga. There is one grandchild, Calvin R. Kellogg. In addition to the immediate relatives there is a large circle of friends.

William G. Wirth.

### ELDER JAMES TAPHOUSE

James Taphouse was born in England, May 9, 1849, and died at Los Gatos, Calif., Aug. 20, 1934. He came to America at the age of twenty, with his father and stepmother. He accepted the faith of the third angel's message in 1879. For twenty-one years he labored in the Battle Creek Sanitarium health food work, also as Bible and missionary worker. He was ordained to the gospel ministry in 1906, and served as pastor of a number of our important churches.

Truly he lived a quiet, faithful, and active life until the end. He peacefully fell asleep in Jesus at the age of eighty-five years, to await the call of the Life-giver. He leaves to mourn his wife and son Earl, and many friends. Elder Taphouse was laid to rest in Los Gatos, Calif., where he lived and labored so long. Funeral services were conducted by the writer, assisted by Elder C. E. Knight. G. A. Roberts.

Little.—Mrs. Tom Little, née Marian Brooke, was born in Alpharetta, Ga., Jan. 23, 1894; and died in the White Memorial Hospital, Los Angeles, Calif., Aug. 3, 1934, after a three-day illness resulting from cerebral apoplexy. During her last affliction Mrs. Little had every attention of medical science, and also special spiritual intercession by the ordained ministry; but the Lord did not see fit to intervene in answer to our prayers, and the last enemy gained a temporary victory. Although our hearts are sorely grieved, we are confident that our Father is infinitely wise and merciful, and that He will raise up our beloved at the resurrection of His own.

Mrs. Little was a devoted member of the Atlanta Seventh-day Adventist church. She was for a number of years in denominational employment, first in the Sabbath School Department of the General Conference, and later in the Carolina and Cumberland Conferences. Subsequently she taught in Southern Junior College, Emmanuel Missionary College, and Walla Walla College. For the last five years she had been teaching in a girls' high school of Atlanta, Ga.

Aside from the writer, immediate relatives who survive are the mother, Mrs. J. P. Brooke, of Alpharetta; brothers, Howell Brooke and Dr. Carter Brooke, of Canton, and John Brooke, of Atlanta; sisters, Mrs. B. F. Summerour, of Norcross, Ga., and Miss Maude Brooke, of the Washington Sanitarium, Takoma Park, Md.

Funeral services were conducted by Dr. John R. Mitchell at the Brooke Homestead in Alpharetta. Burial was in the family plot at the local cemetery. The road ahead seems lonely, but it is comforting to know that the one who shared my sacrifices and ambitions lived with serious purposes, showed splendid evidence of conversion, and was devoted to the cause we all love.

Tom Little.

Sears.—Mrs. Lora Mae Sears, née Babcock, was born at Constantine, Mich., Feb. 6, 1893; and died at Tucson, Ariz., July 14, 1934. In 1919 she accepted a call to teach music in Oshawa Missionary College. Three years later she was united in marriage to Elder E. M. Sears, and together they labored for the French-speaking people of Eastern Canada from that time until January of this year, when failing health made it necessary for them to leave their work there. Sister Sears is mourned by her husband, their two sons, and her father and mother. Wallace A. Lusk.

Peterson.—L. G. Peterson was born in Sweden; and died in Mountain View, Calif., May 5, 1934.

Carr.—Alva M. Carr was born Aug. 28, 1847; and died at Rothbury, Mich., April 12, 1934.

Sharp.—Mrs. Lillian H. Sharp, née Dunlap, died at West Bangor, N. Y., Sept. 7, 1934.

**Gift.**—Mrs. Elsie Burt Gift was born June 8, 1880; and died near La Farge, Wis., Aug. 26, 1934.

**Emery.**—William J. Emery was born Feb. 2, 1855, and died at Grand Haven, Mich., May 25, 1934.

**Braye.**—John Braye was born in Germany, June 26, 1851; and died in Sacramento, Calif., Sept. 9, 1934.

**Addis.**—Evelyn M. Addis was born at Denver, Colo., Nov. 28, 1904; and died at the same place July 30, 1934.

**Barckus.**—John Barckus was born in Dixon, Mo.; and died at Afton, Okla., at the age of eighty-two years.

**Roe.**—Mrs. Josephine C. Roe was born in Chemung, N. Y. Sept. 4, 1852; and died at Fort Myers, Fla.

**Avery.**—Mrs. Ada A. Avery was born Aug. 26, 1860; and died at Three Rivers, Mich., Sept. 11, 1934.

**Dunn.**—Agnes Dunn was born at Wurtsboro, N. Y., Aug. 27, 1908; and died at Huguenot, N. Y., Aug. 14, 1934.

**Peterson.**—Emil Herman Peterson was born at Rio Creek, Wis., Jan. 28, 1881; and died in California, Aug. 1, 1934.

**Steinfeld.**—Reinhold Steinfeld was born in Russia, Dec. 3, 1861; and died at Shafter, Calif., April 27, 1934.

**Space.**—Frances Augusta Space was born at Lancaster, N. Y., June 27, 1847; and died at Clarence, N. Y., June 13, 1934.

**Stearly.**—Samuel Stearly was born at Pine Grove, Pa., in 1854; and died at Twin Falls, Idaho, Aug. 28, 1934.

**Frazier.**—Louis Frazier was born at Pine Level, Ala., Oct. 15, 1877; and died at Montgomery, Ala., Aug. 29, 1934.

**Tomlinson.**—Mrs. Hilda Tomlinson died at Citrus Heights, Calif., Sept. 4, 1934, at the age of fifty-three years.

**Seavey.**—Mrs. Ella M. Seavey was born in New Haven, Conn., Nov. 19, 1852; and died at Denver, Colo., July 2, 1934.

**Eisner.**—Walter Eisner was born at Madrid, Iowa, June 20, 1910; and died at Grand Junction, Colo., Aug. 27, 1934.

**Martin.**—Leslie Lorana Martin was born at Denver, Colo., July 9, 1920; and died at the same place, Aug. 1, 1934.

**Bladen.**—George Westley Bladen was born near Takoma Park, Md., Nov. 23, 1870; and died at Hyattsville, Md., July 30, 1934.

**Hiatt.**—Mrs. Lucy Janet Hiatt was born at Attleboro, Mass., Jan. 19, 1852; and died at Vacaville, Calif., Sept. 9, 1934.

**Darby.**—Mrs. Florene M. Darby, née Meek, was born at Wathena, Kans.; and died at Glendale, Calif., Aug. 30, 1934.

**Bates.**—Mrs. Ida M. Bates, née Butterfield, was born June 1, 1875; and died at Muskegon, Mich., April 17, 1934.

**Mogelberg.**—Mrs. Lovina Mogelberg was born at Wheeling, W. Va., in 1873; and died at Pasadena, Calif., Sept. 11, 1934.

**Herzog.**—Mrs. Therisa Herzog, née Unger, was born in Austria in 1864; and died at Englewood, Colo., Aug. 11, 1934.

**Wales.**—Mrs. Abbie Estella Peck Wales was born at Wolcott, Vt., April 28, 1852; and died at Wallingford, Conn., Aug. 18, 1934.

**Bishop.**—John Frank Bishop was born at Spartanburg, S. Car., Nov. 10, 1897; and died at Denver, Colo., Aug. 26, 1934.

**Eby.**—Sadie Elizabeth Wright Eby was born at Providence, R. I., Oct. 20, 1875; and died at Bridgeport, Conn., Sept. 14, 1934.

**La Pointe.**—Lewis Henry La Pointe was born at San Bernardino, Calif., Dec. 22, 1915; and died at Sacramento, Calif., Aug. 21, 1934.

**Graff.**—William Graff was born near Manchester, Ind., Sept. 13, 1872; and died Sept. 6, 1934. Interment at Noblesville, Ind.

**Garramone.**—Mrs. Gertrude Garramone, née Henderson, was born at Denver, Colo., March 18, 1914; and died at Golden Colo., July 16, 1934.

**White.**—Mrs. Myrtle Adelle Violet White, née Harmon, was born at Jamestown, N. Y., May 30, 1885; and died at Yucaipa, Calif., Sept. 18, 1934.

**Wiederick.**—Edna Priscilla Wiederick was born at San Francisco, Calif., April 29, 1910; and died at Sonoma, Calif., Aug. 24, 1934.

**Black.**—Mrs. Alma Elmira Younce Black was born at West Alexandria, Ohio, April 29, 1866; and died at Battle Creek, Mich., July 3, 1934.

**Richwine.**—Mrs. Lilly Elizabeth Richwine, née Smith, was born at St. David, Ariz., Feb. 7, 1894; and died at Loma Linda, Calif., July 14, 1934.

**Amundson.**—Mrs. B. F. Amundson died at Hopewell, Oreg., Aug. 31, 1934, at the age of eighty-five years. She accepted the message more than fifty years ago.

**Thomas.**—Irving Thomas was born at Ipswich, N. H., Aug. 16, 1876; and died near Wickford, R. I., Aug. 11, 1934. He served his church as their local elder during the last ten years of his life.

**Dickson.**—Mrs. Mayme Carolyn Dickson, née Allen, was born in Parker, S. Dak., May 3, 1886; and died at San Bernardino, Calif., Aug. 10, 1934. In 1905 she was married to Sherman M. Farrar, who died in 1921, and in 1932 she was married to John D. Dickson.

**Judson.**—Mrs. Mary Judson, née Moody, was born at Chatam, Ohio, April 7, 1846; and died near Coopersville, Mich., Aug. 17, 1934. She was baptized by Elder Joseph Bates at the age of eighteen, having heard the message preached by Elder J. N. Andrews.

**Teeter.**—Elliott Teeter was born at McConellsburg, Pa., July 8, 1850; and died in Hillsdale County, Michigan, Aug. 30, 1934. He accepted the third angel's message in 1880, and during his more than thirty years' residence in Battle Creek, his home was always open to the workers in this message.

**Snyder.**—William C. Snyder was born at Grand Rapids, Mich., May 26, 1861; and died at Portland Oreg., June 25, 1934. For a time he was connected with the Battle Creek Sanitarium. Later he served as an elder in the Tabernacle church in Portland, Oreg., and other churches. He had an active part in the organizing of the Milwaukie, Oreg., church and served as elder there.

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**Hamilton.**—Mrs. Anna Mary Riggs-Hamilton was born at Searsboro, Iowa, Jan. 29, 1879; and died at Rifle, Colo., Aug. 24, 1934. She began teaching church school at the early age of fifteen. She also spent some time as a public school teacher. She was married to Dr. William A. Hamilton in 1906, and opened her home to four homeless children, three of whom survive.

### THE MAGAZINE "HEALTH"

Our magazine *Health* is appealing very strongly and favorably to the medical profession. A few weeks ago a colporteur in Portland, Oreg., while visiting doctors, introduced the magazine to the editor of the *Western Journal of Surgery*. He was so pleased with it that he offered assistance in making appointments, and volunteered to write up *Health* editorially in his journal.

This editorial has since been written. It appears in the September issue, filling almost a page. Under the title "Health," this editor says:

"Besides being a most desirable human attribute, this is the name of a new and very interesting Western publication. *Health* is published in California. It is edited by Dr. Percy T. Magan, well known to practically every physician on the coast for his deanship and guiding hand in the affairs of the College of Medical Evangelists at Loma Linda. Managing editor is Alonzo L. Baker. This new and vigorous journal appears in a most attractive garb. In its fifth (September) issue it maintains an excellent precedent of highly varied and attractive cover designing. The entire physical make-up of the journal is attractive in the extreme—modern in every respect. Physician and layman alike will find it pleasant to hold in the hand, inviting inspection through intelligent arrangement, satisfying in artistic elaboration of its text.

"The five issues of this journal already in circulation have been carefully perused. Under such editorship and sponsorship it goes without saying that the text is strikingly well calculated to claim general interest. Both physicians and laymen will find material for thought in a majority of the well-written articles which appear. In contrast to the silly claptrap which clutters up so many of the so-called health journals of the pulp variety, we find here well-written, authentic treatises, prepared always with a view to complete lay understanding, written always in the unselfish interest of the promotion of health. In general we have nothing but praise for the material which comprises the text of this journal. . . .

"As one Western publication to another in an adjoining field, the *Western Journal of Surgery, Obstetrics, and Gynecology* extends a friendly hand of welcome—predicts a splendid future."



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## OF SPECIAL INTEREST

WRITING to request free literature for his field, Gordon Oss, who has recently gone to Trinidad, British West Indies, writes under date of September 24:

"We have now been in Trinidad about a month, and enjoy the surroundings, the climate, and the people. We look forward with great anticipation to our labors in this field."

MISS VIOLA M. ROGERS, editor of the *Australasian Record*, writes of the excellent annual council meeting recently held in the Australasian field:

"Our annual council opened yesterday, and the brethren are all happy to have Elder C. H. Watson with us at this meeting. This is the largest council that we have ever held in this field, taking, as it does, the place of our quadrennial session, which has been postponed till 1936. All the reports presented are wonderfully encouraging, showing remarkable advance in the various departments of the work in this field."

### Death of W. A. Scott

A CABLE received at the General Conference office October 11 brought the sad word of the death of W. A. Scott following an attack of influenza. Brother Scott was the manager of our publishing house in Shanghai, China, where he was rendering most excellent service. He spent a term of years as manager of our publishing house in India, where his work was also greatly appreciated. Before going to the Indian field Brother and Sister Scott were both highly esteemed and responsible workers in the Review and Herald Publishing Association.

It is sad to see one in the strength of consecrated manhood cut down by the great destroyer. There is this comfort to his fellow workers, that while God buries His workmen, His work moves on.

We extend to his grieving wife, daughter, and other relatives our sincere sympathy.

### Missionary Sailings

Mr. and Mrs. P. K. Simpson and their two little girls, returning to India from furlough, sailed from San Francisco on the S. S. "Saparoeca," September 28.

Dr. and Mrs. Winston Nethery, of Southern California, sailed from Seattle on the S. S. "President Jefferson," September 29. They are responding to a call from China to connect with the Mukden Sanitarium and Hospital.

Mr. and Mrs. Leon Replogle, returning to South America from furlough, sailed from New York for Rio de Janeiro, Brazil, on the S. S. "American Legion," September 29, to take up departmental work in the South Brazil Union.

Responding to China's call for a physician for the Kalgan Sanitarium and Hospital, Dr. and Mrs. Harold Mourer, of Southern California, sailed from Los Angeles for Shanghai on the S. S. "President Lincoln," October 13.

W. E. HOWELL.

### Our Colporteurs

WE are glad to present in this number of the REVIEW a section devoted to the work of our colporteurs. Read the fine statement by J. L. McElhany on the first page, and the principles and experiences set forth in the section devoted to this work, beginning with page 9. There is no more faithful, sacrificing class of workers connected with this movement than those engaged in the sale of our publications. God has richly blessed them in their labors. They should have our prayers and support in this important work that comes to them.

### "We Are Praying for You"

LAST week we received a letter from a sister who is unknown to us. She had never written to us before, but now she wrote and said that she was praying for us and our work. Here in Indo-China we receive many letters by every mail boat, all of which are received with appreciation, but words cannot tell what a feeling of joy this short letter brought to our lonely hearts. Brother, sister, you can be with us in your prayers. We are over here because you have sent us. We are doing your work. Oftentimes we feel intense loneliness, the problems are beyond human solving, the great unfinished task of this work seems crushing; then will you not mention our names in prayer when you are alone with God?

R. H. WENTLAND.

### Good News From a Dark Land

DURING the short time that we have been here in East Africa, the Lord has made us happy in adding to our number six new persons who have expressed their desire to accept the blessed news of salvation of our soon-appearing Lord and Saviour.

Four of these had formerly been worshippers of heathen gods, and two of them were actually suffering bodily because of their beliefs. One of the two was even nearing death, because the oracle of her gods had said that in order for them to be satisfied, she was not to partake of any more food. A death from hunger has been her only outlook.

Thus the Lord, fulfilling Matthew 4: 16, is bringing new rays of light and hope into the lives of those who are today still living in darkness. Our prayers are that the Lord of the harvest may send more workers and means into this needy field to finish His work quickly in the earth.

HANS E. KOTZ.

### Sixty-three New Recruits in the Lake Union

SIXTY-THREE college graduates have been placed during the summer months. A score more might have been given employment had they been available. Not in years have there been so many calls for teachers as during the weeks preceding the opening of schools this fall.

Positions filled by Lake Union young

people who had completed a college preparation are of various kinds and in different conferences. Three answered foreign calls. Three entered ministerial work. Eleven answered calls to colleges. Twenty-one were employed in academies. Twenty-three answered calls to intermediate and elementary schools. Two accepted positions as stenographers.

This indicates that the cause of God still needs workers, and is an encouragement to other young people to prepare to carry this message.

F. R. ISAAC.

### Literature Evangelism in the Arabic Union

DURING 1933 our literature sales were again quite encouraging. Expressed in terms of finances, however, the amount dropped about one third below the returns of the previous year; i. e., to \$2,257.72. This is due to the fact that four European families were home on furlough, including the field missionary secretary. Otherwise we should have reached our previous high standard; for it is upon our evangelistic workers that the main burden of selling literature devolves, because of our continued shortage of funds, so that a substantial sum is allotted to each of them.

One great handicap in our book work is the instability of our local young men, who take up canvassing, but fail to make it a sufficiently remunerative vocation, because they do not appreciate its dignifying evangelistic value. Hence they come and go, and often spoil the work and its reputation. But we must ever try anew to keep things going. Brother Abeid from Cuba has now continued over a year, and we set high hopes in him as a successful colporteur.

Last year the book on tobacco by Dr. D. H. Kress was printed in Arabic, and is meeting with a good sale. Some other smaller publications have also appeared. Our large medical book by Dr. A. C. Selmon is finding its way into many homes, including those of kings, presidents, and leading ministers of the various countries of our union, a fact which proves very helpful in its circulation. It is of interest that King Ibn Saud, of Arabia, has acknowledged receipt, through his Cairo legation, of these two books, expressing his great satisfaction and appreciation of them. The king himself does not smoke, and he does not permit smoking by his court officials.

Quite a number of our Arabic publications have been sent by a brother who has traveled extensively in these countries, to his friends now resident in Mecca and Medina, the strongholds of Islam. We are glad to see the printed message pioneering the way into otherwise inaccessible places.

We are grateful to the sister in America and the *Signs* publishing house by whose generous gift it has been made possible to have a number of clubs of the *Signs of the Times* available regularly for distribution in such renowned cities as Baghdad, on the Tigris; Mosul, on the Euphrates in Mesopotamia, which is just opposite ancient Nineveh; Beyrouth, in Lebanon; Haifa and Jerusalem, in Palestine; Amman, which is the old-time capital of the Ammonites in Transjordan; Cairo, in Egypt; and other places.

These papers are greatly appreciated for use in connection with our evangelistic work, both by our workers and by interested readers.

W. K. ISING.