

## God's Answers

By ROBERT H. PIERSON

Do you ask for—

**PARDON?** "I am He that blotteth out thy transgressions, . . .  
and will not remember thy sins." Isa. 43:25.

**ACCEPTANCE?** "Him that cometh to Me I will in no wise cast out."  
John 6:37.

**CLEANSING?** "Though your sins be as scarlet, they shall be as white  
as snow; though they be red like crimson, they shall  
be as wool." Isa. 1:18.

**VICTORY?** "Thanks be to God, which giveth us the victory through  
our Lord Jesus Christ." 1 Cor. 15:57.

**POWER?** "I can do all things through Christ which strengtheneth  
me." Phil. 4:13.

**PEACE?** "The peace of God, which passeth all understanding,  
shall keep your hearts and minds through Christ  
Jesus." Phil. 4:7.

**JOY?** "In whom . . . ye rejoice with joy unspeakable and  
full of glory." 1 Peter 1:8.

**BLESSINGS?** "He that spared not His own Son, but delivered Him  
up for us all, how shall He not with Him also freely  
give us all things?" Rom. 8:32.

There is a blessed fullness about God's dealing with His  
children. He "is able to do exceeding abundantly above all that  
we ask or think."

Bombay, India.

# HEART-TO-HEART TALKS

## WITH OUR READERS *by The Editor*

### Render to All Their Dues

THE Christian, as well as every other human being, has many relationships. In these various relationships he is to render to all their due. The first and chief relationship is to God. To Him belong the heart's first and chief affections. To Him belongs the first service of the life. To Him belongs one seventh of our time, because He has reserved this for Himself. To Him belongs one tenth of our income. This is His by His own expressed reservation. To Him belong other offerings of love and gratitude, because He is the giver of everything we possess. The gold and the silver are His, and the cattle upon a thousand hills. If He were hungry, He would not tell us. He is not dependent upon our bounty.

Our relationship to Him is primarily one of duty, but far above that it is one of blessed privilege. Loving our friends, we love to do for them, to give to them to show our gratitude for their love in anything they may have done for us and in all that their friendship means to us. This is true in a much larger degree in our relationship to God. We will render to Him the Sabbath day of rest. We will give to Him our tithes and offerings, not because we feel that we must do it, but as an expression of our love, of our gratitude.

### The Payment of Debts

I refer to the debts we may owe to our fellow men. In rendering to all their due, we surely will recognize the obligation which debt imposes. In a recent letter a brother inquired, "Shall I make offerings to the cause of God when I owe money to a creditor who is demanding payment?" I replied that he should recognize both relationships. There could not possibly be any obligation stronger than that which belongs to God. As I have already said, we owe Him a great debt, so great that it can never be canceled by anything that we may do. And this obligation should be recognized, even though we have obligations which belong to our fellow men.

The payment of debt in our business affairs is a sacred duty. Every Christian should be as good as his word. He should meet his obligations faithfully and promptly. If this is impossible through sickness or some unfortunate circumstance, then he should go to the one to whom he is indebted and explain the reason for his delay, and make satisfactory adjustment of his business affairs.

Some years ago I knew of an evangelistic effort which was begun in a small town by one of our ministers. A Seventh-day Adventist family had lived in that town for some time, and was known to the community generally, but, unfortunately, was known in an unfavorable way. In business this brother was not a man of his word. He failed to pay his debts. He owed bills to various stores and individuals, and naturally the people of the community judged those engaged in the evangelistic effort by the Seventh-day Adventist who had lived in their midst. Needless to say, the effort was a failure.

This, however, is an exception to the general rule. I have known of several other instances where Seventh-day Adventist representatives in the community have

been so exemplary in their lives, so above reproach in their business affairs, that they commended highly the truth they professed; and when the interest they had awakened among their neighbors was followed up by our workers, excellent results were obtained. I am glad to say that the first incident is an exception to the rule. Seventh-day Adventists as a class are honest in business deal. They count their word as good as their bond, and God blesses them in so doing.

### Living Within One's Income

Every one should seek, as far as possible, to live within his income. Failure to do this has brought many into embarrassing situations. Our wants and desires do not usually represent our needs. I never walk the business streets of a city and look into the show windows but that I see things I would like to have, but many of those things I do not need for my comfort. We live in an age of extravagance, in an age when the average man desires to keep pace with his wealthier neighbor. And so the desires for finer clothing, for more expensive houses in which to live, for better-furnished homes, with every modern convenience, becomes the predominant incentive in many lives.

We need to cultivate the spirit of simple living, the spirit of contentment, the spirit of economy, that we may have more to give to those who are in need, that we may have more to give for the support of God's cause. I recall a statement written in an old autograph album of my boyhood days. I have thought of it many times, because of its practical value. "Contentment is a pearl of great price, and whoso purchaseth her at the expense of ten thousand desires, maketh a wise and happy choice." Declares the apostle: "Godliness with contentment is great gain."

Let us cultivate the spirit of contentment, of trust in God, of faith in Him, of faith in the promises of His word, of faith in our brethren, of faith in the work of God. In this state of mind there is wonderful peace, —the peace that passeth all understanding.

## A Prayer

BY I. M. GISH

FATHER, my inmost prayer would be  
For deeper consciousness of Thee;

To find within Thy blessed word  
My living, ever-conquering Lord;

To know that greatest mystery,  
Myself in Christ and Christ in me;

To see the shining of Thy face,  
To be a channel for Thy grace;

To love my neighbor faithfully  
As Christ my Lord has first loved me.

So hear my cry, my trusting plea,  
And give me now Thy rest so free,

Till home in heav'n with Thee I stay  
And walk forever in Thy way.

## God's Incomparable Love

BY F. A. SPEARING

THE love of God is the one theme of the Bible. Old Testament and New Testament writers alike, delight to dwell on this theme. In Isaiah 63:7-9, we have these truly wonderful words:

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

In these days men and women discuss topics without number, but seldom do they have time even to "mention" the "loving-kindnesses of the Lord," which the prophet says are a "multitude." Isaiah, too, might have talked of his feelings, or his grievances, or of a hundred and one other things, but he chose to speak of God's love, manifested in so many ways. One of the most striking of his inspired statements is: "In all their affliction He was afflicted." This statement is beyond us; we cannot comprehend it. Were a pagan to read these words about his god, he would shake his head and mutter, "Impossible!" Even we Christians would be tempted to say the same thing but for the fact that we *know* that "God is love."

### Greater Than Parental Love

Parental love is a wonderful thing. A father suffers more than his son, when the son has met with a disappointment or a reverse; and how much a mother suffers when her child lies on a bed of sickness and pain! And God's love is greater than man's, infinitely greater. Every lash from the whip of the Egyptian taskmaster that His children suffered, *He* felt; every pang of grief, every humiliating defeat, every punishment meted out to His children, was felt by Him. "*His* soul was grieved for the misery of Israel." Judges 10:16. On the road to Damascus, Saul met the Lord; "and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?" And in the twenty-fifth chapter of Matthew, the King addresses these words to the righteous: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Verse 40.

"The Angel of His presence saved them." The Lord guided His people by the pillar of cloud and the pillar

of fire; and He saved them from hunger, from thirst, from slavery, from their enemies, and from themselves. The question might well be asked, Why did the Lord trouble about such ungrateful people as the Israelites proved to be? The answer is: "*In His love and in His pity* He redeemed them." He "set His love" upon Israel (Deut. 7:6-8) because He wanted to save them, and because it is His very nature to love.

"He bare them, and carried them."

1. "On eagle's wings." (Ex. 19:4; Deut. 32:7-11.) A naturalist tells of seeing a mother eagle deliberately upset her nest containing the young, in order to compel the eaglets to learn to fly; but he adds that she swooped down swiftly beyond the young birds, then spread out her wings beneath them, that she might carry them in safety. Thus from the instincts of the birds, our Father draws an illustration of His own care for His children.

2. "As a man doth bear his son." Deut. 1:31. We see a young father walking along the road, with his tiny son trotting by his side. Presently the little fellow says: "Daddie, please carry me; I'm tired." And the father lovingly takes his son in his arms. So the Lord, knowing that we are tired and weary, often gently takes us up in His arms, and carries us in His bosom.

3. God bears and carries His people even as a woman bears her children. Isa. 46:3, 4. In the very nature of things, the love of a mother transcends that of a father; yet the love of God is infinitely greater than either.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isa. 49:15, 16.

"He bare them . . . all the days of old." In the forty-sixth chapter of Isaiah, verse 4, this thought is expressed rather differently: "Even to your old age I am He; and even to hoar hairs will I carry you." Not once or once in a while, did Jehovah carry His people, but continuously. He bore them and carried them in defeat as well as in victory; when they sojourned in a strange land, as well as when they abode in the Land of Promise; He carried them in all their experiences, from their earliest days to old age. Never did He lose sight of them; never did He lose interest in them; always He loved them with a love that passes human knowledge.

The prophet Jeremiah says:

"Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:2, 3.

From these verses we see that the Lord dispensed grace and provided spiritual rest for His children in Old Testament times, even as He does now. Six hundred years before the advent of the Messiah, who was to draw all men unto Himself (John 12:32), Jehovah drew men with His loving-kindness, and loved them with "an everlasting love." He is not fickle or changeable in His attitude to the children of men, as men themselves are; His is an *everlasting* love. God loves us when we do right, and He loves us when we do wrong, in spite of our sin; but He cannot love the sin. He wants us to be attracted to Him so that we may become like Him, and hate evil and love good, as He does. It is because He loves us that He wants to save us.

### When Israel Was a Child

Very tenderly Jehovah speaks of His relationship to His children, in the first four verses of the eleventh chapter of Hosea:

"When Israel was a child, then I loved him, and called My son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms. . . . I drew them with cords of a man, with bands of love."

The Lord loved Israel from their earliest days, and showed His love by bringing them out of Egyptian bondage, and caring for them throughout their wilderness wanderings. A wonderful picture of the Father's love is given to us in this chapter. Just as a fond parent carefully guides his little one as he takes his first steps in learning to walk, so *our* Father stoops down to help *His* child, with arms outstretched ready to catch the

little one should he stumble or fall. Recently, at a railway station, we saw a tiny toddler trotting along the platform, thinking, doubtless, that it was accomplishing some great feat in its own strength. It did not realize that some one was holding on to its skirts to prevent it from falling onto the track below. In like manner we set out to accomplish something, and achieve our purpose, forgetting or not realizing that God's great love has been over us all the time, saving us from pitfalls and snares, and enabling us to succeed.

"I drew them . . . with bands of love," says the Lord. He does not drive us from Him. He does not even drive us to our tasks. That is more the devil's way than the Lord's. But with infinite tenderness, and great longing of heart, He draws us to Himself. This beautiful truth is presented to us in the following language from "The Desire of Ages," page 480:

"He calleth His own sheep by name, and leadeth them out, . . . and the sheep follow Him; for they know His voice.' The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says: 'Thou leddest Thy people like a flock by the hand of Moses and Aaron.' Through the prophet, Jesus declares: 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.' He compels none to follow Him. 'I drew them,' He says, 'with cords of a man, with bands of love.'"

In view of all the marvelous manifestations of God's great love to us, let us heed the exhortation found in Zephaniah 3:14-17:

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. . . . The Lord Thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

London, England.

## The Spirit of Prophecy in the Advent Movement—No. 3

BY W. A. SPICER

(Two morning studies given August 19, 20, 1937, at the World Educational Convention, Blue Ridge, North Carolina)

ONE can never tell—that is, I know I never could tell—the full story of the wonderful things we have seen in this advent movement. The aged apostle John wrote of the ministry of Jesus and that early experience of the church: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." 1 John 1:1.

We can apply the principle to this living movement led by the living God. This movement is not based on fine-spun philosophy. It is something concrete and substantial. It is something we have seen with our eyes and handled with our hands—a movement of life and salvation growing into all the world. The living God has all along revealed Himself in doing things in our midst. He has been leading the movement; for in our day God has "set His hand again the second time"—this time "to recover the remnant of His people" from the four quarters of the earth. And they are coming at the call of His message—coming from the north, the south, the east, and the west by

many thousands every year. If we could see it as the angels see it, we would see the world alive with the activities of this advent movement.

Stop the classes for a minute in any one of these 2,600 schools of ours, and with the ear of faith the students may hear the steady tread of the advent movement passing swiftly on to meet the coming of the Lord. Day and night it is going forward. You must let the students hear that march. The important thing in all our schoolwork is the preparing of those young people to hurry out and join the march to the finishing of the work, and to meet the Saviour when He comes. And God pity the teacher who does not hear this joyful sound all the time, the steady march of the advent movement swinging on toward the end of the way. Every lesson and every class recitation is to connect up with the work we have in hand.

In the first vision of the Spirit of prophecy, in 1844, this movement was pictured. There was a bright light set up at the beginning of the path, we are told, that shone all the way to the city of God. Dear friends,

we have a history behind us, as well as a work before us. There was an experience in the forming of this advent movement that shines with precious light all the way to the end. We must not forget the way in which God has led His people, for now it is no time to forget how we came to be here. To forget this, and lose the light of past experience, would be to make the mistake of the airplane pilot who loses his radio beam and does not know where he is going in the dark.

God has been doing wonderful things in this advent movement. Not as one of the pioneers am I telling these things, but as one who, as a boy, grew up with these pioneers, whose heart was caught by the power of the message as pioneers told it in my childhood. We who heard these things many years ago can say we have never seen a failure in the work of God. There has never been anything wavering or uncertain about the movement. God has led the movement by the gifts placed in the church. In Ephesians 4, the apostle speaks of these gifts—"some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ." Eph. 4:11, 12.

All these gifts have wrought in the building-up process. But I speak this morning again of the work of the Spirit of prophecy in the movement. It is wonderful to watch what God did by the testimony that was borne through that gift. You see it in the very beginning, from the days of 1844 on, when a young girl of seventeen was called to go out, her heart almost failing at the thought that she, a young girl, must stand before the people. God promised to be with her, and her godly old Methodist father said, "If God has called you, He will be with you."

#### Power in the Messages

In the story of the very first days we see clearly that the power was not in the person, but in the message that was given her to bear. Mrs. White would stand by the side of the older workers, bearing her message from God,—you read the story in "Life Sketches" and elsewhere,—and how often she was called to safeguard the flock from workers of evil seeking to get in. It might be she would point out somebody in the meeting and describe the evil of his life—some one she had never seen before. Those were days of confusion; wild and eccentric movements were spreading after the disappointment of 1844. Evidently Satan was trying to throw things into the coming advent movement, things fanatical, wicked, cloaked in pious pretense to righteousness. And there was a young girl, pointing out this one and that one. This one was leading a double life. That person perhaps would rise up and rush from the meeting. Some corrected would confess and seek God. Others would rise in opposition, seeking to draw away sympathizers with them. That was not a work one would naturally assign to a young girl, was it? Suppose you choose some girl of seventeen or eighteen, and say, "Come now and help us; we are in trouble. There is fanaticism at work. We could not give such a youth the power to give the help required. But when God called, there was power in the messages He gave. Old leaders in the beginning of our work, knew that there was something at work in that gift that never could have pertained to Mrs. White herself personally. And that kind of thing continued through all her life to build up, to strengthen the work of God.

That gift has built us up spiritually. Over in a general meeting in Northern Europe, Elder G. A. Lindsay, of the East Nordic Union, told us of a Lutheran clergyman in Sweden who was writing a thesis for his doctor's degree at the university. The topic was, "The Advent Idea in History." He came to our Stockholm office to get books. Elder Lindsay said they gave him some of our leading books. They did not give him "Early Writings," but the clergyman got hold of that little book in an old Swedish edition, and he evidently made good use of it. In his thesis he said: "The secret of the piety and spirituality and consecration of the Adventists will be found in these writings and messages of Mrs. E. G. White."

Sometimes we may have felt as though that is such a peculiar gift that people of the world would not look favorably upon it. No, to men of the world who see clearly and understand spiritual things, that gift often appeals as one of the strong features of this advent movement. And we know that this is the gift that has drawn us most insistently and continually back to God as we have been in danger of neglecting spiritual essentials. All over the earth people recognize that gift as a great spiritual power appealing to us.

I was in Northwest China, just below where they are fighting today. It was a Chinese meeting altogether, and the only foreign feature about it was the presence of a few visitors. The superintendent was a Chinese, everything was Chinese. Between the meetings one day, I saw a little group of villagers chatting, talking animatedly. I said to Elder A. A. Esteb: "What do these village women talk about so earnestly when they are alone?" He listened a minute, and said: "I declare! Did you hear what that little village woman said? She said, 'What a wonderful treasure of spiritual food has been given to us in the writings of the Spirit of prophecy.'"

#### Church Built Up by the Gift

Yes, brethren, it is a gift that has built up this church in all the world, and it is building us up today. Even in the lands where our people have but a few fragments of these writings in their own language, God has wrought in a wonderful way for the edifying, the building up, of the church.

Again, notice what this gift has wrought in building up great lines of work. It is a building gift. Mrs. White spent about eight years in Australia up to 1900. I was over in Australia in 1931. One of our business brethren, taking me in his car to an appointment, told me a story. He said: "Some time ago I met one of Australia's leading businessmen, now largely retired from affairs. Knowing that I had become a Seventh-day Adventist, he said to me: 'Do you know, Mr. Sandeman, I hold it as one of the cherished memories of my life that it was my privilege, in representing the business community, to welcome Mrs. E. G. White to Australia when she arrived from America many years ago. She impressed me as being a remarkable woman; and we recognized the fact that her stay in this country contributed much to the development of the work your people have built up. I shall always count it a privilege that I had a part in welcoming that gifted lady to this country.'"

Now, you think of Mrs. White, a quiet, unassuming, motherly little woman, not given to appearing in public save as she might be asked to deliver a lecture on Christian temperance or the Christian home in some town hall. Yet the people of the world saw that

there was something in her work that built up. And wherever she went, things were built up. Why, brethren, let the critics talk. Men of the world have recognized the things that this gift was continually doing, for seventy years. It was a gift that God conferred on a sister, and where she went, people saw the edifying, the building up, of the body of Christ.

Let us look just for a few minutes at three great institutional departments—the publishing work, the educational work, the medical work.

The Edinburgh *International Review of Missions* (Scotland) said some time ago that of all the denominations, the Seventh-day Adventists were making the greatest use of the press. How does it come? In the *Chinese Recorder*, some years ago, a writer said that the Seventh-day Adventists had “put more brains” into their publishing work than anybody else. Looking on, they think we must be a clever, brainy people. But we know where the credit belongs for the launching of our publishing work.

In the early days, when the leading brethren had held a meeting late into the night, and dispersed deciding that they could not begin the publishing work, God gave to Mrs. White a vision. In the morning that young woman of twenty-two said to her husband: “I have a message for you. You must begin to print a little paper. . . . Let it be small at first; but as the people read, they will send you means with which to print. . . . It was shown to me to be like streams of light that went clear round the world.”

James White brought out the first little paper in 1849, and our ever-growing publishing work has been like streams of light around the world. Not one of those leading brethren would have said that in 1848. Only the agent of the gift of the Spirit of prophecy could have dared to say that from that little beginning the light would go streaming round the whole world. We have seen it with our own eyes, have we not?

But it has been the colporteur work that has impressed men of the world. In fact, one of the pioneers of Korean missions, Doctor Gale, once wrote that the Seventh-day Adventists had been wiser than any of the others in their work, referring to the bookwork in Korea. He said: “I move that we take off our hats, and make a low bow to the Seventh-day Adventists.” Now these people of the world generally have little use for the idea of the Spirit of prophecy today. But, in reality, that low bow is a bow to the gift of the Spirit of prophecy in this advent movement.

In 1879, when there was not a colporteur on earth, Mrs. White wrote to the publishing managers at Battle Creek that some things of grave importance had “not been receiving due attention.” (See “Testimonies,” Vol. IV, pp. 388, 389.) She urged that books teaching the message should be brought out to be carried to the people in their homes. Hundreds of people, it was said, should be out selling books in the cities and villages and country. That message of 1879 woke things up. Soon the colporteur work began, the publishing work expanded. The world, looking on, says, “They are clever, they put brains into it.” But back of it all was the gift of the Spirit of prophecy building up our publishing work.

#### Counsel Given in Europe

Even then it was never thought that we could do it outside the United States. But Mrs. White went over to Europe in 1885. When she arrived at Basel, Switzerland, she was first shown over the printing house, the

newly built Imprimerie Polyglotte of our early European reports. She went into the pressroom. She said, “I have seen a scene just like this. Nine years before she had been given a view of the publishing interests in different parts of the world. And she recognized this pressroom scene as being familiar. They introduced two young men to her, and she said, “Where is the other man, an older man?”

“Oh,” they said, “that is the superintendent; he is down in the city, attending to business.” She said, “I have a message for him.” She had been shown about some of his personal problems, though never had she known him. One cannot explain things like that; and they worked out in the lives of those concerned. Yes, they work out. Her French translator at Basel, at that council, wrote that perplexities and difficulties that had baffled the ingenuity of them all, were solved right there by the work of the Spirit of prophecy. Mrs. White bore her testimony about this one and that one, people she had never seen before, speaking of their work, and how they could best serve. The living God has wrought in this advent movement.

In Europe they thought they never could sell books by our colporteur plan. Mrs. White, on this visit, was shown that they could sell books in Europe by the colporteurs, just as they did in America. Our brethren sought advice from the great publishers in Basel and Leipzig. Last summer I was in Leipzig and went into the big publishing center that is one of the sights of that city. Here are found the large houses where the great German lexicons, encyclopedias, and dictionaries are put out. I thought of that visit of our brethren of 1886, when these book publishers said they never could sell books by colporteurs as in America. “It may work there,” they were told, “but it will never work here.” Mrs. White said the Lord had shown her that it would work. And our brethren began in faith; they followed the counsel of the Spirit of prophecy. And at once it began to work. And it has worked ever since. Ah, brethren, there was a gift in this movement by which God has led us step by step into this thing and that thing for the upbuilding of the work of carrying this message of salvation to men.

Let the critics seek to find occasion for fault in these writings. The critics in Christ’s time did it with Jesus’ words. On one occasion Jesus said: “If I bear witness of Myself, My witness is not true.” John 5:31. The scribes jotted that down. Later He said, “I am the light of the world.” John 8:12. Now the scribes thought they had caught Him in a contradiction. They said, You bear record of yourself, and your record is not true. Jesus said: “Though I bear record of Myself, yet My record is true.” John 8:14. What contradiction! the critics cried. They clung to the letter of the word and not to the meaning, insisting on putting their own construction on statements in order to bring charges of contradiction.

Just so the critics have searched Mrs. White’s writings to find contradictions. But, brethren, when you see a gift such as this in operation, see it doing things that one knows the human agent could never do of herself, you know there is a divinely set gift in the midst of the church of God by which He leads the work.

So our publishing houses are doing a great work. Why, over in Korea our work was being watched. Some Koreans watched for months to see how our colporteurs did their work. They were astonished at the success. At last they came to our office, we were



told, and said they had been watching our colporteurs to find the secret of their success. They had discovered it, they thought, in a little book which our colporteur leaders often studied. "Could we get copies of that book?" they asked. You know that little book; it is "The Colporteur Evangelist," writings of the Spirit of prophecy. It is a wonderful book. I read it through a little time ago. It gets right down to the details of the colporteur life. It was not written by our experienced colporteur leaders. It was written by a sister who had the gift of the Spirit of prophecy. Answering the idea that the world would not buy our doctrinal books, this little book said there were in the world not only many who needed to see our books, but many who would want the very things in them.

N. F. Brewer, of China, told me a story that illustrates this simple truth. He was traveling on a railway train. He carried along with him some small Chinese books—those Crisis books, we call them. He went through the train selling the books. After he had returned to his seat in the third class, presently a European gentleman, nicely dressed, a fine-looking man, came down the aisle slowly, as if he were looking for some one. When he saw Elder Brewer, he said:

"Who are you?"

"I am a missionary."

"Of what church?"

"Seventh-day Adventist."

"You are the very man I want to see; I am a secretary of a missionary organization. I want you to tell me how Seventh-day Adventists sell books as they do. We cannot do it. How do you do it?"

Well, Elder Brewer was a bit taken by surprise and did not know just how to start, but he picked up one of his little books, and turned through it, showing the gentleman the pictures and explaining the texts. The book was on fulfillment of prophecy in current events. When he had finished, the gentleman said: "That is a most interesting book. I would like to read it, but I cannot read Chinese. Do you have the same book in English?" Elder Brewer searched in his luggage and found an English copy, which he handed him. The man gave him the half dollar silver. As he did so, Elder Brewer said, "That is the way we sell our books." It is just as simple as that. But remember that we were guided into this way by the gift that so many in the world deride.

There is a vital message in the books, and when our book evangelists tell the message to the people, it is just as the Spirit of prophecy says: many see that this is what they want. They want to know about that. Somehow we have been encompassed on the right hand and on the left by instruction and counsels that have led this movement into right ways. It is service given that counts. By its fruits we know it.

Next, note how this gift wrought in our educational work.

*(To be concluded in Part IV)*

## A Deeply Spiritual Conference

### Sketches and Memories of James and Ellen G. White

BY WILLIAM C. WHITE

AT Battle Creek in the autumn of 1873, matters of great import to the rapidly growing cause were calling for immediate attention. Letters from Europe indicated that the enemy was seeking to bring in distraction among the few believers in Switzerland, and there was urgent need for competent leadership in that country. The important steps to be taken in the establishment of a denominational college had been left by the last General Conference in the hands of the Executive Committee, whose time was largely taken up with other matters. The people in the field had responded with enthusiasm to the plan proposed, and more than \$50,000 had been pledged for the educational fund. Steps must be taken to go forward with this project.

With most gratifying success the work of the tract and missionary societies had spread from conference to conference. There was need for a coordination of effort and unity of action in its operation, and to attain this unity, study must be given to the methods of organizing the work.

In his editorials for the REVIEW, James White had been pleading for the establishment of a group of institutions on the Pacific Coast. The believers in California were ready to act favorably on these suggestions, and to give liberally to a fund for the promotion of the work.

The small General Conference Committee felt that they dare not assume the responsibility of making the weighty decisions that demanded immediate consideration, and they inserted in the REVIEW for October 28 a call for a meeting of the General Conference to begin

November 14, at Battle Creek. In an editorial dated November 2, written for the next week's paper, Elder Butler set forth the reason for the extraordinary call, on short notice. In those times, when workers were few and mail service was uncertain, personal messages were frequently sent through the REVIEW columns. Such a personal message is found at the close of Elder Butler's editorial. It reads as follows:

"We do most earnestly desire the presence of Brother and Sister White at this meeting. We hope it will be consistent with their health and views of duty to come and aid us by their counsels. We greatly fear that the great objects of the meeting will not be secured without their presence."—*Review and Herald, Nov. 4, 1873.*

Before this urgent appeal reached them through the REVIEW, father and mother left Denver, with the intention of going through to California. But the voice of the Spirit spoke to them, and caused them to turn east at Cheyenne, with Battle Creek as their destination instead of California, as they had planned.

#### A Free Discussion of Differences

This change of plan was providential, not only in securing the counsels of James and Ellen White in the weighty matters to be considered at the General Conference, but also in cementing the hearts of the leaders in a closer fellowship than ever before, and in establishing a stronger mutual confidence one in another.

It must be remembered that even in the work of God, it is only by a miracle of grace that men of different dispositions and human frailties can present a united front to the enemy, and can be tolerant of differing views and policies and plans. In apostolic times,

not until the days of united prayer preceding Pentecost were the disciples of Christ of "one accord."

To recognize these results of human frailty even among those who were earnest and zealous in the work of God, is not to belittle the memory of our pioneer workers. The long absence of my parents from the center of the work had given occasion for a suggestion that, due to their failing health, their days of active service in the cause were numbered. And with this suggestion, it was natural that some of their traits of character, their plans, and their methods of labor should be questioned.

But while we candidly face these facts, it is gratifying to know that they met the serious situation in a Christian way. Shortly after their arrival in Battle Creek, mother concluded her entry for the experiences of the day:

"In the evening we met Brethren —, —, —, and —. Talked over past matters of differences with great profit. We then called upon our heavenly Father for His help."—*E. G. White Diary, Nov. 11, 1873.*

### A Spiritual Conference

And this prayer was signally answered. This and succeeding preliminary prayer seasons of leading workers, the effort to lay aside all differences among themselves, and the resulting warmth of affection for each other, prepared the way for a work of unity and consecration that to a special degree characterized the twelfth annual session of the General Conference. The marked spiritual influences of the meetings are set forth in the reports of Brethren Andrews, Smith, Butler, and Waggoner,—the little group to whom reference has been made as gathering for prayer in the White home on the evening of November 11. And they were united in their convictions that a new era of progress was before the cause of God. Regarding this conviction, Elder Andrews wrote:

"We have never had a more precious Conference; in some respects we have never had its equal. The hearts of the servants of God are more closely united in the bonds of Christian love, and probably there has never been a time when such perfect unanimity of feeling and of judgment has existed as at the present time.

"It does seem that in an eminent sense the set time to favor Zion has come. We believe that God is about to bless the preaching of His truth as never before; and we solemnly purpose to give ourselves to His work in an unreserved consecration of all to God."—*Review and Herald, Nov. 25, 1873.*

Under the caption, "Prepare Ye the Way of the Lord," Elder Smith wrote:

"During the good meetings that have been in progress in Battle Creek, the past week, the prophetic declaration that stands at the head of these lines has been much in mind."—*Id.*

Deploping their former lack of Scriptural unity and the consequent failure to receive the full power of the Holy Spirit, he continued:

"These are in a measure, at least, seen and felt. And there is seen also the necessity of immediately taking hold to remedy the evil, and there is no lack of determination to do it. And the progress that has been made in this direction is one of the encouraging features of our recent meetings."—*Id.*

And further of the enlarged vision of the magnitude of the task before Seventh-day Adventists, he wrote:

"As the result of the Conference, we are beginning to conceive it to be a possible thing that all that has thus far been done in this work, compared with what is speedily to be, is but as a whisper compared with the roar of the tempest."—*Id.*

On the same page, in reporting the "Conference and the Work at Battle Creek," Elder Butler wrote:

"Never were there such clear evidences that God's Spirit was cementing hearts which have been more or less divided. Never were the principles so plainly seen before, upon which true union must be founded. These things cause our hearts to rejoice. . . .

"The visit of Brother and Sister White among us has been productive of great good to the cause. Never was a visit more opportune than this."—*Id.*

### A Question Concerning Leadership

Elder Butler read before the Conference an address on "Leadership," in which he took the position that in every great movement there was a leader, whose judgment was superior to his fellows, to whom unquestioned loyalty should be rendered, and whose decisions should be final. He asserted:

"The difference between the true leader and the tyrant is this: While the latter exercises influence and authority to gratify his own wishes or caprice, the former labors for the good of those he represents, and to carry into effect their wishes."—*Id., Nov. 18, 1873.*

While no names were mentioned in connection with the advent movement, the inference was too plain to be misunderstood that Elder James White was the divinely appointed leader among Seventh-day Adventists and that his counsel should prevail. His connection with the work from early days and his close association with the one through whom divine counsel had been given, made this assumption the more plausible, and the following action was passed:

"Resolved, That we fully endorse the position taken in the paper read by Elder Butler on 'Leadership.' And we express our firm conviction that our failure to appreciate the guiding hand of God in the selection of His instruments to lead out in this work has resulted in serious injury to the prosperity of the cause, and in spiritual loss to ourselves. And we hereby express our full purpose of heart faithfully to regard these principles, and we invite all our brethren to unite with us in this action."—*Id., Nov. 25, 1873.*

This action was taken with a sincere desire to render to Elder and Mrs. White the respect and loyalty due to those whose lives had been wholeheartedly given to service in the cause, and to whose indefatigable efforts and sound judgment much of the success of the work was due. But there were subtle dangers in the presentation of this subject that were not immediately discerned. If it had been carried to its logical conclusion, outward unity of action might have been effected, but this might have involved the silencing of discussion, and the demand for subservience to the judgment of one man.

A few months later, James White published in the first four numbers of the new periodical, *The Signs of the Times*, a series of four articles on "One Is Your Master, Even Christ, and All Ye Are Brethren."

The discussion of this subject helps to an understanding of the article on "Leadership" found in "Testimonies for the Church," No. 25, in which the following words were addressed to the author of the discourse on this subject, read to, and accepted by, the General Conference:

"Your principles in regard to leadership are right, but you do not make the right application of them. If you should let the power in the church, the voice and judgment of the General Conference, stand in the place you have given my husband, there could then be no fault found with your position. But you greatly err in giving to one man's mind and judgment that authority and influence which God has invested in His church in the judgment and voice of the General Conference."—*"Testimonies," Vol. III, p. 493.*

Thus again, the voice of the Spirit of prophecy was heard, clearly pointing out vital principles, where the path of error lay very close to that of truth.





## Christian Modesty

MODESTY in bearing, in speech, in dress, in deportment, marks the Christian as different from the ordinary man of the world. It identifies the disciple with his Master. Christ came into this world with no outward show. There was no display of vainglory. He came in the humble garb of humanity. He wore no kingly robes, no royal attire. He laid no claims to superior birth, to aristocracy, to great learning, to high reputation.

The Son of God came into this world to reveal His Father, and to glorify His name. Of Himself He said: "I seek not Mine own glory." "I honor My Father." "I am come in My Father's name." And concerning His mighty works, He declared: "The Son can do nothing of Himself." "The Father that dwelleth in Me, He doeth the works."

When the Messiah appeared among the Jewish people, He came as a humble man, that He might not detract from His revelation of God's character. This thought is clearly conveyed in the prophetic picture of Isaiah 53: "He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Verses 2, 3.

When we consider the life and character of Christ, how can we, His disciples, exemplify in our lives other than the spirit of our great Example?

### In Contact With Others

In no phase of Christian living is the real spirit of Christ more manifest than in one's relations with others. The true Christian is courteous. He is considerate of others. He places a high estimate on the character and capabilities of his fellows. As the apostle Paul puts it, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

When such a spirit is cherished, there is no rivalry among brethren. There is no setting at nought of another's abilities or service, no unfavorable comparisons of one another's station in life, no aristocracy of wealth or birth or education. Compared with the Lord of glory, man has nothing whereof to boast. When we consider His infinite sacrifice, the price paid for man, we can but humble ourselves and appraise our fellows, however poor and unfortunate, as worthy of honor and of our unstinted service.

Even when we are called upon to administer reproof, as ministers of Christ, Inspiration enjoins the spirit of humility and meekness. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Especially are the elders of the church exhorted to

be considerate of those under their care. The apostle Peter, who was so self-assertive and forward early in life, admonishes his fellow elders to tenderness in caring for the flock of Christ. He says: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ. . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly. . . . Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And then he addresses especially the younger: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:1-4.

It is well for us occasionally to pause and consider how God evaluates men. Concerning His appraisal of true greatness, the Spirit of prophecy says:

"Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess, and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.

"Ye know," Christ said, "that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister."—"Ministry of Healing," pp. 477, 478.

Regarding our relationship one to another, the messenger of the Lord says:

"Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing.

"So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil."—*Id.*, p. 483.

The value of true courtesy is thus expressed:

"Those who work for Christ are to be upright and trustworthy, firm as a rock to principle, and at the same time kind and courteous. Courtesy is one of the graces of the Spirit. To deal with human minds is the greatest work ever given to man; and he who would find access to hearts must heed the injunction, 'Be pitiful, be courteous.' . . .

"The religion of Jesus softens whatever is hard and rough in the temper, and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—"Gospel Workers," pp. 121, 122.

### Modesty in Dress

One's dress is a good index to his character. Modesty marks the one who seeks above all else to glorify the Saviour. On the other hand, gaudiness and a lavish expenditure on attire are evidence of personal pride and are a manifest denial of one's profession to be a disciple of the meek and lowly Jesus. When personal adornment becomes predominant, it is certain that the fire of Christian experience burns low. When self is uppermost in the heart, love for Christ takes its flight. Christ can never share the throne of the heart with the world. He must be made supreme, or else the spirit of the world will predominate. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

There was a time in the history of Judah when the women followed the fashions of their heathen neighbors, even to adopting the symbols of their pagan worship. Because of their pride of heart, the Lord sent this message through the prophet Isaiah: "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion." Isa. 3:16, 17.

Peter writes of the Christian thus: "While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the

ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:2-4.

The Christian will endeavor to be neatly and becomingly attired, rightly representing the Christ he serves; but he will avoid that which savors of pride or that which sacrifices health. However, there are some who are so enslaved to fashion, that health is sacrificed. Then, too, fashion calls for more and more means to keep up with the changing styles. How can the Christian lavish upon himself the funds needed at such a time as this for saving souls? Certainly we as Christians must ever keep in mind the needs of perishing humanity. If we follow in the footsteps of the One who yielded all to save a lost race, we shall guard carefully the means over which God has made us stewards.

"My soul is burdened," writes the messenger of the Lord, "as I see the great want of spirituality among us. The fashions and customs of the world, pride, love of amusement, love of display, extravagance in dress, in houses, in lands,—these are robbing the treasury of God, turning to the gratification of self the means which should be used to send forth the light of truth to the world."—*Testimonies*, Vol. V, pp. 10, 11.

"Those who have Christ ruling within, will feel no desire to imitate the world's display. They will carry everywhere the standard of the cross, ever bearing witness of higher aims and nobler themes than those in which worldlings are absorbed. Our dress, our dwellings, our conversation, should testify of our consecration to God. What power would attend those who thus evinced that they had given up all for Christ. God would not be ashamed to acknowledge them as His children. He would bless His devoted people, and the unbelieving world would fear Him."—*Id.*, p. 189.

At this time of overwhelming worldliness, we need to keep Jesus enthroned within and to strive to represent Him in word, in deportment, in dress, and in humble, earnest service to humanity.

T. M. F.

## The Far Eastern War

### In Three Parts—Part Two

KEEN observers express definitely the conviction that this Oriental war is a struggle of the first magnitude, and is certain ultimately to draw other nations into it. The accuracy of these views must be determined by time, but the logic of the reasoning behind them warrants our giving them serious thought. For example, a writer in *Harper's Magazine*—a very reputable journal that is not given to publishing the contributions of those unqualified to speak—declares in his article entitled, "Convulsion in the Orient:"

"The battles being fought along the Whangpoo River and in the Yellow River basin as I write, are the beginning of a war more important than any event in international relations since the World War, more important probably than any event until the next world war, if they are not actually the preliminary stage of that war.

"In the first place, the war is not being fought in an Oriental vacuum. The other powers can escape being drawn in only by the grace of great good luck, unprecedented self-restraint on the part of some of them, or the unlikely contingency that the Western powers simultaneously embark on a war of their own in which they fight themselves to mutual impotence. A quick, decisive Japanese victory would prevent the entangle-

ment of the other powers now, but make even more likely their entanglement later."—*Nathaniel Peffer*, in issue of December, 1937.

### Suspense Broken

Viewing the East in the perspective of the twenty years that have passed since the end of the World War, this writer declares: "The state of suspense in which the eastern half of Asia has lain since 1918 is broken. When and in what form it will settle can only be conjectured; but that the form it takes will have no relation to what eastern Asia was from 1800 to 1930 can be taken for granted. Either the Far East strikes an equilibrium on the basis of full independence, with the position of the West nullified, or a new struggle for mastery in Asia opens, a struggle more lasting and terrific than the imperialistic conflicts of the nineteenth century, more deadly perhaps than the World War and its suffixes. And from entanglement in that struggle America will be immune only by reason of early Christian renunciations or miracles of the kind that do not occur in the finite universe."

After analyzing the various factors at work in this conflict, the writer whom we are quoting comes to the conclusion that "there can be no end to this war that

will not raise problems almost as serious as those that brought it about."

### Nothing to Be Done About It

As if this were not a sufficiently dark picture, he follows immediately with the direct declaration that "there is nothing that can be done about it. No steps can be taken to deflect the course of the war to the conclusion that would be least dangerous. Any possible action by the other nations would make an already bad situation worse. The only measures open to other countries are such as would bring about the worst, namely, the expansion of the war into a world-wide conflict."

We have quoted at length from this article, not because it expresses a strange and singular viewpoint, but rather because it most vividly expresses the rather generally held view of the Far Eastern situation. One need not be a prophet in order to write most of the statements here quoted. Nor need one have a naturally gloomy outlook on life in order to believe such statements. In fact, one would have to close his eyes and ears to what is happening in the world in order to keep from coming to the startling conclusion that we are living in most troublous times. It is not a question of whether we look to the East, it matters not in what direction we look today. The world is full of fears and forebodings, of plans for wars on a gigantic scale.

### Europe's Condition Accentuates Crisis

Indeed, it is the very fact of the world-war tension and war plans that gives increased significance to this Far Eastern conflict. If all the other nations were peaceably minded, there might be reason to hope that, dreadful as this Oriental conflagration is, the houses of the other nations need not necessarily catch on fire. But any one who has even the briefest acquaintance with world happenings, knows that before this Far Eastern war began, the Western nations had set out on an intensive program of rearmament in apparently panic-stricken fear of some crisis or calamity for which they must prepare themselves.

The annual statistics of the League of Nations show that in 1937 the nations spent \$11,857,000,000 on munitions of war. This is triple the amount spent in 1913. The standing armies consisted of 6,000,000 men in 1913, and 8,500,000 in 1937.

On several occasions in the last few years Europe has been on the point of war. For example, witness the incidents in connection with Ethiopia and Spain. The very intensity of war preparations is revealed by the fact that the number of men under arms today is greater than on the eve of the World War, and that the amount of money spent in preparation for war is greater than in the fateful spring of 1914. It is in the setting of this war mania in the Western world that we see the Far Eastern conflict in its gravest possibilities.

### Collapse of Peace Plans

But there is still another fact that must be remembered if we are to realize the full gravity of the crisis; that is, the collapse of all organized international agreements for peace. One of the very first things that was done after the World War was to set up a League of Nations to bind all countries in bonds of mutual friendliness. Then followed various international conferences for the signing of pacts and

treaties that would ensure peace. Such endeavors had their climax in what was known as the Pact of Paris, an ambitious scheme to outlaw war as an instrument of national policy. Virtually every nation of any consequence signed this pact, thereby declaring that no longer would war be resorted to as a solution of international problems. But no sooner were these treaties signed than bills for larger armaments were signed also.

Events of recent years have proved all these pacts to be mere scraps of paper. When some nation desires to use armed force they are all forgotten. It is not too much to say that today we are witnessing the complete collapse of all the beautifully phrased peace plans that were devised after the World War.

### Decline of League

Closely related to this collapse of the peace movement, has been the decline in influence of the League of Nations, which was expected to be the great stabilizing influence in the world. In other words, there is no well-defined influence or authority existing in the world at the present time, that can either turn the Western nations aside from their suicidal preparations for war, or bring a speedy peaceful settlement to the raging conflict in the East. We are back again where we were in 1914, only our situation is altogether more desperate. The nations are more nearly bankrupt today, which means that far greater economic collapse and suffering to millions will result from further conflicts. Again, the preparations for war are on a more costly scale, which can only hasten bankruptcy. But more important still is the fact that modern science is making increasingly deadly all of the plans for war. It is this last fact that leads various statesmen to declare that the world faces mutual suicide, that indeed we will enter a new Dark Age if we engage in another World War.

### A Remarkable Statement

Why do the nations move forward toward mutual suicide when they most assuredly realize and indeed admit that destruction lies ahead? We believe that the best answer to this baffling question is found in a statement made a few years ago in the House of Commons by the late lamented Ramsay MacDonald, for some years prime minister of England. Said he:

"For the present general competition in arms among the nations it is difficult to say who is responsible. It would seem as if they were all bewitched, or laboring under some doom imposed upon them by devils or something else, going on and on until once again they are launched into war. . . . People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces."—*London Times*, July 24, 1923.

The same thought was expressed recently by the editor of the religious quarterly *Christendom*, when he observed: "Another war, everybody says, would destroy civilization. Yet the nations go right on preparing for it as though they were in the cold grip of some sinister fate which lures them to self-destruction."

Next week we shall consider the Bible prophecies in relation to war preparations in our day. F. D. N.



"REAL religion does not turn down any lights of life; it puts a new splendor upon everything."

## "We Shall Be Like Him"

ONE of the most precious, because it is one of the most encouraging, texts in the entire Bible, is 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

The Christian life is not one of ease, but of warfare. Says the apostle: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:27.

Again, in 1 Timothy 6:12, we find this counsel to Paul's son in the gospel: "Fight the good fight of faith, lay hold on eternal life."

Evidently the great apostle to the Gentiles was a man of like passions with those of us who live and strive against sin today. His was sinful flesh, just as ours today is sinful flesh. That is, it was flesh naturally inclined to evil things.

### Selfishness

One of the natural traits of the flesh is selfishness. Selfish inclination is not in itself active sin, but selfishness indulged is sin. It would seem that it was indulgence in the sin of selfishness that the apostle had in mind when he wrote to the Philippians: "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Phil. 2:3, 4.

An impulse to evil, if promptly checked, is not sin. Says the apostle in Ephesians 4:26, 27: "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil."

### Pray, and Perish Only There

Many of us know too little of what it really is to agonize in prayer to God. We sometimes sing the familiar words: "If I perish, I will pray, and perish only there." But how many of us, Jacob-like, while suffering not bodily but mental agony, still press our petition, saying, "I will not let Thee go, except Thou bless me"?

It is to be feared that far too many of us have kept putting off from time to time the real battle we all know we must fight if we would, like Jacob, win the victory.

The Bible does not teach instant sanctification, but it does teach victory over sin; not once for all, but moment by moment, hour by hour, day by day. When the temptation comes, it matters not what may be its form, it must be met and overcome. We are not to court temptation; far from it. The divine counsel is: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4:14, 15.

### Temptations That Trouble Most

The temptations that trouble us most are those that are inherent in our fallen nature. Selfishness, self-seeking, gratification of perverted appetites, evil thoughts, unholy desires,—these are the things that are to be overcome just as they come to us, and as often as they come. They are inherent in sinful flesh, and their presence is not sin; but cherishing them is sin. They cannot be put away by thinking about them, but the thought can be turned to the things of God. We

can lay hold upon the divine promises. In Mark 11:24 we read these words of our Saviour Himself: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

It is faith that brings the victory. We sometimes sing: "Faith is the victory that overcomes the world," and yet, too often, we go right along without knowing the power. Why is this? Is it not because we depend on self instead of laying hold by faith upon the sure word of the divine promise?

We believe, or think we believe, that the end is near, and yet we fail to make that preparation that we must if we would see our Lord in peace. Sinning and repenting must give place to the "faith that overcomes the world." Job rejoiced in such a faith when, goaded almost to madness by his false friends, he exclaimed:

"O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27.

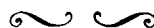
The signs of the times, as we understand the Scriptures, certainly testify that we are living in the last generation; and we are warned that when the end comes, faith will be at low ebb. Said the Saviour: "When the Son of man cometh, shall He find faith on the earth?" Nay, verily, for again it is written: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

### The Laodicean Message

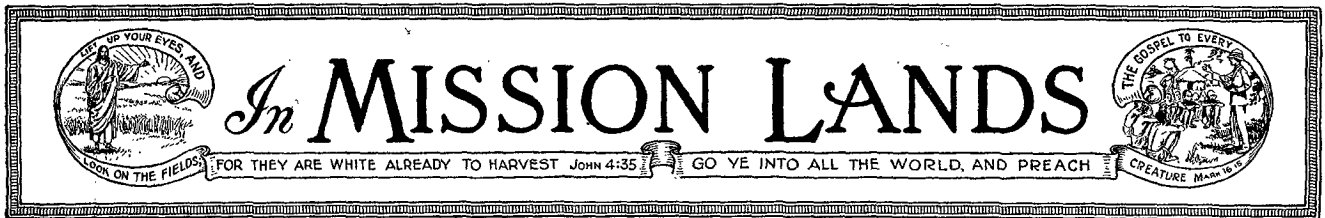
We know that the Laodicean message of Revelation 3:14-22, has its application in this our day, and that it is God's last appeal to His professed people. This appeal should be studied diligently. A great help to such a study will be found in the chapter, "The Shaking," in "Early Writings."

How much have we seen of the earnest seeking after God described in that chapter? How much of such seeking have we experienced in the battle against the besetments of our own evil natures?

May God help us all, both readers and writer of these lines, to heed as never before in our lives the admonition and counsel of the True Witness to the Laodiceans, that we may be prepared for the closing scenes of these last days, and be enabled by divine grace to overcome, even as Christ our Saviour overcame in His hour of trial in Gethsemane. C. P. B.



I WISH I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God.—"Testimonies," Vol. V, pp. 595, 596.



## God Keeps His Own

BY O. A. SKAU

MR. ARUMANAYAGAM was only a junior worker fresh from our training school, but he was true and faithful. Blessed be his memory, for now he rests on the hillside, behind the church where he worked.

The experience in his life which so clearly revealed God's protecting care for His people, took place during an evangelistic effort in the Tamil Mission. The superintendent of the mission was himself conducting the meetings in a community where there were both Hindus and Christians. From the very first, strong opposition was both seen and felt.

The Hindu opposition was principally directed toward the local worker, Mr. Arumanayagam. He became the target in the neighborhood where he lived and worked. There being no safe place for the superintendent to stay, inasmuch as his life, too, had been threatened, he was obliged to live in Mr. Arumanayagam's church, a little over a mile from the place where the meetings were conducted. He, with his associates and the local workers in that section, walked back and forth from the church to the meeting place.

### Plot to Slay Evangelist

One evening the Hindu young people around where Arumanayagam lived, took it upon themselves to plan to dispatch the young teacher-evangelist. As we approached the junction of the roads on that eventful night, we were stopped by an excited Indian, all out of breath. From him we learned of the plot that had been laid. A short consultation was held in the darkness, on the road, and it was decided that Arumanayagam should ride ahead on the bicycle of one of the other workers, and that he should ride straight to that worker's house and stay there that night. He hurriedly rode away, and was soon lost in the darkness.

Slowly we followed, wondering whether or not our scheme would be discovered. When we reached the danger spot, the junction of the roads, we quietly separated, and the superintendent and another worker carefully picked their way in the intense darkness and unusual stillness of the night past Mr. Arumanayagam's house down to the little church. Nothing happened, neither could anything be seen. We thought the whole thing was a false alarm, but in the morning we learned the story.

It appeared that watchers had been stationed in various places so as to be sure to get their man. One was lying in the ditch by the entrance to Arumanayagam's house. Another had been placed by the kitchen door. The young man lying in the ditch had heard us go by; so he knew that we had returned. He waited a while longer, and then grew impatient. He thought that he might have missed his man, and

wanted to go and consult his partner by the kitchen door.

This young man had also grown tired and impatient at the long delay, and so when he heard the noise as of a person sneaking up, he was on guard. He concluded that the person must be the young teacher, and he wanted to make sure of his victim. With every nerve tense he waited and listened, trying to see the figure of the coming person. Then he struck what he thought to be Arumanayagam a stunning blow on the head with his club. A loud thud broke the stillness of the night, but not another sound was heard. The blow had been well directed in the darkness, and had done its intended work.

The silent watcher, satisfied with his own accomplishment, quickly slipped out on the road, and soon found some of the other watchers. Without waiting for them to speak, he whispered triumphantly, "I got him."

Astonished, they asked, "Got whom?"

He said, "The preacher, of course."

They said, "We have not seen him. Dorai [the European] came, together with another tall man, but the teacher was not with them."

### Community Divided

Suspicion and fear fell upon the gang as they made their way to the scene of the clubbing, and there, in the flicker of light from a match, they saw one of their own men lying unconscious on the ground. Loud arguments began, and the clubber was accused of foul play. A real word battle started, and soon the whole community was up in arms. The poor victim was taken to the hospital, while the split in the community spread from house to house.

There was no more sleep for them that night. The relatives and friends of the poor man now took the side of the missionary and his associates, Arumanayagam included. They strongly and loudly declared that the other party had taken advantage of the situation to settle a personal difficulty.

In the morning the road was crowded with people, and it fell to the missionary to settle the community trouble, which was growing more tense with every passing hour. Both parties hurled their grievances into the ears of the missionary.

It took some time before they could be calmed down enough so the missionary could be heard. He was reminded of Paul's experience at Ephesus, and the trouble that the town clerk had to settle. As these people quieted down a little, the missionary referred them to the fact that God does protect His own people. He pointed out that they had had in mind to do harm to a man of God who had come into their community for their own good. He then told them to go

quietly to their own homes, and not let this lead them into further trouble.

That experience settled our trouble in that community. Since then, whenever the missionary comes around, he is greeted in a friendly manner; and our local workers are not disturbed any more.

Surely the angels of the Lord encamp round about those who fear Him, and they do deliver His people. Jesus is the same yesterday, today, and forever, and India is not beyond His reach or protection. Let us have more faith in God, and let us all rely more fully upon His willingness to help.

## Central Mexican Mission

BY E. PONCE

THE Lord has been abundantly blessing the work in the Central Mexican Mission, and we are pleased to report an increase in every department. The Holy Spirit is moving upon the hearts of men and women, and they are turning to the Saviour. In the year 1936 there were 168 converts baptized, and this year we expect the number of baptisms to reach 200.

During the past year W. A. Williams, field missionary secretary, visited the city of Papantla to assist one of the colporteurs. He found that such an interest had been aroused as a result of the missionary work of the colporteurs among the Totonaco Indians of that district, that a Sabbath school was organized. J. Carpintero, one of the workers of the mission, visited this company a little later, and more fully instructed them. At the time of my recent visit I had the privilege of baptizing twelve. Others will be baptized later this year.

Recently Cayetano Chavez, accompanied by some missionary members of the church, visited the district of the Indian tribe Tepehua. These Indians had never heard the gospel message, and their religious leader organized an attack upon the house where our brethren were conducting the Bible studies. Notwithstanding this opposition, they remained a number of days, and organized those who had become interested in the truth into a Sabbath school.

The state of Querétaro is one of the most fanatical districts of Mexico, and it has been very difficult to establish our work there, but perseverance has finally been crowned with success, and the first seed has been sown by a lay member. José Martinez decided to move to that state. After two years of patient work he has succeeded in arousing a great interest. V. M. Calvo was sent by the mission to develop this interest, and after one week of labor he organized a Sabbath school of seventy members. Recently fifteen of this number were baptized.

In Morelos an interest has recently been created. A retired general, who was much opposed to the gospel, lived in this district, and exercised considerable influence over the people. A number of people accepted the truth in this place, among whom was Simon, a soldier, friend of the general. The truth made a transformation in this man's life, and he turned away from his old habits. This greatly displeased the old general, who prohibited our brethren from conducting meetings there. Our mission worker visited the general, and asked for permission to carry on the meetings, but he said, "I am not going to permit this thing, for it is taking away my soldiers from me. You have taken Simon, one of my best men. Since he

commenced to read those books, he is not one with us any more."

One day the general went to the place of meeting with a pistol in his hand, and gathered up all the Bibles and songbooks he could find. But our people were soon delivered from his persecution. Shortly after this his child died, and he himself became seriously ill. He said, "This is all caused by these Protestants." A little later he was killed by one of his friends.

Twelve were recently baptized in this place as the first fruits. At a recent institute in Mexico City, the workers of the Central Mexican Mission reported thirty new places in this one mission territory where interests had been aroused and where we expect to establish our work in the near future. We give God all the honor and glory for the progress of the work in this mission field.



"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.



Upper: A Totonacan Indian Family Rejoicing in the Hope of a Soon-Coming Saviour

Lower: A Baptismal Scene in the State of Veracruz, Mexico



# Two Thousand Interested in Christ

BY J. J. MATSON

ABOUT six months ago, while making a tour through the country in search of a company who wished to become Christians, I met a man who had been a worker for another mission society. He had left his former employment, and was teaching in a school of his own origin. While speaking with him, I learned that he had formerly been a high-caste Hindu, but had turned Christian. When he learned that I was a Seventh-day Adventist, he at once wanted to know about the Sabbath, and so I gave him a study on the Sabbath, and from time to time, on other subjects of our faith. He fully accepted the truth, and has been working very earnestly for the Munchi caste people (a very low caste, who are leatherworkers). His love has won the hearts of these people. As a result, some from this caste were inclined to become Christians. The agitation spread from village to village, until it was decided by some of the leaders to call a general meeting to decide what they should do about Christianity. In due course the meeting was called; I had

expected to be called to this meeting, but was not. However, I learned that they wished to discuss the subject by themselves, and not to be influenced by any one from outside of their caste.

I was naturally interested to learn their decision. Recently it was reported in a Bengali paper that two thousand of these people had decided to become Christians. The joy of it is that they are inclined toward the Seventh-day Adventist mission. It is another great challenge to us to answer this God-sent call before it is too late.

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

"I will say to the north, Give up; and to the south, Keep not back." "It shall come to pass afterward, that I will pour out My Spirit upon all flesh."

Surely the darkness of heathenism is giving way as the Spirit of God is being poured out upon all flesh.

# Opening Providences in Colombia

BY L. V. FINSTER

GREAT changes have taken place in Colombia and Venezuela during the last few years. Today we have perfect liberty in preaching the gospel everywhere. In fact, doors are opened much faster than we can enter. Calls for a better understanding of the Bible are coming from many places.

W. E. Baxter, the newly appointed superintendent of the Upper Magdalena Mission, tells of the first Sabbath after his arrival in the field, as follows:

"There were 102 present last Sabbath at the Sabbath school, I am told, and a few more came in after the records were taken. Three came from a long distance, as they heard I would be here at this time. They told me they started a week ago last night, traveling a long distance on horseback and then by auto to Giradot, and then took the train to Bogota. They tell of a large interest out in that part, and urge that help be sent them as soon as possible. Others came in from places not so far away, every one with the same story of interests that should have attention.

"One fine-looking man and his wife from a town not so far from here came, wanting to learn more of the truth, so that they can be baptized. They know nothing other than what they have learned from our books, but are convinced of the truth, and say that there are many others in that part who are also interested. There must have been at least six very special pleas made for help where large numbers are interested. At one place they say there are fifty waiting for instruction.

"Besides these calls of a special nature, the colporteurs tell of many interests. There is a place where even the priest has asked that some one be sent to teach the people the truths found in the books which have been sold there. And this same man, three years ago, drove one of our colporteurs from the city."

In a later letter Pastor Baxter tells us that in one place, as a result of the work of our laymen, 124 are keeping the Sabbath, and are asking for some one

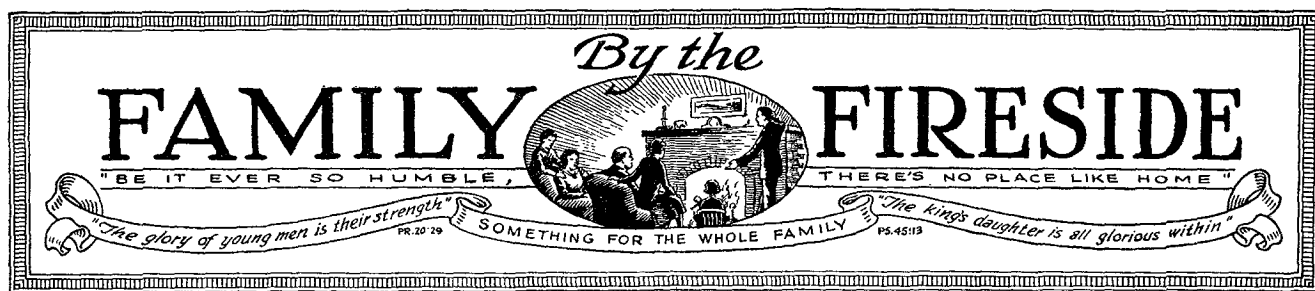
to come and instruct them. A few days ago, while passing through Ibagué, I met Pastor Baxter while he was on his first visit to that part of the field. He told me that he found a large number waiting for instruction and baptism. A short distance from there, at Cajamarca, forty-six were in attendance at the Sabbath school, and the larger part of these desire to become members of the church. In the mountains near by there are many interested families only waiting for some one to come and present the message for this time.

N. H. Kinzer, of the Atlantic Colombia Mission, just returned from a visit to the interior of Bolivar, writes of his trip as follows:

"I am glad to take a few moments this morning to tell you in brief something of my recent trip through the Bolivar section of our field, in company with Pedro Gonzales. We chose a very unfortunate time, in that the rains had begun; nevertheless we had the opportunity of visiting fifteen different Sabbath schools and companies of believers. I am very glad to say that we found all our people of good courage. That is the most primitive section of Colombia I have visited as yet. . . . I baptized more than twenty on this trip, and many were left in the baptismal classes to be baptized at a future date.

"We have around 300 members in the Bolivar state. In several of the places we met people who had walked or come on donkey for fifty miles or more, asking us to go to their section of the field to give the message. We were sorry not to be able to do so, since we were rushed for time. In all my travels in Colombia, I have never seen a more ripe field and the people more willing to accept the gospel."

The Lord is surely opening doors in all parts of this great field, but we have very few workers to send to these needy places. We ask an interest in the prayers of God's people, that men and means may be supplied to fill these many calls.



## What My Christian Home Has Meant to Me

BY ELVA ZACHRISON

ETERNITY alone can measure what my Christian home has meant to me. All that makes life worth while and beautiful is inseparably associated with the memories of that home and its teachings. The future is rich with promise because of what I learned there, and the present is full of joy and gladness because of the Saviour, to whom my Christian parents first introduced me. It was there I learned to pray and to read the Bible.

There was about my home an influence I cannot define, an uplift I cannot analyze. It was not the furniture or the color schemes or the interior decorating that produced it, for they were of the simplest; it was the spiritual harmony and Christian love that permeated all.

It is the things that are not seen that count the most—the spiritual that is paramount and eternal. It is possible to live beautiful lives in the midst of the commonplace; to be elegant in the midst of simplicity; to live worth-while lives, full and rich and satisfying, in a home not displaying earthly prosperity. I am persuaded that, in the main, because of my Christian home on earth I shall have a home with Christ in heaven.

Yes, the things that are not seen are eternal. Those who are truly millionaires today are those who are rich in faith. In purely earthly values, nothing is certain, nothing is sure. What a wonderful thing it is to trust God! "My God shall supply all your need." His resources are limitless, His power inexhaustible, His love measureless. Every discovery science has ever made or ever will make is but a thought of God revealed to finite man. All the numberless heavenly bodies are upheld by the word of His power. Yet He loves this little earth so much that He sent His Son to die to redeem it. And it was this God—infinite, compassionate—that my Christian home taught me to reverence and adore.

My Christian home also bequeathed to me the habit of unquestioning obedience to all God's commands. It has been in the path of thus fully adjusting myself to what I understood was God's plan for me that I have received the richest, fullest blessings in my spiritual life. My joy in the Lord has been full to overflowing after I surrendered all. God wants us to give all we possess, but most of all He wants us to give up self. Not until He has our hearts, our will, our future,—everything,—can He take us and mold us and use us for His glory.

By precept and example at home I learned lessons of giving and sacrifice that I have always been thankful for. There is an inscription in one of the tombs in St. Paul's Cathedral in London which reads: "What I spent I had; what I saved I lost; what I gave I have."

Some people give, and, like the Sea of Galilee, their lives flow on through channels of blessing even as the Jordan River waters the plain. Others do not give, and, like the Dead Sea, their lives become stagnant, unwholesome, and thoroughly unlovely. God does not need our gifts as much as we need the exercise of giving.

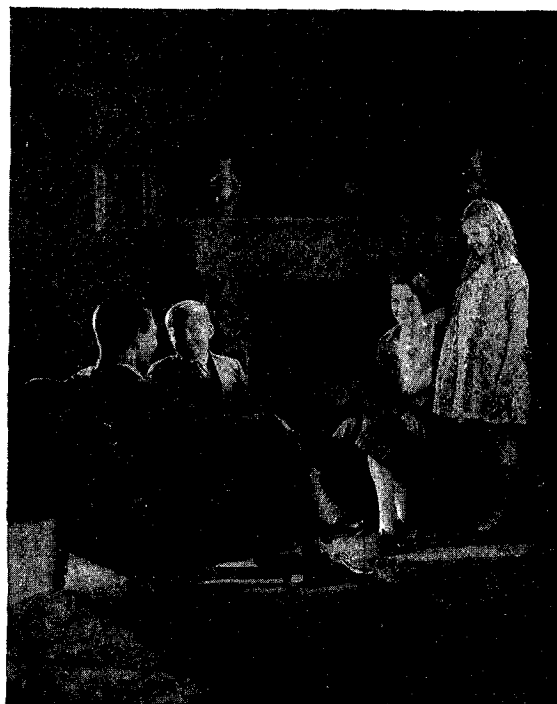
"Not what we have, but what we give,  
Measures the worth of the life we live."

Among my most cherished memories are the sunset worship hours that ushered in the Sabbath. We repeated verses or we read the Bible, and we sang. I loved those songs then, but I love them more now.

"From the low train of earthly toys  
I soar to reach immortal joys."

Today those words mean more to me than they did then; and as life goes on, I know I shall rise higher and still higher in the enjoyment of those "immortal joys." I do thank the Lord for this blessed anticipation. Then we prayed. Father's voice is forever silent upon this earth, but I like to think that he is asleep even as a chrysalis is asleep. Someday, "when the mists have rolled away," he will arise in the beauty and splendor of the resurrection, to join, not in the sunset worship of this earth, but in the sunrise worship of "that grand jubilee, that Sabbath of rest."

Beautiful Is the Atmosphere of a Christian Home



BROWNING PHOTO

Sabbath was always a pleasant day, no matter what the weather. I knew then that the Sabbath was holy, but now I know that it is also a sign of sanctification. A sanctified people keep a sanctified, a holy, day. And what is sanctification but purity of heart in whole-hearted service to God? In this service all our desires and motives are sublimated and lifted, and our hearts thrill with the assurance that we shall, through endless ages, ever be "nearer, my Saviour, still nearer to Thee."

The Bible—how I love it! How its pages have encouraged me, how its promises have cheered me! Truly I would be worse than without chart and compass should the Bible and all that it means to me be completely taken out of my life. I learned to read the Bible at home. It was my first lesson book, and it shall also be my last. No, not the last, for there will be no last in eternity. There, with the kindergarten of this earth behind us, the theme of redemption "will be the science and the song of the redeemed throughout the ceaseless ages of eternity."—*"Steps to Christ," p. 93.*

I am glad my education was not left to unbelievers or to worldly associates. I owe my parents an eternal debt of gratitude that they thus prevented the development of the wrong attitudes and tastes, and early instilled a taste for the good and right and true.

In closing, I wish to thank the Lord for what He has done and is doing for me. It is not what we attain or ever will attain that counts, but what we obtain through faith in Christ, and what we still hope for in Him. It is not the small accumulation of what we learn or ever will learn that matters, but the attitudes that enrich our lives through the appreciation and enjoyment of the truly worth while.

"Like a river glorious  
Is God's perfect peace;  
Over all victorious  
In its bright increase.  
Perfect, yet it floweth  
Fuller every day;  
Perfect, yet it groweth  
Deeper all the way."

## Modern Dentistry

D. S. TETERS, D.D.S.

GREAT advancement has been made in dentistry during the last few years. We have new methods of relieving pain, better means of diagnosis, and new material for filling and restoring lost teeth.

Dentists now have fully equipped modern offices, and shock-proof X rays that enable them to see the condition of the gums and to detect hidden cavities. If one is particular in the care of his teeth, an X-ray examination should be made every few years.

New methods of both block and infiltration anesthesia, along with better and safer local anesthetics, have added measurably to relief of pain. Nitrous oxide gas mixed with oxygen for a general anesthetic and administered to relieve pain in sensitive cavity preparations has proved to be a great blessing.

Electrical diagnostic devices used to detect dead teeth, along with small intensive lights for mouth illumination, have taken a great deal of the guesswork from dentistry.

The casting of gold inlays and restorations has, to a large extent, replaced the more nerve-trying experience of having gold fillings inserted. Fillings of synthetic porcelain, in front teeth, defy detection.

Electric steam sterilizers, handy operating units, and compressed air for use at the chair and in the laboratory, have added much to the efficiency of the modern dental office.

If the dentist cares to avail himself of their services, there are, throughout the country, hundreds of trained specialists under whom his patients may obtain the best possible care.

The following valuable suggestions we copy from a leaflet, "Do's and Don't's," issued by the Ohio Bureau of Dental Hygiene of the State Department of Health:

"The mouth is the natural port of entry for everything that sustains life, except the air we breathe; therefore, keep this gateway in the best possible condition of health.

"The first and most important step in digestion should occur in the mouth, by the thorough mastication and the insalivation of food (the chewing of food and combining it with the saliva). Good teeth are necessary to accomplish this.

"All bodily development depends on proper nutrition and systematic exercise. The chewing of food is the normal exercise for the mouth and teeth.

"Dental caries—tooth decay—is the most prevalent of all diseases. Much of this occurs through ignorance and neglect. Thus, to a limited extent, it can be classed as a preventable disease.

"Start early enough with the child in the proper use and care of his mouth and teeth, and a large percentage of dental diseases may be avoided.

"Abscessed teeth are frequently responsible for various systemic disturbances in remote parts of the body.

"Brushing the teeth is as necessary as washing the face.

"There is as much need for cleansing the mouth and teeth after meals as for insisting on having clean table service.

"No exception was made of the mouth and teeth when 'Cleanliness is next to godliness' was first proclaimed as an axiom.

"The first permanent molars, four in number, are very important teeth and erupt just back of the deciduous—baby—molars at about the sixth year of age. They are frequently mistaken for temporary teeth, and are thus neglected until it is too late to save them. Parents should carefully watch these all-important permanent molars of their children.

"Impacted third molars—wisdom teeth—are responsible for many nervous conditions, including serious mental disturbances.

"Thumb sucking and the use of pacifiers soon become habits with children and produce irregular teeth and facial deformities. Don't give your child a pacifier or permit the use of thumbs or fingers as substitutes.

"Mouth breathing causes irregular teeth and facial deformities. Early correction should be made of whatever is responsible for this unnatural use of the mouth.

"Don't wait until an aching tooth drives you to a dentist, but visit one at regular intervals. This will save pain and expense, and will conserve health.

"Don't neglect your teeth, expecting a dentist to supply artificial substitutes to equal those provided by nature. Such optimism is not justified."



## Nellie and Her Doll

LITTLE Nellie Palmer one night, after being undressed, knelt down as usual and began to say, "Our Father which art in heaven;" but when she got as far as "forgive us our debts as we forgive," she stopped short and burst into tears.

"What is the matter, my child?" said her mother.

"O mamma, I did not pray it all, and I can't pray it. I mustn't pray it," she replied.

"And why not, Nellie?"

"Because, mamma, I haven't forgiven Susie Flanders for spoiling my doll's face this morning."

"But I thought that you had forgiven her, Nellie, when you saved the orange for her today at dinner."

"I thought so, too, mamma; but you know I have not seen her yet; and when I think of that green ink spot soaked into the wax, and think how wicked Susie looked, my heart feels wicked, too, and I'm afraid if she should look so at me again, that I couldn't give her the orange then, or forgive her either."

"Not if you remember that it is just such as she whom Christ told you to forgive?"

"O mamma, I don't know!" said Nellie, still sobbing. "Poor dolly's face will never be clean again, and Susie need not have done it; it would have been easier to bear if it had been an accident."

"Yes, I know, Nellie, and there would be less to forgive; but if you can do it now, it will be easier for you to forgive greater wrongs when you grow older."

## The Gift of Vision

SOME time ago an eminent naturalist and scientist went to the Highlands in Scotland with his microscope to study the heatherbell in all its native summer glory. In order that he might see it in detail, he got down on his knees, and without plucking a flower, adjusted the instrument. Fascinated with the color and loveliness, the delicate and exquisite tracery of the flower, he stayed there, as he afterward confessed, until he lost count of time.

Suddenly there came a shadow on him and his instrument. He waited for a time, thinking it was a passing cloud. It stayed there, however, and presently he looked up over his shoulder. He discovered an old Highland shepherd watching him. Without saying a word, the naturalist plucked the heatherbell and handed it with the microscope to the shepherd. The old man put the instrument to his eyes, and peered at the heatherbell. He was silent for a while, then handing back the flower and instrument, he said slowly, "Ay, man, I wish ye had never shown me that." "Why?" asked the naturalist. "Because these rude feet have trodden on so many of them."

Isn't it true that what we regard as the most commonplace objects of our lives have, when we are granted a full and higher vision, a delicacy and beauty of their own to which familiarity has blinded us?—*Ediphone Voice Writing.*

"Why, mamma, what could be greater? Dolly's face is spoiled."

"It could be greater when you are grown up, Nellie, to have somebody put a great black spot on your character by slander. It is done to somebody every day, Nellie, and you may not escape; and if you cannot forgive a wrong to dolly, how will you be able to do better toward one against yourself?"

"But, mamma, how can I make forgiveness, when it won't come itself into my heart?"

"You can pray to Christ to send it, can't you?"

"Yes," she answered slowly; "but I would rather you would ask for me first; please, won't you, mamma?"

So the mother sought the grace of forgiveness for the little girl, who then prayed for herself, and to her surprise added the Lord's prayer. And she whispered as she rose up, "I wasn't afraid to say that then, mamma, for I felt forgiveness coming into my heart when we were praying; and I shan't be afraid to give her the orange tomorrow."—*Author Unknown.*



## To My Neighbor

ETHEL BLANCHE ROPER

How I miss you, dear old neighbor,  
 When the evening shadows fall,  
 Miss your cheery, friendly greeting,  
 Keep a-listening for your call.  
 Miss you in the early morning,  
 When I set my bread to rise  
 And I need a little shortening,  
 Or some sugar, for my pies.  
 And I miss you so at noontime,  
 When some friends come in to dine,  
 And I have to stretch my luncheon  
 From 'bout three, to eight or nine.  
 But I miss you most at twilight,  
 When all weary with my day,  
 I need some one to cheer me,  
 Sit and dream while some one plays.  
 Yes, I miss you, all the daytime,  
 Miss your scrapbooks and your smiles,  
 And your words of help and comfort,  
 I just miss you all the while.  
 But some clouds must hide the sunshine  
 As we journey here below,  
 Else we wouldn't want to leave it,  
 When the Master calls to go.  
 So we'll keep our pleasant memories,  
 Keep them tucked all safe away,  
 'Till we're neighbors on the new earth,  
 Where there's no more moving day.

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATT. 24:14

## Week of Prayer at Our Medical College

It was my privilege to conduct a week of prayer at our medical college at Loma Linda, the week of December 4-11. I believe many of our people throughout the field are interested in the school, and would be glad to have a brief report of our meetings. Our first service was held Sabbath morning in Burden Hall, which was well filled with several hundred members, including the medical students, faculty, and others connected with the college. It was evident that the Spirit of the Lord was present from the first, and each day the interest deepened.

I do not think I ever held meetings with a large group of young men when a greater proportion listened attentively and responded more heartily when an opportunity was given. Many of them came to me for personal interviews, and their serious, thoughtful discussion of spiritual things was a great encouragement to me. I believe the majority of the students have no other purpose than to give their lives to the work of God wherever He may call them. A large number of students told me that they understood as never before what it means to be a real Christian in these last days.

I believe our people everywhere would greatly appreciate it if they could see the earnest, spiritual leadership given these students by Doctor Risley and his associates on the medical staff, as well as by Elder Johns and those working with him. On two occasions we had testimony meeting, and there was such freedom and such intelligent, heartfelt expressions of consecration that it rejoiced our hearts.

While at Loma Linda it was also my privilege to hold several meetings with the nurses employed at the sanitarium. It was a real joy to see these students so appreciative of spiritual help and longing to know the Saviour better. I left Loma Linda with new courage, and with a determination to go out and recruit more young men and women, to take the training that will make them efficient workers in the cause of God, until the last soul is won to Christ.

MEADE MACGUIRE.

## Australia and the Literature Ministry

THE literature ministry has been used by God to spread His truth down through the ages. For the first two thousand five hundred years of human history there was no written revelation. The message of heaven was passed on from father to son through successive generations until God told Moses to write, and what a blessing those writings have been to the world.

From the very first writings to this our time and generation, the messages in printed form, and the messengers who distributed them, have been wonderfully blessed and rewarded; for today the story of

the cross has been circulated around the whole earth, and thousands have been brought to a saving knowledge of the truth as a result of their reading truth-filled literature.

## Our First Colporteur

Here in the Australasian Division, as in other parts of the world, the printed page has played a strong part in the pioneering of the cross, and through the years the church has constantly been built up and strengthened as the literature has been distributed.

In the year 1885 Brother William Arnold left the shores of America, left his homeland, to go as a missionary—yes, a literature evangelist. He came to this part of the world field and labored for six long weeks with the prospectus before he booked his first order. He set a wonderful example of perseverance, and to those of us who have followed, his life and work have encouraged us to go forward. During those days he worked hard and prayed much. Success came. God blessed his efforts, and it was felt that literature would need to be printed here in Australia. A small plant was set up in Melbourne, Victoria. Brother Arnold helped establish this plant, which soon proved to be too small, and the Warburton factory was commenced, known today as the Signs Publishing Company, which has been kept busy through the years.

In the year 1925 a thirteen-ton truck (freight car) was ordered at the railway station. It was completely filled with boxes of books, and a few boxes were left over. The consignment note and charge were asked for. The station-master looked through his books. He could find charges for truckloads of chaff, wood, coal, etc., but the Australian railways had never heard of a truckload of books, and the government had to decide what the charge would be for the Adventists' sending across the rails so many books.

## Our Publishing Work Today

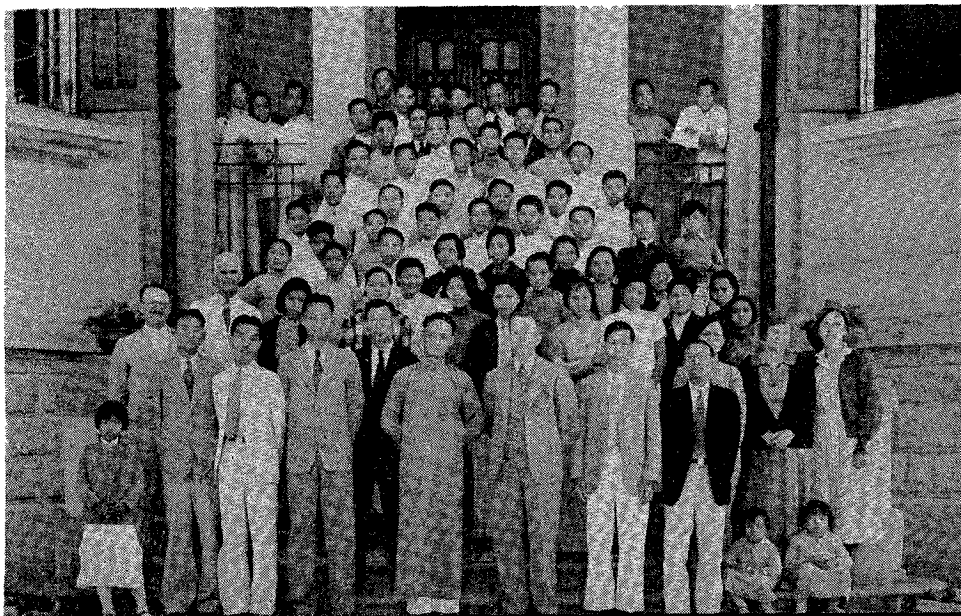
The work continues to grow, and during 1936 approximately two tons of literature left the publishing house every week; and this year, 1937, our sales are better still. Last June our colporteurs' summary was the highest for any one month in the history of our bookwork in this field. All this began with dear Brother William Arnold, our first Australian colporteur. I have his photo, at the bottom of which appears the following:

"Dec. 6, 1886

"Received of Mrs. McAlpine  
19/6 for her subscription to  
'Thoughts on Daniel and Revelation.'

"W. Arnold, Agent."

Faculty and Students of the South China Union Training Institute. These Students Come From All Parts of South China, and Are Pursuing Their Studies Away From the Terrors of War and Preparing for a Place in the Lord's Work. The School Was Moved From Canton, and Is Now Temporarily Located in This Rented Dwelling in the New Territories Near Hong Kong





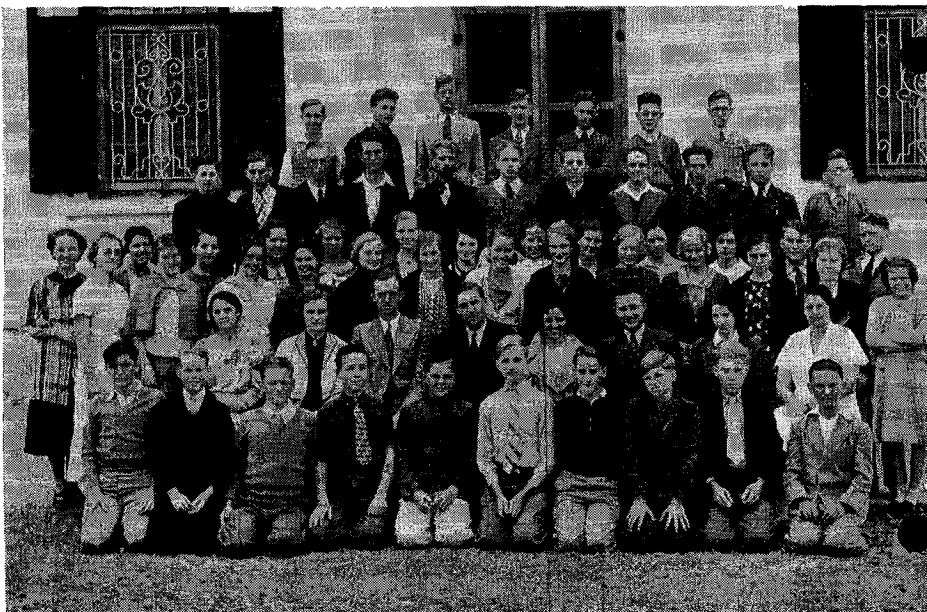
Now, we are not so much interested in the tons of books sold as we are in souls' being won as a result of the literature ministry. Books of experiences could be written telling how men and women have joined the advent commandment-keeping people as a result of the bookman and his books, for the work has grown since our first colporteur began, until today there are nine tract societies operating in this field and an average of one hundred colporteurs visiting the homes all the year round. Petrol (gasoline) has been purchased at the rate of eleven shillings (\$2.68) a gallon out on those sandy reaches of western Queensland. Still, where people live, the colporteur must visit.

### Souls Won

It is gratifying to hear of the constant stream of souls' being won for Christ directly and indirectly as a result of the literature ministry. Constantly reports come to us telling how homes have been opened for Bible studies, how the Bible worker followed the interest created by the colporteur, and we all rejoice when souls are won for Christ and His kingdom. In one district, where the people were experiencing a dry spell, several entire families accepted the truth as a result of the colporteur's visit.

Two years ago a colporteur sold a copy of "The Great Controversy" at a home. Later he studied with the family. They accepted the truth, and the parents were baptized. The husband had a permanent position with the Forestry Department. He came to the camp meeting, and there a call was made for literature evangelists. This man, his wife, and their daughter volunteered for service. They all entered the bookwork. The daughter did successful colporteur work until she went to our college, and she is now in the sales class, preparing to spend the vacation with the prospectus to earn a scholarship, so that she may return to college the following year. The parents are very happy in the literature work, and have interested a number of souls. A number have already begun to observe the Sabbath, and a Bible worker is visiting the interested people, where possible.

Another colporteur working on the "lay-by plan" delivered his first book, "Our Day." Then, "Bible Pictures and Stories" was purchased on the same plan, also "Home Physician" and "The Great Controversy." By this time the people were interested. They were invited to the mission tent, and fully accepted the message, both husband and wife being baptized. A brother on a farm felt impressed to do more for his Saviour. He sold the farm, entered the colporteur work, and in the district where he was canvassing, he was instrumental in organizing a company of people into a Sabbath school. A Bible worker was sent to that district, and today there is a good company of believers. That colporteur visited another district and opened another Sabbath school, and soon there were a number attending. In another conference, at a baptismal service, a happy colporteur rejoiced to see five persons buried in the watery grave whom he had first interested in the message for this time. There were five others waiting to be baptized later.



Faculty and Students of the Far Eastern Academy. This Is a School for the Children of Our Missionaries in the China and Far Eastern Divisions. Due to the Sino-Japanese Conflict in Shanghai, This School Temporarily Been Moved to Hong Kong. Schoolwork Is Being Conducted in the Country Home of a Wealthy Man Who Was Willing to Rent It to Us

So the triumphant story of souls saved comes from all parts of the field. We have reports coming to us each year that tell of many souls' being won directly and indirectly as a result of the literature work. We know that God's hand is over His work, leading His faithful, honest workers to those who are praying and seeking for light, and as we draw nearer the climax of earth's history, we shall surely see a greater harvest of souls for the Master.

### Methods of Selling

Out in the far-flung sections in the station (ranch) country, our successful colporteurs combine the large books and sell several at a time. We have a set of four volumes for the home, which sells for two guineas (\$10.50). With this is combined "Home Physician," a two-guinea medical book, a year's subscription to the *Signs of the Times*, and a year's subscription to *Health*. The colporteur sells the lot at one time.

At times "The Great Controversy" may be combined with "Home Physician," a cookery book, and a year's subscription to *Health*,—three guineas' worth. In the cities where the basic wage is to be considered, and multitudes have very little to spend, we use the "lay-by plan," which has proved a great plan to get into closer contact with the people. Many souls are being won as a result of this plan, for the colporteur goes back to collect the installments, and soon is invited inside, questions are asked and answered, and in that way Bible studies are arranged.

### A Great Training Ground

From this branch of the work, men are constantly being called to other lines of service. Since 1930 over 120 have been called from the literature work to the several other branches, such as the evangelistic, island, foreign mission work, the health food department, etc., for the experience gained in the bookwork can be had nowhere else, not even in a college.

Every book that is sold in this field carries a year's subscription to one of our periodicals, either the *Signs of the Times*, *Our Little Friend*, or *Health*. Since the inception of the bookwork in this field, we have sold sixty per cent of religious books and forty per cent of medical books.



Choir at the General Meeting at Timisoara, Rumania



We continue in the grand and glorious work, realizing it will go on and on until the close of probation. It has the blessing of Heaven upon it all the while, the guardianship of angels with the colporteurs in all their journeying, and the Spirit of God to water the seed sown until the harvest is finally gathered. The Master still calls for workers to enter the vineyard even at this the eleventh hour. Come, join the bookman army and reap a rich reward.

T. A. MITCHELL.

## The Banat Conference Session

ON our way to the meeting in Timisoara, Rumania, the last in the 1937 series of conferences in the Southern European Division, we had the privilege of spending a few hours at our school near Brasov. As we arrived there, Elder Florea said, "This is the geographic center of Rumania." And there in a delightfully quiet place, in a beautiful, fertile plain surrounded by mountains, stands our school at the very heart of Rumania. One fine, modern school building stands as a memorial to the advent movement. Another neat structure shelters the bakery and the laundry. There is also a home for the farmer. All other members of the faculty must live in the school building; because of this, it is impossible to accommodate more than a very limited number of students.

Although school had not yet opened, we were delighted to find about twenty-five young people there. What a



Workers Attending the Timisoara (Rumania) Meeting

promising group of young people they were! During the evening service, as we looked into their eager faces, we longed all the more to see a far greater number of the young people obtaining an education in that institution; but until homes can be provided for the teachers, the school can care for fewer than one hundred students.

Promptly at three-forty the taxi was there to take us to the early train. We endeavored to leave as quietly as possible, so as not to disturb the sleeping students. What a pleasant surprise awaited us! There by the auto stood the students and some of the teachers, and they sang to us that sweetest of all farewells, "God be with you till we meet again." The strains of that beautiful song faded away as we hastened down the road through the darkness, but the memory of it remains as a call to prayer for our army of noble youth in Rumania.

That same evening the workers' meeting began in Timisoara. Again God was present to bless. On Wednesday evening came the first meeting of the Banat Conference session. The attendance was not large; but we found the same beautiful spirit of devotion that we had already become accustomed to look for in Rumania. It was necessary to have the service translated into Hungarian as well as Rumanian.

P. P. Paulini, the president, gave his report Thursday

morning. This conference has sixty-four churches and 1,776 members; and we rejoiced to learn that since the last conference session, 358 persons had been baptized. The reports of the secretary-treasurer and the departmental secretaries were good. In this meeting, as in all that had preceded, the Sabbath brought special blessings. It was inspiring to see so many, both old and young, go forward in response to the invitation to surrender all to the Saviour for life or for death.

Sunday was full of business and blessings. Plans similar to those of other meetings were laid for the advancement of the work, and the beautiful spirit of unity and of earnest enthusiasm gave promise of still greater success in the future. About two hours in the afternoon were devoted to a program given by the young people. The message they brought us cheered our hearts and reminded us again that truly, under God, our youth can go forth and do exploits for the Master.

Between some of the meetings, we gathered a few stories of the advent movement in Rumania. These stories kept our minds turning back to apostolic days. We thought of Paul when Brother Reit, union departmental missionary secretary, told us of some of his experiences. Like Paul, Brother Reit has had to flee from village to village before angry mobs. He has been dragged before magistrates and thrust into prison again and again. But also, like Paul, he is courageous. He continues to press on bravely in service, and has had the joy of baptizing a thousand or more believers. His experience is duplicated again and again in the lives of other workers in this land of apostolic suffering and apostolic power.

And now this last meeting in the series has closed. The believers are hastening to their homes, and workers are returning to their fields of labor, while we are bidding farewell to Rumania and to our dear fellow believers there. We thank God for the privilege of mingling with them and of joining hands with the workers in each local field, as well as those in the union. Their earnestness, their courage, their willingness to suffer for Jesus, have been a benediction to our hearts. May the Lord bless and keep them all and give them ever-increasing success in their soul-winning work.

E. E. ANDROSS.

THIS good word comes from the Southeastern California Conference, of which E. F. Hackman is president:

"The Lord is blessing the work in this conference, and we thank Him for what He has done for us. Our Week of Sacrifice shows a gain of \$1,000 over the same period of last year. The Harvest Ingathering likewise shows a good gain of over \$2,000. Both tithe and offerings have made a good increase. We also expect a good increase in our membership. I have never labored in a field where the workers were more cooperative or our people more interested in the giving of this message than they are in Southeastern California. We have had some heavy problems, but the Lord has blessed."

LET prayer consecrate everything—your time, talents, pursuits, joys, sorrows, crosses, and losses. By it rough paths will be made smooth, trials disarmed of their bitterness, enjoyments hallowed and refined, the bread of the world turned into angels' food. "It is in the close," says Payson, "the battle is lost or won."—J. R. Macduff.



The China Division and Signs of the Times Publishing House Staffs Working in the Temporary Quarters Rented in Hong Kong

## Progress in the Azores

Thus far the message in this field has been carried on largely through the distribution of our literature. Upon arriving here, our family continued this work by distributing tracts from door to door. It took much time and patience to break down the prejudice which existed. Finally we were able to get into the homes of some, and the work was started.

After three years we were glad to report a strong company of believers, who meet in a hall in the center of the capital of the island group. Our Sabbath school numbers forty regular members. Last quarter twenty-six double-seal Honor Cards and four beautiful ribbons were handed out. Seven classes have been organized, and soon we shall be searching for larger quarters. Our baptismal class now stands at thirty, and of this number eight are to be baptized this month. This will bring the membership up to eighteen.

All are zealous lay workers, since they were won to the message through literature. During the past months they have been organized into bands, and meet with their leaders to go from door to door with tracts and to give Bible studies. We are pleased to report that they have distributed systematically 19,868 tracts. This does not include thousands sent out from our office by mail to names turned in by our faithful missionary colporteur, whom we baptized some time ago. Of course this advance is not without opposition, but it is a glorious work.

E. P. MANSELL.

## Appointments and Notices

### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-fourth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the Seventh-day Adventist church, Takoma Park, Maryland, at 10 A.M., February 17, 1938, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.

F. M. WILCOX, President.  
L. W. GRAHAM, Secretary.

### THE WORLD GREETES THE NEW YEAR

WHILE the world is indulging in its traditional festivities and celebrations attending the dawn of another year, our *Message Magazine* makes its appearance with the opening number for 1938, thus beginning its fourth year of life. In his initial contribution, F. L. Peterson, secretary of our Negro Department, writes:

"The age in which we are living is plagued with the vice of sin in every conceivable form. J. Edgar Hoover, chief of the G-men, says that in the United States, 4,300,000 persons are engaged in some form of crime, and that it is costing \$15,000,000,000 annually. Today, 20 per cent of our crimes are committed by persons who have not yet reached voting age. The outlook is far from encouraging when we consider that here in America one fifth of our murderers and machine-gun desperadoes are little beyond the teen age."

Other articles in this excellent New Year number of *Message* include, "The Limit Reached," by F. L. Bland; also, "Padlocks, Paganism, Remnant—Which?" by F. J. Bryant. These and other titles will attract the attention of a perplexed public, and will present a logical, clearly defined exposition of the meaning of present-day conditions.

In harmony with the usual custom, this issue of *Message* includes studies on two cardinal doctrines,—a beautiful study on the Sabbath question, under the caption, "Rest," by Carol Scheppeler, and "Is Man Immortal?" by C. E. Moseley. And, too, A. G. Thompson writes on "Baptism—How Administered?" presenting a fascinating study on this fundamental ordinance of Christian faith.

Other contributions include "History Attests to the Inspiration of the Bible," by O. B. Edwards; "Is Education Meeting Society's Demands," by Eva B. Dykes; also two excellent articles on healthful living, entitled, "Common Colds," by Grace D. Kimbrough, M.D., and "The Art of Health Building," by H. S. Anderson.

In the columns of this January-February *Message*, H. E. Ford, manager of the Riverside Sanitarium and Hospital, presents a most inspiring report of the progress of that institution during the past year. We heartily recommend this issue of *Message* to our believers everywhere for distribution in the homes of thousands of people. The proceeds from its sale may be devoted to the Riverside Sanitarium and Hospital.

Ten or more copies of *Message*, five cents each. Sells for ten cents a copy. Yearly subscription, fifty cents, or three years for \$1. Order through your Book and Bible House.

### "MEN OF HORSE-AND-BUGGY DAYS"

AN unusual editorial appears on the opening page of the February *Watchman* magazine, under the above caption. The entire editorial will be read with interest at this time, when repeated reference is being made to the "horse-and-buggy days," the days when men were willing to die to guarantee to the American people in 1938 the blessings and liberties of constitutional and democratic government.

Our fundamental doctrines on the Sabbath and the state of the dead are included in "The Sabbath Christ Made and Kept," by R. F. Cottrell; also, "Flags at Half-Mast," by Leonora L. Warriner. These contributions, in addition to other articles, including "The Modernists of A.D. 37," also "Is Christianity Cosmopolitan?" and "Propaganda," combine to make this an unusual full-message number.

Single copy, ten cents. Ten or more copies, five cents a copy. Special missionary subscription rate, only sixty cents each. Order through your Book and Bible House.

### COLLEGE OF MEDICAL EVANGELISTS CONSTITUENCY MEETING

NOTICE is hereby given to all whom it may concern, that the annual constituency meeting of the College of Medical Evangelists, a corporation organized and existing under and by virtue of the laws of the State of California, is called to convene in Loma Linda, Calif., on Sunday, Feb. 6, 1938, at 10 A.M.

The election of ten members of the Board of Trustees, the advisability of amending, repealing, or adopting new Bylaws; reports of the officers and heads of departments, and such other business as may be necessary or proper to be transacted, will come before the constituency.

By order of the Board of Trustees.

J. L. SHAW, Pres.  
T. F. CULHANE, Sec.

### LIFE TOO SOLEMN TO BE ABSORBED IN TEMPORAL MATTERS

We read in the Spirit of prophecy that "life is too solemn to be absorbed in temporal and earthly matters." Then we are told further that the moments are to be invested in study, and unfavorable surroundings and poverty need not stand in the way of cultivating the intellect. Let us cherish the light given us, and make our precious evening hours count definitely in preparing us for finer service. The Home Study Institute, our General Conference school, is ready to lend a helping hand to all forward-looking persons who are not able to get into one of our resident schools. Our catalogue is yours for the asking.

HOME STUDY INSTITUTE  
Takoma Park, Washington, D.C.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

EDITOR FRANCIS MCLELLAN WILCOX

#### ASSOCIATE EDITORS

W. A. SPICER F. D. NICHOL T. M. FRENCH C. F. BOLLMAN

#### SPECIAL CONTRIBUTORS

J. L. MCELHANY C. H. WATSON W. H. BRANSON L. H. CHRISTIAN  
W. G. TURNER E. D. DICK W. E. NELSON A. V. OLSON  
N. P. NEILSEN F. GRIGGS J. F. WRIGHT A. MINCK  
N. C. WILSON M. N. CAMPBELL W. E. READ G. A. ROBERTS  
V. T. ARMSTRONG

CIRCULATION MANAGER M. E. MUNGER

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

All communications relating to the *Editorial Department*, and all manuscripts submitted for publication, should be addressed to *Editor REVIEW AND HERALD*, Takoma Park, Washington, D.C.

#### SUBSCRIPTION RATES

##### United States and Canada

One Year .....\$2.50 Three Years .....\$7.00  
Two Years .....4.75 Six Months .....1.40

##### Foreign Countries Where Extra Postage Is Required

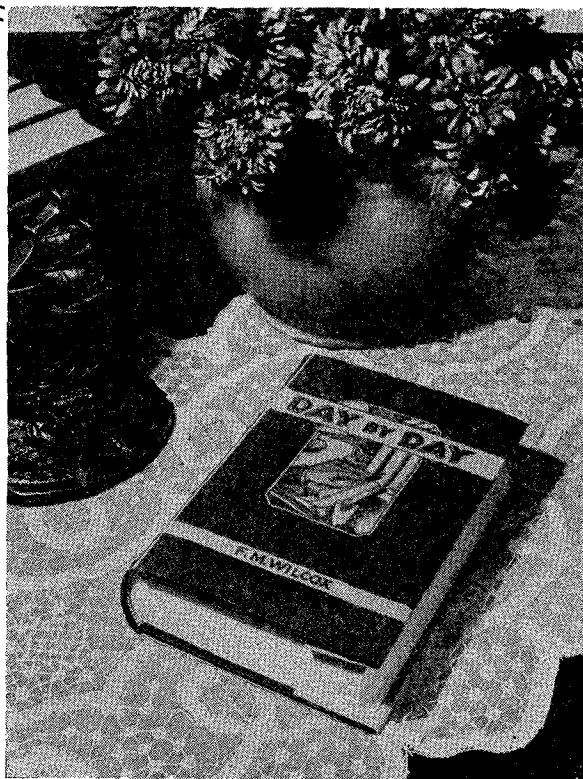
One Year .....\$3.00 Three Years .....\$8.50  
Two Years .....5.75 Six Months .....1.65

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

*If you did not purchase it,  
or receive it as a gift, then,  
for the good of yourself and  
your family, send at once  
and secure a copy of the new  
book entitled,*

# DAY by DAY

By FRANCIS McLELLAN WILCOX



**CONTAINS AN INSPIRATIONAL READING FOR EVERY DAY OF  
THE YEAR—366 IN ALL, AND**

**The First Reading Is Dated JANUARY ONE**

Enjoy the spiritual blessing that will come from following these readings through the year. They will create a new interest in, and respect for, the family altar. They will be equally appropriate for personal devotions. Each reading is dated.

These 366 inspiring readings are usually two pages in length—just right for daily devotions. They are based upon appropriate Scripture texts, illuminated by quotations from various authors, especially from the writings of Mrs. E. G. White.

**Let 1938 Be a Year of  
Spiritual Advancement for  
You and Your Family**

**SEND FOR YOUR COPY TODAY**

**Cloth, 800 pages .....\$2.50**

**Black flexible leather .. 3.50**

Prices higher in Canada

At All **BOOK and BIBLE HOUSES,** Or

**Review and Herald Publishing Association**

Takoma Park, Washington, D.C.

## ORDER COUPON

Book and Bible House,

Enclosed find \$..... Send me

\_\_\_\_ **Day by Day, cloth .....\$2.50**

\_\_\_\_ **Day by Day, leather .. 3.50**

Name .....

Address .....

## OF SPECIAL INTEREST

### The Need of a Theological Seminary

To one who is observing the trend of the times it is not necessary to stress the importance of advanced training for our ministers, teachers, editors, and other public workers. The need is evident, yet it may be well to state once more some of the reasons that have led to the establishment of an advanced Bible school among us.

The wide-awake minister of today is preaching to and reaching a different audience from that reached by the minister of a generation ago. Not only is the educational attainment of his audience higher, but the general intelligence and awareness of problems are higher. The million and more of college students who are attending the universities and institutions of higher learning each year not only constitute a considerable body in themselves, but they influence a disproportionately larger number of others not necessarily of college level. If to these millions are added the many millions of high school students who again affect other millions, the number is largely increased. If still another million teachers of all grades is added, a large proportion of the total population is accounted for, a body of people the minister can ill afford to ignore. And this does not take into account the millions of college-trained professional and business people who must not be neglected. The minister should at least keep up to the level of his audience, and not the lower level. There are those who would insist that he should be not merely on a level with his hearers, but above them. We would take no issue with this statement.

Our teachers need advanced work. To them is given the responsibility of training our young people. Some of those sitting in their classes will later be teachers themselves. They may have to attend universities to receive the necessary higher degrees for their work. Such students will be exposed to special temptations, and must be rooted and grounded in the truth. This rooting and grounding must be done largely by the teachers in our lower and higher schools. Rightly to do this work they must themselves have a thorough training in that which they are to teach. If they are not themselves rooted, how can they establish others? Aside from our own advanced school, there is no place where our teachers can get advanced training in Bible in any university or seminary of which we could approve. If they are to get it at all, it must be in the school established among us for this purpose.

When we consider the large audiences our editors address, we realize the large responsibility which rests upon them. They must know the truth, and they must know what is not truth. Sooner or later we shall have to give an account of every public utterance of ours. Our periodicals and books are supposed to speak for the denomination. We cannot afford to have them say that which is not defensible or that which does not rightly represent our denominational attitude. Our editors need the advantages which the seminary can give them.

We have come to a new time. The denomination has grown to a point where our utterances have weight. With influence always goes responsibility. We cannot do and say now what we could when we were a small people and were not considered important enough to be held accountable. We are now considered grown up. In a very definite way we are being held responsible for what we say. We cannot afford to be loose or indefinite or extravagant in our public pronouncements. As the denomination is being held responsible, so must the individual spokesman be held responsible.

It becomes increasingly necessary for our workers to get together to study and pray and counsel. We need a place where we can get together to seek God and search His word. Such a place is the seminary. It is for us to support it.

M. L. ANDREASEN.

At the close of the year-end division committee meeting in Southern Asia, N. C. Wilson, president of that field, writes under date of November 26:

"A realization of the liberality of our people in the homelands always comes home to us at such a gathering. We are so dependent in Southern Asia upon the gifts of our people in more favored lands. From year to year we marvel at the ability of the General Conference to keep funds flowing missionward. We feel very anxious to use in a careful and economical way the funds which God has provided for the work in Southern Asia. As workers we often remark to one another about the great sacrifice and devotion to the cause of God which are represented by the funds sent to us from year to year. We thank God that comparative peace and prosperity obtain in most of the home-base fields, so that our people are in a position to contribute to the world-wide advent mission program.

"We often think of the text, 'Thy people shall be willing in the day of Thy power.' We see manifested in Southern Asia the power of God to save and to care for His people, and also a spirit of sacrifice and liberality on the part of the advent family."

### Crawling Into Church

In one of our West Indian churches on a recent Sabbath, in a little country place, the writer observed a sister crawling up the steps, feeling her way into the church on hands and knees. She was in such a crippled condition—the writer did not learn whether by infantile paralysis or otherwise—that she could not make her way into the church by raising her body up one step after another, but was enabled to make her appearance in the house of the Lord only in the manner described.

Do you think the Lord was unmindful of the unusual effort, undoubtedly with pain and agony, that such a sister would make to be present that she might enjoy the blessings of the Sabbath day with the people of God?

As the writer witnessed this scene, tears almost came to his eyes, and he exclaimed, "How earnest and faithful all should be who have the use of their members, and how little excuse any should make when some under such conditions are determined to be in their appointed place at the hour of divine service."

Is not the example cited worthy of emulation, and worthy of the effort of every sound and normal person to meet every appointment with the Lord in public service?

A. R. OGDEN.

### "Such a Time as This"

"Who knoweth," said Mordecai to Queen Esther, of Persia, "whether thou art come to the kingdom for such a time as this?" Esther 4:14. There was a work of witnessing to be done. Esther was there. She knew the truth and the way of duty. Cost what it might to herself, she would do her duty. "If I perish, I perish," she said.

Down across the centuries the words come to every believer today, "Thou art come to the kingdom for such a time as this." God has called us out of darkness, and "translated us into the kingdom of His dear Son." We are brought to a knowledge of the truth in a time when the great controversy between good and evil is at last actually to be finished. Never since Adam left Paradise has there been so critical a time. Now must every believer be true, and on duty.

In every home, in every church, in every place, the witness is to be borne. It is no accident, but in the providence of God, that we are where we are. You, brother, you, sister, are in the position where you may bear just the witness needed in that place "in such a time as this." We are not merely spectators. Again and again this fact must be stressed. We are not to be lookers-on, while the solemn pageant of human history passes to its end. We have the message from God for this last hour. Every day every one of us has something to do which the Lord has appointed as our part. "To every man his work," said Jesus of those awaiting His second coming. We are in this thing, for all we have and are, as the cause of God passes from stage to stage through the last great crisis.

W. A. S.