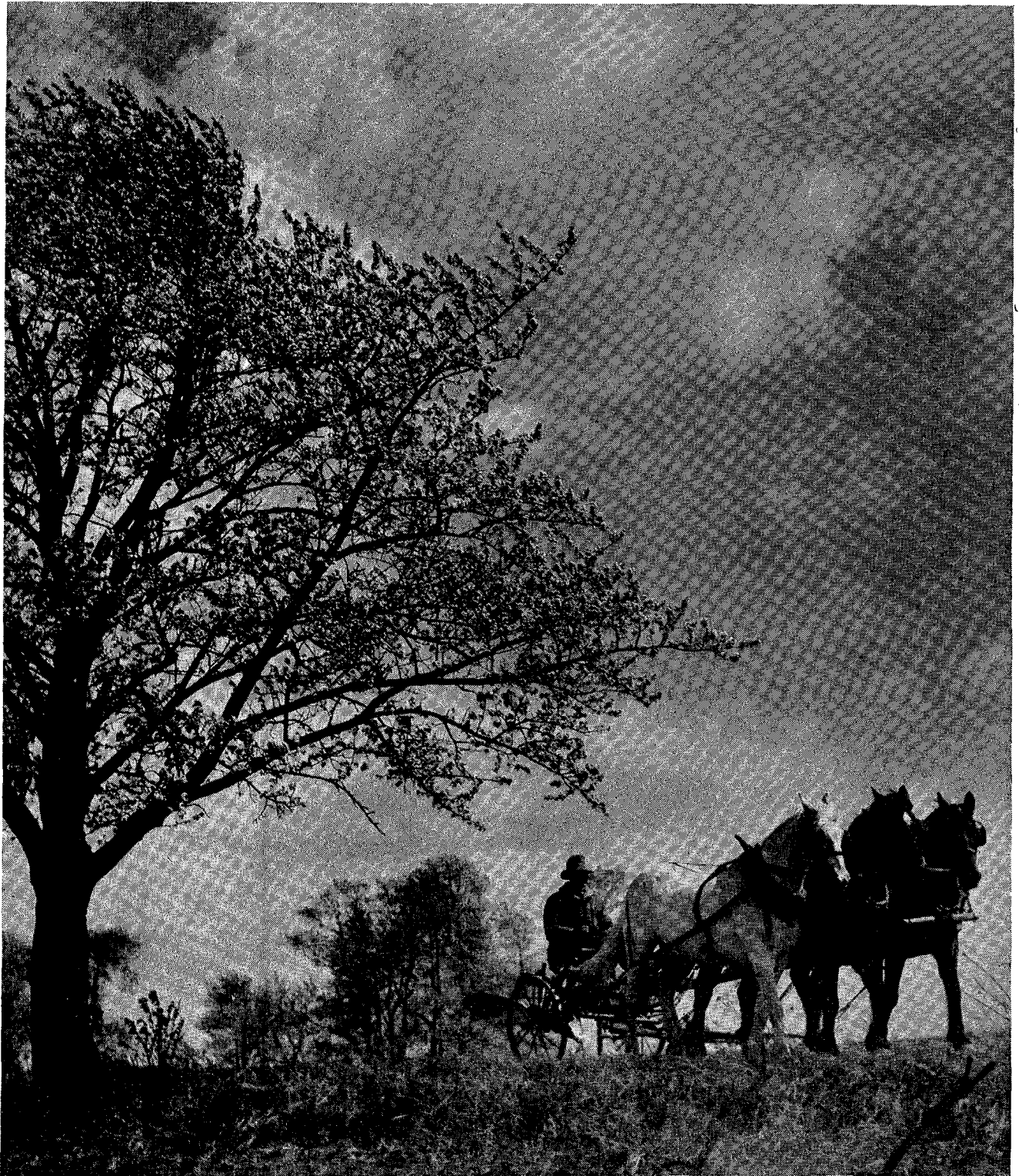


THE ADVENT SABBATH  
**REVIEW AND HERALD**

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



G. L. L. L. L.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

# HEART-to-HEART TALKS by the Editor

THE success of every movement depends upon conserving its individual units. This principle is true as applied to religious work as well as to worldly enterprises. The Lord has placed within the church many and varied resources. These must be conserved, not in a general way alone, but in detail. The church can be built up in the most holy faith, can be enlisted in gospel service, and be prepared for the coming of the Lord, not alone en masse, but with an individual application of the message to each single unit making up the church membership.

A few of our evangelists, in years gone, have made a sad mistake in feeling that they could depend upon their evangelistic services alone to bring their listeners to Christ and impart to them a knowledge of the message for this time. They have failed to come in touch individually with the men and women composing their congregations. They have failed to give active personal labor to those who looked to them for leadership. And because of this lack of personal pastoral work, many have fallen by the way. In a few weeks they have returned to their old lives.

It is not enough to instruct the head, to present logical arguments as to the truthfulness of the positions we hold. The heart must be converted. There are too many in the church today who have received the gospel message only as theory. They have been moved by the logic of presentation on the part of the preacher. Their judgment has become convinced, but their hearts have not been moved. Their affections have not been awakened. It is only those who receive the love of the truth who will be able to withstand the snares of the enemy and come off conquerors in the end. Not only do new converts to the faith need this definite personal instruction, but the church as a whole needs it.

We have much sermonizing at the present time. Every Sabbath, instruction is given from the sacred desk, and this is most appropriate. But there should be in every church such an organized system of labor that every member of the church could be brought under kindly observation. It would be quite impossible in some of our larger churches for the pastor to do this alone. He should summon to his aid earnest, spiritual laymen, both men and women. The church elders, deacons, deaconesses, leaders in the Missionary Volunteer department, and leaders and teachers in the Sabbath school, and others, could profitably take part in this work, engaging in personal labor for individual members who need help.

Our youth especially should be objects of sincere concern. They are subject to special temptations. They live in a world of lowered standards—a world that is different from the world into

which some of us who are older grown were born. Worldly sports and pleasures such as we never knew entice them. To our educated youth, particularly, many positions are open today which were not years ago. And in this wide avenue of association with the world, the temptation of marriage with those not of our faith comes to many.

On the other hand, the opportunities for Christian service are unparalleled. They appeal to the heroic endeavor of our young men and women. If their interests could be awakened, if they could hear the voice of duty and conviction speaking to their souls, if they could obtain a vision of what they could do for God and for their fellow men, many would answer the appeal. The church today needs to take greater interest in its youth, to enter into their individual lives, their hopes, their ambitions, and encourage them in every worthy undertaking.

While we are gaining much in our denominational advance today, while there is a stream of converts coming in the front door of our churches, sad to record, some are losing heart, losing their faith in God and in the message for this time, and they are leaving us by the back door. We should do no less for foreign missions today, but we should do more for home missions. We should recognize that our youth and children, the members of our own churches, are just as precious to the Lord as are those in heathen lands.

A great multitude of young men and women are found in our churches today who are what may be called "birthright" Seventh-day Adventists. They were brought up in this message. They have never passed through a religious crisis. Their experience has developed so gradually and uneventfully that Christian experience has come to be a mere form in their lives. The experience of this class is in striking contrast with that of many who, in their older years, have become adherents to the faith. When a woman must separate from her social circles, the church to which she has belonged for years, and take her stand as a Seventh-day Adventist, it brings a crisis in her life. She is moved to do this only by earnest conviction. When the man of business closes his store on the Sabbath, and in consequence loses many of his customers, or the tradesman who begins the observance of the Sabbath is cut off from labor on the first day of the week, it brings a crisis in the life of such a one, such a crisis as many of our young people have never known. And sometimes some of our youth must pass through a crisis period in their lives, in order that they may become stabilized, that they may be able to stand alone.

And so let us deal tenderly with many of our boys and girls who are birthright Seventh-day Adventists. Perhaps God has a great work for them to do, and if we do our part, He will lead them through an experience that will develop experimental and personal knowledge of Him, instill into them the truths of this message, and make them efficient workers for Christ.

# THE ADVENT REVIEW AND SABBATH HERALD

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NO. 13

## The Policy of Our General Church Paper

**A**S all our readers know, very material changes were made in the make-up of our general church paper at the beginning of the present year. The paper came out in a new dress, with larger-faced type, some of the matter appearing in new departments. Does this indicate in any way a change in the policy of the REVIEW? By no means.

Through the years, since the beginning of its publication, the REVIEW has sought to build up the general and varied interests of the church. It has sought to promote every department of our work, and minister to the needs of all classes of workers and to our people generally.

It is interesting to go back through the years and see how the REVIEW has promoted the work of the Sabbath school, missionary effort, religious liberty, health and temperance, foreign missions, public evangelism, layman's evangelism, and every other phase of church endeavor. Those engaged in every department of the work have been able to draw instruction and inspiration from the columns of our church paper.

And through the years the REVIEW has also sought to give instruction, inspiration, and help generally to every class of workers. Our colporteurs, our ministers, our Bible workers, and our institutional workers of every class have been able to find in the REVIEW not only general instruction and inspiration, but help in a technical sense in their particular field of service.

Many articles relating to the work of the gospel minister—the sacredness of his calling, his great responsibilities, and the manner in which he could make his labors much more successful—have appeared in its columns. Articles dealing with the minister's methods of labor, his manner of dress, his speech, have appeared occasionally.

In the same way from time to time through the years our colporteurs have been told how to sell books, how to approach the people. Instruction has been given to our Sabbath school officers and teachers as to the manner in which their work should be carried forward.

On this broad base of service and counsel to every class and group of workers the REVIEW AND HERALD has built from the very beginning. And this editorial policy reflected the very definite guidance and counsel that was given for long years through the messenger of the Lord, who, on more than one occasion, spoke and wrote so earnestly

concerning the great importance of the church paper to all of our people, and also, in her many articles, gave definite counsel to the church as a whole and to workers in particular.

The REVIEW AND HERALD is not merely another paper. It is the ONE paper which has represented the general interests of this movement from its very beginning. It has been through the years the great religious newspaper of the church, proclaiming in its columns the principles of this message, and featuring from week to week its progress throughout the world-wide field. Its volumes constitute the one great history of this movement, much of it in detail, from the days of the founding fathers to the present hour.

We feel that we would fail to live up to the counsel and the spiritual precedents set by the founders of this movement, and by the messenger of the Lord, if we failed today to give the same broad and definite help to all our people that has been given in the past.

Furthermore, the REVIEW has always been considered, and properly so, as the medium for conveying to every part of the field and to all of the membership, both ministers and laymen, the counsel and guidance, not simply of general contributors and the editorial staff, but of the leadership also in this advent movement.

This same policy the REVIEW plans to continue. And to make our policy a little more successful, we have made the changes we have in the make-up of the journal.

We shall, from time to time, have departments devoted to layman's evangelism, to the work of our physicians, to the gospel ministry, to colporteur evangelism, to the interests of our Sabbath schools, and to Christian education. We have a number of excellent articles in hand for these departments. The REVIEW will aim to build up the church of Christ in every department, and help as far as possible every worker in his specific field.

It will seek to strike the same definite, unwavering note regarding the integrity of our message and our doctrinal beliefs. We desire that every worker in every field and every member of the church shall find something in it which ministers to his need and affords to him instruction and inspiration. And in the accomplishment of this purpose we solicit the prayers of all our readers.

EDITORS OF THE REVIEW AND HERALD.

# The Name We Bear

IN a day when the name Christian was uttered in jest and scorn, and the gospel was considered foolishness, Peter could write, "If ye be reproached for the name of Christ, happy are ye," and Paul could declare to the Romans themselves, "I am not ashamed of the gospel of Christ."

We read that "the disciples were called Christians first in Antioch." We may well believe that the name was first given the disciples by pagans, not in any sense of respect, but to stigmatize them as the followers of one whom they despised. But the disciples gladly seized upon the very name that was thus thrust upon them and used it as a symbol of their faith in Him who was their Saviour and eternal Lord. Far from being ashamed, they were proud of the name that they bore.

I have lived among a people who despised the Christian. They would hiss the name at a Christian as he walked along the city streets. He would be persecuted by his neighbors, not allowed to till his fields or reap his crop. A "Christian" was thought unworthy of respect or favor. He was an outcast from his family and community.

Yet I have seen men and women, yes, young men and young women, endure all this for Christ's sake. They held their heads high. They rejoiced in being called Christians, though some had lost their lives for Christ's sake.

## A Distinctive Name With a Message

What shall we say concerning the name we bear?—Seventh-day Adventist. We could name a dozen denominational names and more that have far greater recognition. We often hear people speak of the great popular churches. It takes little crucifixion of one's pride to belong to something that is popular. There is little to arouse one's feeling of shame, when one is pointed out as a member of such and such a church, which has been popularly accepted. One hardly needs to make even one exacting decision for Christ in order to belong to many a congregation that calls itself Christian today. This is not because there are not many consecrated and honest followers of Christ in such communions, but merely because that which has become popular calls forth but little test of faith. On the other hand, the mere fact that a cause is unpopular is little proof that it is instituted of God.

But with these thoughts in mind, how do you feel concerning the name you bear? Do you rejoice in the name by which you are called? Are you proud to say, I am a Seventh-day Adventist? That name should always be uttered in the spirit of humility, and not with the spirit of challenge. We should ever be conscious of our representative character. Every Seventh-day Adventist should seek constantly to live up to the high and holy truths which he professes.

The name Seventh-day Adventist has been translated into more than 700 languages. It is thus known in every part of the world. It represents a people who are filled with holy zeal, who have gone forth into all the world at the command of

the Master at great sacrifice, who are ministering to the souls and bodies of men and women everywhere. In all places the message which we bear has changed lives. It has exalted Christ among the poor and among the wealthy. It has established respect for God's holy law in the hearts of those who accept its teaching. The works of this people have called forth praise from ministers of state, high commissioners, world travelers, newspaper correspondents, judges, and senators, in fact, from leaders in every sphere of life. Many have spoken of the zeal and sacrifice of this remnant people.

There seems to be but one stumbling block in the way of general acceptance of Seventh-day Adventists among the popular denominations. It is the same stumbling block that stood in the way of Daniel's being accepted into the general favor of the leaders of great Babylon. When the princes of the kingdom were trying to find some fault in Daniel whereby they might accuse him, they declared, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

## Loyalty to the Name We Bear

If we were just Adventists, believers in the return of Christ, as many denominations are, and did not too zealously preach this belief, we would no doubt be accepted favorably among the community of Christians without much hesitation. But to say we are *Seventh-day* Adventists is too much for general acceptance. It indicates too clearly our position. The name bears a message that exalts the law of God and stands as a condemnation of those who are rejecting that law. Every Seventh-day Adventist is a living rebuke to those who have turned from that holy law which Christ came to fulfill and establish. It is this that seems to create antagonism.

If this be true, then we may well be proud of the name we bear. If we have not stained that name by unholy living, and men can find no other occasion against us except that concerning the law of our God, then we may well walk with uplifted heads and speak with a ready utterance. So long as we walk in this way, then we, with Paul, need not be ashamed of the gospel that we preach and the name that we bear. God grant that this may more and more be true of every individual Seventh-day Adventist.

But there is another matter that this line of thought calls to mind. Every now and then we hear talk on the part of some that the name of certain institutions should be changed. These individuals do not like the strictly denominational stamp that these names give, and feel embarrassed because of the distinctively evangelistic or missionary nature of the diplomas which are granted.

Will this people ever come to the place where we will be ashamed of the names which we bear? We might adopt a name not so distinctive as Seventh-day Adventist, or we might change the names of some institutions so that they would



conform more to worldly liking, but would we not by any such move be in grave danger of falling away from the special purpose of God in raising up the advent people, and the institutions which represent them?

### Our Banner Not to Be Lowered

The pull of the world will be felt from time to time in our midst. There will be those who know little of the background of this movement and the spirit which has made this movement what it is. These opposers will, naturally, and for selfish reasons, assail certain distinctly denominational features of our work, and will endeavor to make

them colorless, so that it will be difficult to distinguish between those who are the people of God and those who are not.

If any are ashamed of the name we bear, God grant them a new vision of eternal realities. God has a great work yet to be done. This people will go forth to finish its task under a banner that is unmistakable. There will be no compromise with the world. More and more the lines will be clearly drawn between those who serve God and those who serve Him not. We will go on to certain victory as the distinctive people seen by John the revelator, who "keep the commandments of God, and the faith of Jesus."

F. L.

## Light in Their Dwellings

WHAT, in all our work, is more inspiring than to see the young people in our schools, with the joyous strength and animation of youth, hearing the call to service, and preparing to give their lives to the cause of this advent movement as God may direct? It is a scene that stirs our hearts in every land. And observers looking on from an outside point of view have recognized the strength that comes to our missionary movement from this systematic training work of our Christian schools. The leading Methodist organ once said of it:

"Small though the denomination is, it has its missionaries scattered through every region of the globe, working with a consummate skill that is systematically taught as a part of their regular training."—*Christian Advocate, New York.*

It is exactly the picture that the prophecy of Isaiah 54 depicted—the spreading of the gospel message to all the world, a lengthening of the cords, a stretching forth of the boundaries of the work to compass all nations, and as a factor in the accomplishment of this last-day mission, the fulfillment of the promise: "All thy children shall be taught of the Lord." Isa. 54:13.

A wider and more prolonged view of this than I ever had before has come to me with the recent privilege of visiting our colleges and some of the academies in the Pacific and North Pacific and Central Unions. Never before had I spent week after week in the atmosphere of the training centers. True to the picture of the prophecy, this denominational system of Christian education—with the Bible the center of it all and the advent message to all nations as the highest aim—is the very life of this cause on the active promotion side.

As I recall the round of the schools, it seems to me that in practically every prayer offered from the platforms in the opening chapel services—and often in the morning and evening prayer time in the dormitories—mention was made of the homes represented in the student body. The blessing of God was entreated upon the fathers and mothers and dear ones at home whose loving interest and sacrifices were helping to make possible this attendance in school. It always seemed so divinely appropriate; for back of these student ranks we ever visualize the homes from which they come.

Many adult students, we know, may have found this message outside of the old home; but the great army of the students come from Adventist homes, where parents are consecrating son or daughter to God with the prayer that school influences will forever shape the soul for the kingdom of heaven, whatever may be the lifework.

These school bodies are an index of the homes that form the inspiring and supporting background of the movement. The spirit that these students bring with them into this battle to secure a Christian education does not ordinarily spring from careless and indifferent home life. These young people who win our hearts' confidence and respect, win our devotion also to the fathers and mothers who live and toil in the background. Again and again on this two months' round of the schools I have thought of that word from the Spirit of prophecy for this very time:

"While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing."—"Prophets and Kings," p. 720.

We know the light is shining in these homes, for we see it reflected in the lives and aims of thousands of these young people.

The school enrollment in the three unions I have been visiting sums up about 12,000, counting the church schools. And they surely do count in our missionary aim. The children come from the homes into the primary schools with all the freshness of faith and love for Christ and the missionary cause. It is a wonderfully reviving experience to see them, and to catch the spirit of childhood's faith. No wonder Jesus set a child in their midst when He wanted to teach the simplicity of faith to the disciples.

The big thing in the higher educational system is to add the wider knowledge and understanding while still keeping the childhood faith.

Not only do many in the world recognize that here is an educational system preparing missionaries to work anywhere and everywhere—"with a consummate skill that is systematically taught as a part of their regular training"—but, more important, men of the workaday world, too, observe the character of the young people who come out from the Adventist homes. One of our North

Pacific Union workers, traveling in Montana, met a train official, who, after examining the transportation, said: "So you come from Mount Ellis, I see. Well, we often carry Mount Ellis Academy students on our trains. You might think that we railway men do not notice the difference in young people these days. But let me tell you that we do. And I want to say that I have had occasion to be

made very aware of the fact that these young people of yours at the academy are the finest kind of young people that I know."

Thank God for the children of the Christian home passing on into the Sabbath school and the church school, the academy, and the college. That is a fine path over which to travel into life service.

W. A. S.

## Courage and Strong Loyalty Needed

### Part II, How Can a Few Adventists Warn the World?

**L**AST week we began our examination of the qualities that must be possessed by us as Adventists if we are to accomplish the tremendous task of warning the whole world in these last days. We considered, first, the need of courage.

#### Strong Convictions

2. Strong convictions will undergird and sustain our courage and multiply by a hundredfold the effectiveness of our limited numbers. This advent message is not a mere sentiment, not just an emotional wave which was set in motion by the pioneers, and which we wish to see sweep over the world. We are the promoters of a distinctive group of everlasting and solemn truths that rest upon the Scriptures and that call for a complete change of life on the part of those who accept these truths. Nothing could more quickly cut down the effectiveness of the movement than for us to give room to the idea that we are just one more religious body and that we need not give such particular emphasis to the "peculiar" truths of the message. No movement that set out to do anything for God or man in past ages ever lasted long unless there was a dominating conviction that it had something of great and distinct importance to bring to men.

#### Blighting Effect of Lost Connection

Right about us we witness the blighting effect of lost conviction. For years the great religious bodies of Protestantism have had to retrench in mission fields. Steadily shrinking financial support from the home base has paralyzed the mission program. And what is the explanation? An obvious one—an increasing number of liberal Christians feel that Christianity is simply one more religion in the world. They feel that while it doubtless possesses many unique features, there are many other religions that have good features also; so why should they be so concerned to give of their means to send men abroad to teach the adherents of other religions about Christianity?

It is the man who believes he has a warning of life and death to sound forth who lays everything else aside to proclaim it. We cannot multiply the effectiveness of our membership as we should unless there is burning in our souls the deep conviction that ours is a message of life and death for all men. We must not for a moment view our doctrines simply as so many theological propositions to be debated at leisure in ministerial meetings, or

held passively in our minds as so many intriguing theories about prophecy and the future of the world. We must constantly sense anew that our teachings on prophecy are the most timely truths for a lost world and that we are not going forth with theories, but with a "Thus saith the Lord."

#### Strong Loyalty

3. Following close on the heels of strong conviction should be strong loyalty. There are actually those who feel strong conviction concerning certain great truths distinctive of this movement without feeling at the same time a deep sense of loyalty toward the movement which God has raised up to proclaim these truths. If a little company of Adventists are to accomplish successfully the task of warning a world, then all those who believe the advent truths must display in their lives an intense loyalty toward the advent movement. God no sooner began to reveal the special truths for these days than He began to create a movement, an organization, as the repository and guardian of those truths. And, what is more important, He created a movement for the active *promotion* of those truths in this world. We must never lose sight of this method of God's dealing with men. He has employed this method repeatedly in ages past, He is following the same plan to the very last.

The world about us is providing a dramatic picture of organizations and movements, many of them nation-wide, that are banding together the lives and the hearts of men and women with tremendous loyalty. Loyalty is the mortar by which the individual parts in a movement are held together. The very intensity of the loyalties displayed in political, social, and other organizations round about us today, should be a mighty challenge to us in the advent movement to intensify our loyalty toward a cause that God Himself is directing.

#### The Fallacy of Finding Fault

It is very easy for one to find fault with an organization because there are so many different individuals who constitute it. And the age-old practice of indicting a whole movement because of the failure of some individual in it to live up to his profession, is a practice that the devil tempts men and women to follow even today.

We confess that it is hard for us to be patient

(Continued on page 8)

# THE SERMON

## Our Literature Work

By J. L. McELHANY

**C**OUNT it a privilege to meet with a group of workers whose first interest is the production and the circulation of our literature.

I shall read first from the fourth chapter of the Gospel of John, the thirty-fourth verse: "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work."

Jesus recognized that a very definite work had been committed to Him, and that it was His responsibility to give Himself wholeheartedly and unreservedly to that work until He could say, It is finished. I am thankful this morning for the example that Jesus has given us in this respect. If we had time to study the setting of this statement, it would add great interest to our comprehension of it. You will remember that He came that day to Jacob's well and sat resting there. Early in the chapter we are told that He was wearied. While the disciples went to buy food, He sat resting upon the well, and the Samaritan woman came out. As a result, she went back into the city to call her friends and acquaintances to come out with her to meet the One whom she recognized to be the Messiah, the Christ.

In the meantime, the disciples returned with food they had purchased, and besought Jesus to eat. But He declined, for just at that moment, doubtless, He saw the group of people coming out to hear the word of life. Naturally, they wondered at this, and supposed that someone had brought Him food in their absence. His answer is found in the verse I have read—"My meat is to do the will of Him that sent Me, and to finish His work."

The first and greatest consideration with Jesus always was to do the work that had been committed to Him. He was hungry, yes. He was weary and tired from the journey, yes. But notwithstanding all that, He put aside all efforts to minister to His physical needs, and brought home to the consciences of those men the great fact that always the primary thing with Him was to do the work of God, and to finish it.

Then later on, as recorded in John 17:4, in that wonderful prayer that He prayed at the finishing of His work, or as the work was almost done, we hear Him uttering these words: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." A wonderful declaration, wasn't it? A wonderful declaration indeed!

Now we find that the apostle Paul, too, had a similar experience, which is recorded for us in Second Timothy, and I should like to call your attention briefly to his statement, as it bears on this same thought. You remember that in 2 Timothy 4:6, 7 he declares: "I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith."

This man who, when converted as a young man had devoted himself to the work of the gospel, had so faithfully through the years followed his Lord in service that when he came to the closing hours, he could say, "I have finished my course, I have kept the faith." Like his Lord, he could make that impressive declaration.

Some of you, perhaps, have been in that old dungeon in Rome in which, it is said, Paul awaited his hour of execution—a dreadful old place, dripping with moisture, a place from which all light is excluded—and there, it is said, he wrote this, the last of his epistles. That was a terrible place in which to be confined, surely; but here was a man who rose above all his surroundings, who was not overwhelmed by the difficulties and hardships he faced; but triumphantly, like a good soldier, declared he was ready to be offered. When he wrote these words, he was already under sentence of death, and was waiting to be led out by the executioner: "I have fought a good fight, I have finished my course, I have kept the faith."

In the world today we have a work which is as definite as the work Jesus did or the work that Paul was called to do. I believe that in the last message to the world you and I are called to have a part in giving, we have a work that is just as definite, a work that must be brought to a conclusion, a work that will be finished, and I do earnestly crave this morning that great privilege of saying, with Jesus and with Paul, when the time comes, "I have finished the work which Thou gavest me to do." O, may God put into our hearts and into our service and into our ministry, that same spirit of consecration which was revealed in the life of Jesus Himself and in the life of Paul.

If you will turn to the thirteenth chapter of Mark, you will find that Jesus is speaking in regard to His coming. He makes very plain the fact that to each one has been committed his work. Beginning with the thirty-second verse, He discusses the theme of His coming:

"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:32-37.

I take that as an exhortation to do the work committed to us, faithfully, to do it well, to be very earnest in it. But I want us all this morning

\* Sermon at publishing and home missionary convention, General Conference chapel, Sabbath, January 14, 1939.

to get the significance of that statement—that to every man has been given his work. When we speak of something definite in this world today, a definite movement, a definite message, I like to point to the fourteenth chapter of Revelation as an illustration of what that message is.

I will not take the time this morning to read it or to comment upon it at length, but you will all recall the great threefold message set forth there. It is the message that goes to every nation, kindred, tongue, and people. In the twelfth verse is brought to view, as a result of the proclamation of that message, a people described as those who keep the commandments of God and who have the faith of Jesus. Then follows that wonderful picture of the reaping of the harvest of the earth by the Son of man. The proclamation of that very message is the work that has been committed to us. It is our business, our mission, our calling in life, to give that message to the world.

I sometimes caution our workers in these times against allowing their preaching and their teaching to become a sort of moral philosophy. I believe Seventh-day Adventists have something more definite and more direct and more specific than simply moralizing upon principles. I believe we have a living, vital message to give to men who are facing the judgment, and we must be very earnest, and very definite, and very specific about that work. Our teaching should never become so generalized that it will fail to carry to the hearts of men the definite message, and all that is implied in that.

In the eighteenth chapter of Revelation there is introduced that other angel who was to come down and give power to these messages. In this connection I want to read a statement found in "Testimonies," Volume VII, page 140:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."

How is that work in a large degree to be accomplished? Through what medium or instrumentality? I do not understand that to mean simply the physical plant altogether—its material things, its type, or presses and other machinery—but I take this as being symbolical of the work of publishing—our literature work in its production and circulation. I want to read here a statement that came from the servant of the Lord regarding her vision, back in 1848:

"At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light [What were they to do?—"to publish the light."] that was shining upon our pathway. After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'—"Life Sketches," p. 125.

It is hardly necessary to point out that this prophecy—and that's what it was, a prophecy—has been fulfilled in a most marvelous way. If I

were speaking here on why I believe in the Spirit of prophecy, I would use this as one of my strong proofs, for there is not anything that has been more wonderfully fulfilled than that statement given by Mrs. White in 1848.

I meet people today who think we ought to have some miracles in connection with this movement. Why, bless your hearts, we have them! Our publishing work is one of them. It is nothing short of a divine miracle of power and blessing! I was up in the old city of Kalgan, on the border of Mongolia. I went up and looked out through the old gate in China's wall where Genghis Khan led his forces out across Asia as they swept westward over that old caravan trail over which the camel trains are still traveling. There I looked out toward Mongolia. At our mission compound I went into a little printing place, just a small place about half the size of this room, and there the brethren showed me what they were attempting to do. They also presented me with the first copy of their new Mongolian book. It is a wonderful little book, really a wonderful book.

Then as I visited with the brethren, they showed me other features of their literature. After I saw the literature they were producing, I thought of those streams of light going clear around the world! Mongolia is one of the most unlikely places on the face of the globe, and yet up there the heralds of this message are letting rays of light shine out to the people.

(To be concluded)

## Courage and Strong Loyalty Needed

(Continued from page 6)

with the man who feels he must condemn the whole advent movement because of the failure of some individual, perhaps a leader in the work, to exemplify in his own life all the ideals of the movement. Such a basis of reasoning would condemn every organization that has ever existed in the history of the world. Did not Christ Himself say, "Have not I chosen you twelve, and one of you is a devil?" And did not Peter deny his Lord with cursing and swearing?

If we are going to wait until there is perfection in all the membership of a movement before we give loyalty to that movement, then we will wait until the judgment day. And that will be too late. All the while we are withholding our loyalty, sitting back critically as a merely formal Adventist, the work of God will be advancing, gaining new victories, and preparing an increasing number for the return of our Lord.

We are not making too severe a statement when we say that in that final day when all of us must give an account for the deeds done in the body, there will stand condemned not only such individuals as may have failed to live up to their profession; but also those coldly critical, captious persons who have failed to give their support to the movement. Anyway, they would not be happy in heaven, for they would find no one to criticize.

F. D. N.



# GENERAL ARTICLES

## "Bibliotherapy"—Book Healing

By ALONZO L. BAKER

Book Editor, Pacific Press

**L**AST autumn Dr. Gordon R. Kamman, of the University of Minnesota, told the members of the American College of Surgeons who attended the Hospital Standardization Conference in New York City, of a new branch of medicine—"Bibliotherapy," or treatment by reading. The word "bibliotherapy," of course, comes from two Greek words which literally translated are "book healing."

In his address Doctor Kamman declared that long research and observation have determined that the kind of reading a hospital patient indulges in has a direct influence upon his recovery. Some books, he said, speed up convalescence; others retard it. He said it had been found that one type of reading was stimulating and helpful to the discouraged and mentally depressed; another type acted as a sedative to the mentally excited or nervous person. He gave it as his opinion that unsupervised and unselected reading might prove as bad for the patient as the wrong medicine or wrong diet. Indeed, he called bibliotherapy "a form of psychological dietetics."

### Desperately Sick

The whole world needs healing today. Civilization is desperately sick. Suffering from a dozen major ailments, society is in a critical condition. We have tried all the human nostrums and panaceas, but to little avail. Our maladies grow worse with every passing year.

Perhaps what the world needs just now is bibliotherapy—book healing. If so, do not Seventh-day Adventists have the message-filled books that meet the need of the world?

It is true that there are already multitudes of books in the world. "Of making many books there is no end" in our day and generation. But the vast majority of these books contain not the truth of the Lord God. More than twenty-seven hundred years ago the prophet Amos foresaw the day when there shall come "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. We live in that day.

"The words of the Lord"—that is the supreme need of this hour. Not the words of men, for they are as innumerable as the sands of the sea. In the United States alone ten thousand new books were produced last year. In addition, there were more than twelve hundred million copies of weekly and monthly magazines printed last year, and nearly one hundred million copies of newspapers each day.

Oh, yes, if the words of men could heal the world's diseases, then long ago would we have been made whole. But it is not human wisdom

that mankind must have. It is "the words of the Lord." Because men are not being nourished on the wisdom from heaven, there is abroad in the land a famine for the bread of life, and a thirst for the water of life. Despite all the ingenuity of man we are a bewildered generation. We know not the way we should go. We grope blindly toward the future—a future dark with portent of trouble and uncertainty. We are like—

"Children crying in the night,  
Children crying for the light,  
With no language but a cry."

There are five great needs in the world today. And, mark you, each of these can be fully met with Seventh-day Adventist literature.

### Five Great Needs

1. *The world needs a return to God.* Dorothy Thompson, America's foremost woman journalist, recently declared in the columns of the *Ladies' Home Journal*, that America will never be right socially, economically, or politically, until the people of this nation get back to God.

Secularism and materialism have eaten the heart out of civilization. In turning our back upon God, either through neglect or disavowal, we have lost the only thing that can make life satisfying and worth while.

Seventh-day Adventists, with their emphasis on such great truths as the Creatorship of God, the Fatherhood of God, the supremacy of the spiritual and the divine, are sounding the message of a return to God. Their literature is surcharged with these truths.

2. *The world needs moral standards.* The old conceptions of right and wrong, and the eternal line of demarcation between good and evil, have all been discarded by our ultrasmart, blasé, sophisticated generation. As a result, the laws of men are everywhere flouted, and the spirit of lawlessness pervades every stratum of society.

In their teaching on the law of God, Seventh-day Adventists provide the one durable foundation for morals and ethics. If a man obeys the law of God, he will obey the laws of men. If the spirit of obedience prevails in his relationship to God, he will become a law-abiding citizen in this world. All Seventh-day Adventist literature is infiltrated with the great truth of man's obligation to obey the decalogue.

3. *The world needs moral strength.* There are many people who know what is right, but they lack the power in their lives to live up to higher standards of conduct. They tug on their own bootstraps, but how futilely!

Seventh-day Adventists have as one of their basic tenets the conception of righteousness by

faith in Jesus Christ. This leads the individual in his warfare with sin to rely upon the strength of Almighty God rather than upon himself. This is the secret of higher standards of life, morally, ethically, and spiritually.

Seventh-day Adventist books and periodicals are permeated with this mighty truth of "Christ in you, the hope of glory."

4. *The world needs love.* Civilization today is beset on every hand with hatred, conflict, revenge. The whole world, it seems, is submerged in a sea of animosities and antipathies. Classes hate each other. Nations hate each other. Races hate each other. Ideologies hate each other.

The one true basis of love is the death of Jesus on Golgotha's cross. Centered there was the love of God for lost humanity. Centered there was the love of Christ, who was eager to die in man's stead.

All the streams of love which have flowed anywhere, any time, in the world have had their source at Mt. Calvary.

Men have forgotten the cross of Jesus. This is the reason they hate each other with such venom today. There can be no love until men go back to that "green hill far away, without a city wall; where the dear Lord was crucified, who died to save us all."

There breathes from every page of Seventh-day Adventist literature the fragrance of Calvary's cross.

5. *The world needs hope to sustain it in this dark day.* The world is a hopeless place these days. Men's hearts are everywhere failing them for fear. Black shadows are lengthening across land and sea.

(To be concluded)

## But I Fear

By MEADE MacGUIRE

EVERY true minister of the gospel carries on his heart a great longing to see the believers awake, faithful, and progressive in the knowledge and service of Christ. Especially is he burdened for those who have come to Christ through his ministry. He knows something of the wiles and snares of the enemy, and is ever seeking to protect his flock. This intense, loving solicitude is often expressed by the apostle Paul.

In writing to the Corinthian church he says, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

In Christianity "the simplicity that is in Christ" is a profoundly significant and vital matter. The great storms and dissensions and schisms that have torn the church down through the centuries have generally been over metaphysical or philosophical interpretations that few really understood.

The truths essential to salvation are presented in the Scriptures in a way adapted to the needs of children. In this respect Christianity is unique, for in no other religion is the invitation given, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."

In some religions children are offered as sacrifices to the gods, but the Founder of the Christian religion said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

But the enemy has succeeded in confusing many by his false theories, and they are "corrupted from the simplicity that is in Christ." They are forever seeing something complex and mysterious in that which is simple and plain. They make the yoke hard which Jesus says is easy.

The apostle Paul wrote to the Colossian church, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men,

after the rudiments of the world, and not after Christ."

How often individuals come with strange, fanciful theories, which sound beautiful to them, but which have no particular meaning. They have to turn the Scripture upside down and wrong side out to sustain their interpretation.

Paul says, "Be not carried about with divers and strange doctrines." It is a marvelous fact that profound truths are stated in the Scriptures in such simple language that a child may understand.

Those who have led the church into error have often represented that they have found something deep and mysterious in the simple word of God. But those who have led into prosperity and success have taken even the more profound truths and made them simple and easy for the common people to grasp.

Like Paul, we should fear the subtle influence of man-made theories and traditions, and ever seek to teach and live in harmony with the "simplicity that is in Christ."

## Life's Darkened Way

BY R. HARE

DARKNESS is deepening all around,  
While here we walk enchanted ground;  
Shine out, dear Lord, and let Thy light  
Make some heart glad, some pathway bright.

Walking with Thee, dear Lord, we claim  
The help and power of Thy great name.  
Sheltered behind Thy love benign,  
Life's ways grow sweet and all divine.

Living with Thee, dear Lord, each day,  
Holding sweet converse, I would stay,  
Cheered by a friendship holy, sweet,  
Till life itself becomes complete.

Praying with Thee, O happy lot!  
Till visions change and earth is not.  
Thus guided by Thy gracious hand,  
Until we reach the better land.

Australia.

# THE WOMAN'S PAGE

## Essentials of Proper Dress

By MRS. CLARE BRUCE YELVINGTON

**I**N order to approach from the proper angle the question of being well dressed, let us consider briefly the origin and the purpose of clothing.

When Adam and Eve sinned in the garden, and their eyes were opened, and they knew that they were naked, they made an attempt to clothe themselves. Their motive was modesty. And after the earth had been cursed because of sin, and the Edenic mildness of climate was no more, God provided our first parents with clothes of skins for protection.

Here we have clearly brought out the only legitimate reasons for wearing clothing—for modesty and for protection. Clothing which is donned with any other purpose uppermost in the mind is outside the pale so far as the Christian is concerned.

The ceremonial robes of the high priest in the Levitical priesthood which were said to be "for glory and for beauty," were for the glorification of God, not of the priest who wore them. Let us therefore not be deceived into wearing clothing which is manufactured for the purpose of beautifying and glorifying the human vessel, rather than for the glory of the Creator of all things; for in our dress, as in every other aspect of our lives, we are to exemplify our meek and humble Master, not him who was "lifted up" because of his beauty.

To the modern Seventh-day Adventist woman who earnestly wishes to exemplify her faith in her dress, I would like to offer the following four essentials as the requisites of Christian dress:

1. *It should be modest.* Paul urged, in 1 Timothy 2:9, that "women adorn themselves in modest apparel." Clothing, to be modest, must cover the body adequately and must not be such as will center one's own attention or the attention of one's associates on oneself. If my clothing causes others to gaze at me, or to envy me, or if it leads them to place undue emphasis on dress, its influence is not for Christ. It is obvious, then, that clothing which is so sheer or so closely fitted as to be revealing, and skirts which are too short or too tight, or blouses which have very low necks or are without sleeves, do not fulfill the requirements of Christian modesty. Garments which are conspicuous in color or design likewise fall short of the standard set for God's children.

2. *It should protect the body and should be conducive to physical health.* "Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become lifelong invalids through their compliance with the demands of fashion."—"Testimonies," Vol. IV, pp. 634, 635.

Clothing which is inadequate in quantity to keep the body warm, is not conducive to health. Clothing which is unequally distributed is not healthful. "Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course."—*Id.*, Vol. II, p. 532.

To be healthful, clothing must not be confining, but must permit perfect freedom of movement and of circulation. Tight or improperly fitted shoes or garments, and clothing excessive in weight, impair the circulation and are detrimental to health. Any item of dress which distorts the natural contour of the body is not healthful. The evils of high heels have long been proclaimed.

3. *It should be economical.* The messenger of the Lord has admonished that "our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service." "Cheap" clothing is not necessarily economical. Let us buy as good, serviceable material as we can afford, and choose simple, practical styles. Clothing is not economical which is beyond one's means, or expensive in the time required to make it or to keep it clean and pressed and in good repair. "Simplicity of dress," we are told in the Spirit of prophecy writings, "will make a sensible woman appear to the best advantage." And in this the most notable stylists of our day concur.

4. *It should be neat, appropriate, and attractive.*

Neatness belongs with cleanliness in being next to godliness. Absence of pride in dress does not mean slovenliness. In "Testimonies," Volume I, page 275, we read: "Another class who lacked taste and order in dress, have taken advantage of what I have written, and have gone to the opposite extreme; considering that they were free from pride, they have looked upon those who dress neatly and orderly as being proud. Oddity and carelessness in dress have been considered a special virtue by some. Such take a course which destroys their influence over unbelievers. They disgust those whom they might benefit."

God's command that "all things be done decently and in order" applies to dress as well as to the matter of which the apostle wrote. One's clothing, as well as one's person and surroundings, should be kept clean and tidy.

In regard to appropriateness we are told in "Testimonies," Volume IV, page 643, that "a refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire." The clothing should be appropriate to one's age and one's station in life, and suitable to the season and the occasion.

That God wishes us to wear clothing which is attractive is indicated in these words from "Ministry of Healing:" "Our dress . . . should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty."—Page 288.

The Christian has a duty to see that his clothes are becoming in line and in color and that they are properly fitted. Clothing need not conform to the latest fashion in order to be attractive and stylish, and one who dresses conservatively will

not need to purchase a new wardrobe each season.

In our planning and purchasing of clothing, let us carefully consider these four fundamentals of Christian dress—modesty; healthfulness; economy; and neatness, appropriateness, attractiveness—and, remembering that as in our words and our actions, so also in our dress we are “living preachers, gathering with Christ or scattering abroad,” let us choose that which is simple, serviceable, and becoming to us individually and as representatives of Christ in this late, late hour of earth’s history.

“The sum and substance of true religion is to own and continually acknowledge, by words, by dress, by deportment, our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference.”—*“Testimonies,” Vol. IV, p. 582.*

## SIGNIFICANT QUOTATIONS

From the Writings of Mrs. E. G. White

### Bridging the Gulf

“By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.”—*“Testimonies,” Vol. V, p. 451.*

### Protestantism Grasps Hands of Romanism and Spiritualism

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.”—*“The Great Controversy,” p. 588.*

### Church Giving Last Message

“The third angel of Revelation fourteen is represented as flying swiftly through the midst of heaven, crying, ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation! ‘And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.’”—*“Testimonies,” Vol. V, pp. 206, 207.*

### Not to Sit With Folded Hands

“Shall we sit with folded hands, and do nothing in this crisis? . . . God help us to arouse from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. . . . It seems that the breaking loose of the four winds is about to take place.”—*Review and Herald Extra, Dec. 18, 1888.*

### Not to Be Silent

“Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us of waging a continuous war, at the risk of imprisonment, of losing property, and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, ‘Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God.’”—*Review and Herald, Jan. 1, 1889.*

“The question is asked, Shall we not obey the powers that be? Yes, when they are in harmony with the higher powers that be.”—*Id., April 15, 1890.*

### Watchmen to Lift Up Their Voice

“While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed.”—*Id., Jan. 1, 1889.*

### Not Sit in Quietude

“We are not doing the will of God if we sit in quietude doing nothing to preserve liberty of conscience. Fer-vent, effectual prayers should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers. It may appear that Satan is triumphant, and that truth is overborne with falsehood and error. . . . But God would have us recall His dealings with His people in the past, to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan’s workings, for the manifestation of His power. Man’s necessity is God’s opportunity.”—*“Testimonies,” Vol. V, p. 714.*

### Opportunity to Men in Authority

“God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed, and because the people will not bow the knee to the image, and receive the mark of the beast in the hand or in the forehead, but will stand to the truth because it is truth, there will be oppression and an attempt to compel the conscience.”—*Review and Herald, April 15, 1890.*

### Need to Be Aroused

“The people of our land need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.”—*“The Spirit of Prophecy,” Vol. IV, p. 382.*

### Testing Truth Brought to the Front

“‘The wrath of man shall praise Thee,’ says the psalmist; ‘the remainder of wrath shalt Thou restrain.’ God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God’s means of provoking inquiry, and awakening minds that otherwise would slumber.”—*“Testimonies,” Vol. V, p. 453.*

# IN MISSION LANDS

## Kasonga

By B. L. ELLINGSWORTH

**B**EFORE white men came into Nyasaland, slavery was rife. Despite the work of Clarkson and Wilberforce, which resulted in the abolishment of slavery, and the cruiser actions on the high seas against slave raiders, the despicable trade was still rife in the dark hinterlands. Nyasaland was then indeed a crying example of the Dark Continent, terrorized and depopulated by Angoni raids which smashed tribal distinctions. The survivors were but demoralized fugitives in as inaccessible parts of the country as it was possible for them to find. After the Angoni scourge was over, the Yao tribe took to working in the interests of the Arabs. Provided with flintlocks and similar obsolete firearms, they proceeded to further denude the country of the scattered refugees wherever they could be found, providing themselves a livelihood with the proceeds of the sales of all prisoners into slavery to the Arab or half-caste traders. Such is the setting for our story:

A young man in the prime of life, by the name of Kasonga, decided to visit another village some distance away, in company with a friend. As they walked along the road in the salubrious rays of the newly risen sun, twisting and turning through copse and meadow, their hearts were filled with the "joy of living" (that vague term which only those who have experienced it can understand and appreciate). They were strong young men, with biceps that would have done credit to prize fighters and sturdy legs that betokened marvelous endurance. Thus they traveled with effortless ease, occasionally commenting on their surroundings, occasionally breaking into snatches of rhythmic tribal song.

Without any warning, they suddenly found that they were surrounded. There was no way of escape; and even if they had tried to resist, the unscrupulous marauders would have killed them outright with their flintlocks. So, bound hand and neck with slave collars, they disappeared into the bush.

Days, months, slowly passed.

Untold sufferings marked the arduous marches toward the coast, where the Arab traders would haggle over the price. Such sufferings would have broken less indomitable spirits, but within the heart of young Kasonga hope did not entirely die. He noted the mountains as they passed, quietly reconstructing in his mind the way back home.

When they arrived at the home of their captors, all were sold except young Kasonga. He was open-faced, handsome, with a particularly light skin for a native; and the wife of the captain of the band had taken a great liking to him. At her request he was not sold, but kept to work their

gardens. His faithfulness and working qualities won him many favors, one of which was another wife. Vaguely, he hoped to be able, in the future, to return to his home in faraway Nyasaland. But in the meantime, since he was not oppressed, he was content to remain awhile.

A year passed, and a child was born to the happy couple!

But greed gripped the heart of his master. He noted the fine physique of his slave, and decided that the Arabs would be willing to pay a good price for him. So he resolved to sell him. That selfsame day he made arrangements with the Arabs to come and take him at dead of night. But his wife outwitted him.

Calling Kasonga, she asked him, "Do you think you could find your way back home again?"

"Yes," he replied.

"Well, you get ready. This evening you go out one side of the village, your wife out the other. I will spend the rest of the day grinding millet for you, and I will meet you by the large tree four miles from here."

Thanks were quickly exchanged, and the secret preparations made. As dusk drew on, the young couple were on their way. By the large tree they found a fair-sized bag of millet flour, as promised by their mistress, and they plunged into the forest. All night and all the next day they walked on until some forty miles separated them from their foster home. They avoided all roads, and since, as before described, the country was just about depopulated, that was not a difficult task.

By day they traveled, by night they slept, until the tip of Mlanje Mountain could be seen due west. With that mountain as guide they kept steadily on. A month passed. They had just about reached the mountain when, alas! about four o'clock in the afternoon, as they topped a rise, they descried a long line of Yao out hunting. If discovered, they would most certainly be enslaved. But in this moment of dire need, a small buck jumped up just before the two fugitives and raced in the direction of the hunters. Instantly the Yao went off in full cry, and the fugitives were saved. They hid until the sun set, then marched all night, crossed a stream, and marched on. Only about forty miles remained. They had traveled a month and a half.

Two days later they arrived home. But home was merely a few blackened poles among luxuriant tropical vegetation. Not a soul was near by. No information could be gained as to the whereabouts of anyone. Finally Kasonga decided that since his people were fond of fish, they had fled in the direction of the Shire River—that is, if they were still alive. Ere long they found his parents, and



were welcomed, since he had been deemed dead. In the interim his first wife had died.

The couple who had undergone so many hardships now settled down. After years had passed, the Europeans having brought peace, this family moved back to their original village site, which is on the present Malamulo Mission station. More years passed. Missionaries came. The second wife died, but indefatigable Kasonga married a third time. In 1907 he entered the Bible class, and the following year he was baptized by J. C. Rogers.

"There is that scattereth, and yet increaseth." Prov. 11:24.

Phillip Kasonga, the eldest son, is a pastor at

Matandani Mission. Wilson Kasonga, the second son, is farm overseer at Malamulo Mission. And the last, Ned Kasonga, is a teacher at Malabvi Central School. God surely turns the scatterings of the evil one into fruits for the kingdom. In 1925, old father Kasonga died. He told of seeing an evening of falling stars in which they fell to the west. Strife, slavery, and incredible difficulties overtook him. Later, white men came and decreed peace. In his century vast changes took place, and his closing years were blessed by Christian ministry. Who knows but that his sons will span time to the coming of Christ, which is not far distant?

## Colegio Adventista de Cuba

By J. S. MARSHALL

**W**E have an army of young people who are desiring a Christian education, but we do not have the facilities to train them. As you know, the Inter-American Division is very largely a Spanish-speaking field, and this is also true of our Antillian Union, which comprises the Bahamas, Cuba, Puerto Rico, Haiti, and Jamaica. The only educational institution in this union which carries work above the primary grades for the Spanish-speaking brethren is this Colegio Adventista de Cuba.

At a recent division meeting it was definitely decided to make this a junior college for the Antillian Union, the object of which will be the training of workers for the Spanish portion of our population.

This plant is so small that it can accommodate only a fraction of the young people who desire to come; and since our growth in this location is restricted for various reasons, it was decided at the above-mentioned meeting to move this plant to a new site here in Cuba, and to begin at once to lay plans for the removal.

We have in this Antillian Union forty-five per cent of the young people of the entire Inter-American Division, and wonderful young people they are, too. I wish you could have been at our young people's meeting two weeks ago. Because of the change of officials at the close of the school year, we found ourselves without a prepared program. So we decided to let the young people tell of how they found the truth of this message. I wish I had made a copy of their talks, for I was very much impressed by them.

One young woman was engaged to a young man of the world when she decided to obey God's commandments. The opposition from him was very strong, but she was firm in her convictions, and told him that if he could not see and accept this truth with his whole heart, she could have nothing more to do with him. Her faithfulness, under the blessing of the Lord, won out and he also became an Adventist. They are now both here in the school, preparing for some place of usefulness in this closing work.

The most impressive experiences were from those who had come into the truth without their

parents. I am sure that if you could have seen the tears in their eyes as they asked us to continue to pray for their loved ones, there would be no doubt in your mind as to the power of the message to convert hearts in this field.

I have in mind another young woman, now out in the field working for a scholarship, who was bitterly opposed by her parents, her lover, and her priest, and who was ill in the hospital during the time she was accepting the truth. But her love for the newly found treasures in the word of God enabled her to withstand all opposition, and she now enjoys a rich and ever-growing Christian experience. Her companion in the colporteur work is also one of those who have had to stand alone without any help from relatives, and she bids fair to become a very faithful and efficient worker in the Master's vineyard.

One of the young men who gave his testimony told of the struggles he had in his attempts to keep the Sabbath and at the same time be obedient to the father he respects and loves. The father, who is a baker, felt that he needed his son's help in the business. Finally the boy decided that he must get away at any cost, and come here to school. When the father saw the determination of the boy, he at last not only gave his consent with broken voice and tears in his eyes, but also gave him financial help.

This young man is one of the most talented we have. He can play the violin, or write good prose and poetry, or teach a class, or preach a sermon, or keep books in the office, equally well. In fact, he comes as near doing well in everything he undertakes as any other young person of my acquaintance.

I wish that others might have the same experience that one brother had when he came to visit us. He was so impressed with the needs of our young people that he gave the institution about \$600, and he says he has never done anything that has brought him more joy and satisfaction.

If anyone is looking for a place to invest money where he may see quick returns, he will find it here. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

# Blessing in Misfortune

By C. A. EDWARDS

**T**HE following experience is reported by J. A. King, who for many years has canvassed in the South Caribbean Conference, and who has been mightily blessed by God in his work.

"One morning at six o'clock, I purposed to canvass in a faraway section of the island. A bus conductor offered to take me to the desired place, but when he had gone about half the distance, he dropped me and turned back, saying, 'I have changed my mind.'

"I felt somewhat lonely, since I was a stranger there, but suddenly and providentially two men appeared. I asked them how far it was to the nearest village, and they replied, 'Two miles.' Since they were going to the said village, I followed them.

"Having entered the village, I approached an influential gentleman, and started to canvass him. He listened with unbroken attention, and suddenly exclaimed: 'Friend, my wife has been sick for the last fifteen months with skin disease. I have tried many doctors, but to no avail. The only thing that will interest me is a remedy for such sickness. I will then not only become interested, but vitally concerned.'

"Fortunately, I had with me a copy of 'Practical Guide to Health,' which I immediately brought out. I turned to the pages on symptoms of diseases. As the gentleman was taking down the instruction

from the book, a woman entered the house. The sun was exceedingly hot that morning, and she came running in from the outside, sat down, and in a piteous tone of voice exclaimed: 'Gentleman, I saw you in my dream last night! You told my husband those identical words you used now. I know the angel of God brought you here this morning.'

"It was an easy matter to secure their order for 'Practical Guide to Health,' and many other religious books were delivered to their home subsequent to my delivery of this book. The woman's skin disease disappeared shortly after she had applied the remedy given in the book. Magazines and tracts were mailed to the family, and as a result, this woman's heart was also cleansed from the disease of sin. Today, both she and her daughter are rejoicing in the third angel's message, and the husband is studying the Sabbath school lessons. There were no Seventh-day Adventists in that village when I entered, but now, God be praised, there are more than fifteen believers rejoicing in this glorious message."

Truly, the above experience is an outstanding instance in which our health literature served as an "entering wedge." Surely angels of God cooperate with our colporteurs, as they distribute literature for bodily healing and soul cleansing. Let us follow them with our prayers.

## First Baptized Members at Munguluni Mission

By MILTON ROBISON

**I**T is not the photography, nor anything particularly striking about these faces, that makes this picture important in our eyes, but it is the fact that these are the first fruits of our mission work at Munguluni Mission, in Portuguese East Africa.

At the time of the camp meeting at Munguluni, a man named Robert and his wife were baptized in a beautiful stream lined with palms and tropical ferns. A large group of people stood and viewed this solemn ordinance with wonder, as it was the first baptism they had ever witnessed. Many of those who were present are Bible-class members who are looking forward to the time when they can follow their Lord in baptism, and become fully identified with God's people.

Elder and Mrs. M. M. Webster, and the native workers who are associated with them, are of good courage. Their hearts are filled with rejoicing as they begin to see the fruitage of their years of labor in this new and difficult field. They are looking forward to the coming of Brother and Sister Carlos Gouveia, from Portugal. Brother

Gouveia will be in charge of the school, and soon workers will be trained to go out as evangelists and teachers. Up to the present the workers who have been helping the Websters are those whose home is in Nyasaland. These have in fact been foreign missionaries, as they had to learn a new language and live in a strange country among a strange people.

There are good prospects for an increased harvest in the future, as there are twenty-one in the baptismal class, and sixty-five in the hearers' class. Please pray for these missionaries and new believers in Portuguese East Africa.



Those Who Attend Meetings Every Sabbath at Munguluni.  
Sixty-five Are in the Bible Classes

# REMARKABLE DELIVERANCES

## Courtesy Wins Friends for the Cause

WHENEVER possible, in order to save traveling expense while itinerating in the South American wilds, we would take the airplanes over the most difficult trails. Our usual plan was to take an airplane upstream, and a raft or a river boat downstream. On one of my return trips from a union meeting, I took an airplane only as far as the nearest river port, and from there a river boat down to the mission headquarters. My only companion on the airplane was a clergyman of a certain denomination, who held a ticket for an interior town.

On arriving at the river port, I was fortunate to find a river boat that was leaving at once—a rare thing indeed in these isolated places. The next day, while speeding down the river, we were surprised to see an airplane flying low. The plane began to circle around our boat, and as the aviator drew our attention, he threw out into the river a tin box. This the captain ordered to be brought to him.

The letter in the box was from the clergyman who had traveled with me on the plane. In it he requested the captain to return and take him aboard, as the planes were not running, because of a shortage of gasoline. The captain read the letter aloud, and then exclaimed: "How can we return way up there now? It will take more than twenty-four hours." Turning to me, he said, "I will do as you say."

I advised an immediate return, for I well knew the inconvenience of a long, tedious wait for another boat. The captain reached for the cord, and gave three short blasts from the boat's whistle—the signal asked for by the aviator, in case of consent. The plane responded by diving close to the boat as a "Thank you," and in a few minutes was out of sight.

We were soon battling upstream against the swift current, and reached port the following day. The waiting man lost no time in coming aboard. He began at once to thank the captain, but was interrupted with, "Don't thank me." Pointing to me, he continued, "Thank Pastor Stahl, for it was he who insisted on my returning for you." He came at once, and thanked me.

While traveling on the plane we had had very little opportunity to converse, but now on this boat voyage of two weeks, we found ample time. This man became very much interested in the work Seventh-day Adventists are doing, especially in the fact that we are placing the Holy Scriptures in the hands of the people. One day, as he was looking through my Bible, he said in an earnest voice, "Yes, this book is a good book, and should be given to all the people."

After ten days, we stopped at a town noted for its schools, and as a religious center. My traveling companion said, "I have many friends here, and I would like to have you go ashore and meet them." I excused myself, explaining that in this place a publication was printed and sent out which contained much against our work, and that it might be better for me to remain on board. My friend insisted, however, adding, "It will be all right to go with me."

Upon our arrival at the seminary, my friend was greeted profusely, and immediately introduced me to the clergy there. But as soon as my name was mentioned, some of the men began exclaiming, "What! Stahl! This famous Stahl!" My friend interrupted with, "Come now, and show us through your plant."

The first place we were shown was a room near the reception hall, in which stood a good-sized printing press. Here again one of the men became excited, and exclaimed, "It is here that we fight! With this printing press we will fight to the bitter end!" As he began to wave his hands, my friend told him

all that I had done for him, ending with, "This man has harmed no one."

As we were shown from one department to another, I took occasion to commend their well-organized plant, and especially the efficient, sanitary arrangement in their schools, which I could do in all sincerity. When the time came for our return to the boat, we all walked down the street arm in arm, and on deck, as these men departed, they all heartily embraced me (which is the custom here in bidding farewell) and all gave me an invitation to visit them again.

Never after that did an article appear in their publications against us. My friend corresponded with me after reaching his destination, and I met him months afterward in that interior town where we had a growing work. Our people could not say enough regarding the kindness of this man.

F. A. STAHL.

## PIONEER DAYS

### Early Days in South Africa

"FORASMUCH as many have taken in hand to set forth in order a declaration of those things which" relate to the wonderful development of our work among the natives of South Africa, "it seemed good to me also, having had perfect understanding . . . from the very first," to relate some of the incidents and experiences of the earliest days of the work in that country.

Our foreign mission work was not well organized until about the time that missionaries were sent into the heathen lands of Matabeleland and Mashonaland; hence little is known of the first eight or ten years of the work in Cape Colony, which preceded the opening of the native work.

About the time Elders J. N. Loughborough and M. E. Cornell were conducting tent meetings in California, a man living in Canada, by the name of Hunt, went to California seeking for gold. He was not successful in finding the yellow metal, but he found something better than gold. He attended the meetings at the tent, and fully embraced the doctrines taught by Seventh-day Adventists. Later he went to Australia, but found the country not quite to his liking. Having heard of the diamond mining in South Africa, he went to Kimberley, South Africa. There he amassed a small fortune in diamonds, which he deposited in the bank.

While Mr. Hunt held fully to the fundamentals of our doctrine, he also held some strange notions of his being called of God to do a wonderful work in the world. I visited him quite frequently. He lived the life of a miser, in a small one-room house, fourteen feet square. In one corner of his house he had a stack of copies of the REVIEW AND HERALD, which reached nearly from the floor to the ceiling. During his last illness I tried every way I could to induce him to dispose of his diamonds, and invest some of the money in the cause of God. But he clung to them as long as he lived, and as there were no relatives, they finally went to the government.

I preached his funeral sermon. Some time after his death, when his estate had passed through a process of law, I received \$10 for officiating at his funeral.

A. T. ROBINSON.

IF the pattern of life looks dark to you,  
And the threads seem twisted and queer,  
To the One who is planning the whole design,  
It's perfectly plain and clear;  
For the Master Weaver knows best, you see,  
When He works in His threads of gray.  
And they'll only make brighter the rose and gold  
Of another happier day.

—Author Unknown.

# BY THE FAMILY FIRESIDE

## Food and Drink—IV

By MRS. L. L. CAVINESS

FEEL sure that the whole question of supplying spiritual and mental food to the child God has given us goes back to the spiritual food upon which we ourselves subsist. The mother bird who eats and regurgitates her food, which she then feeds to her brood, is a crude example of what happens in our own lives. We may preach and exhort, but our children are likely to love best that which we love, and to feed only upon the spiritual food which has been ours, and which we in turn give to them.

We are in danger of failing to see the disciplinary character of our own homes. Many of us could never hope to develop a character fit to stand in the day of judgment if it were not that it has been forged in the workshop of our own homes. "He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. Concerning these years the Bible record is very brief. No mighty miracles attracted the attention of the multitude. No eager throngs followed His steps or listened to His words. Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens."—*Ministry of Healing*, p. 349.

It is a great question whether a well-tempered, strong temple of character can be built by one who deliberately cuts himself off from the molding, fashioning, polishing processes of common human intercourse within the walls of the home. And many of us, if we are saved in the kingdom of God, will be there only because our lives grew to bear the fruits of the Spirit in our own homes.

Unselfishness and patient endurance, courage and faithfulness, resistance to temptation, unfailing peace and quiet joyfulness, grow best out of the common soil of a simple home. But they are not of spontaneous growth. The seeds must have been planted by a humble child of God, watered by the tears of his repentance when he failed, warmed by the love of our Eternal Father, shed abroad in the heart and cultivated by the self-denying homely routine of everyday life.

A child whose mother frets inwardly at being tied at home instead of running about in selfish freedom, or being gainfully employed outside her home, is not likely to learn from her "unfailing peace and quiet joyfulness." A child whose father resents—even silently—the curtailment of his own free spending because of childish needs, will not learn "unselfishness and patient faithfulness" from him.

No human love is free enough from self to be so pure that it can feed the springs of spiritual life

in another soul. Only as our human love is given to Christ to be lost in His love for wretched, lost humanity, can it be returned to us to be passed on to our children in Christlike love.

"Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honor to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above."—*Id.*, p. 352.

But all this they may do only as their own lives are bound up with the perfect life that gave itself freely for the lost!

This, then, is the truth to which we are forced back, over and over, whenever we consider the forming and shaping of character in the child God has given us. Only as we discipline ourselves can we discipline. Only as we cultivate traits of unselfishness and gentleness, courage and faithfulness and industry, can we ever hope to inculcate the same in others. Only as my life reflects the life of the Son of God on this earth can I hope to teach my child to follow His footsteps.



J. C. ALLEN

Life, then, indeed, is a training school, from which parents and children are to be graduated to the higher school of the hereafter in the mansions of God.

## FOR THE YOUTH

### The Business of Being a Secretary

**T**HE business of being a secretary has certain requisites and fundamentals, and certain inherent characteristics which are essential. Looking at the girls you meet in the offices to which you go, abstractly as secretaries, and not as individuals whom you know, you will see certain outstanding characteristics.

*The first qualification of a good secretary is an intelligent understanding of people and things.* She must have the ability to think and reason things out; the curiosity to learn the *why* of things. Have you not seen girls who never asked a question, who never wondered whether a thing was right or wrong, or why it was the way it was? These girls will never make secretaries, for there are some things which come up in the rush of business which must be questioned and which cannot be accepted literally.

*A good secretary will know when she has gone far enough.* That is to say that there are certain sacred precincts, certain pet hobbies of her employer, certain tasks that he wishes to do, and there is also a certain amount of suggestion which he will take, and no more, and she must know just when this line is reached. It will save irritat-

ing her employer and save herself the embarrassment of being told that she has gone far enough. Tact and initiative are prime requisites. Some people, however, can have so much initiative that the public soon begins to think that they are running the office and that the manager is merely a figurehead. The employer resents this; the good secretary knows it, and therefore uses her initiative with judgment.

*The desirable secretary accepts responsibility.* She does anything that is handed to her, and in cases of emergency she uses her best judgment and acts. The person who takes responsibility lightly and gets fluttered and excited at the least show of it will never be highly successful. Besides, such a person will do things in a slipshod, careless manner, because she accepts no responsibility in the doing. A real secretary makes her job her own, and she does it better than anyone else can do it. She tries to improve it so as to make it count, to make her personality felt in it, and to make it her job, and not just a place to stay eight hours a day. She tries to make a place for herself, so that she will be missed when she is gone.

*She holds her tongue.* How many secretaries have been counted poor; how many have lost their positions; how many have failed to grasp opportunities, because they could not hold their tongues? The first requisite of a secretary's success in business is the ability to hold her tongue, to keep her employer's business behind her lips. She remembers that it is his business and not hers. The world is waiting for that bit of information which she can give. The enemies who are waiting to get every advantage of him are searching for that morsel of information which she may accidentally let slip. She will guard well her speech.

*She does the thing her employer wants done, as quickly and efficiently as possible.* She must not lag over it and dream about it. He does not want it done next week or the week after that. Every good secretary should read "The Message to Garcia." I read it many years ago, and the thought of it lingers with me yet. Every time I am asked to do a thing, asked for information, I think of that essay, and I realize that I am expected to carry a message to Garcia, that I am a messenger and that I must make haste, that the task must be done, and I alone can do it.

*The efficient secretary anticipates the wants of her employer.* If he is going to want something, she will have it at his hand, and not have to take an hour to look for it. If he is going to dictate, she has her pencils sharpened and her notebook ready. His time is valuable. He wants a thing when he wants it, and not next week.

*She is on time when she goes to work.* She does not come straggling in late, and yet she is not a clock watcher. She stops on time if the work is finished, but if the work demands overtime, she is cheerful about it. She does not get on a grouch just because the "boss" has come in late and wants to dictate a letter at the eleventh hour. That's part of her job, and he probably has worries of his own.

*She answers the telephone in a businesslike way*

## THINK IT OVER

By RUTH NERLUND

*"Get the pattern of your life from God; then go about your work and be yourself."*

Oh, it is so easy to look to someone else, to see what others are doing, and to take them for an example, yes, even to say, Well, if Mary can do such and such a thing, surely it is all right for me to do it, too.

But how much better it would be for you and me to get the pattern of our life from God, to submit ourselves into the hands of the heavenly Potter, letting Him mold us and fashion us according to His will.

A boy was once asked to drive some holes into some wooden bars, and was to follow a pattern that was given him. He thought that if he made every bar just like the last one, it would do just as well. But when he made the first one, there was a slight difference in the position of the hole. The next one was worse, and as he kept putting holes into the bars, the error increased. As a result, several hundred of those bars had to be thrown away—all because the lad did not follow the right pattern.

Remember, you and I have a Pattern to follow—a perfect Pattern. Jesus came to this earth in order that He might share and bear our woes. It was for our atonement that He hung on the tree. It is a comforting thought to know that Jesus was tempted like we are (Heb. 4:15), and even more cheering is the thought that He will not suffer us to be tempted above that we are able. And so—

*"Get the pattern of your life from God; then go about your work and be yourself."*



*and is not too soft or too abrupt.* She never chews gum, and is not always powdering her nose. She keeps her desk straight, so that she can find her working materials. She is businesslike and does not drag friendship into office relationships. She has a certain amount of dignity, but is not a prude. She greets people pleasantly and courteously, but is not too cold or too effusive. She is neat in her personal appearance, but does not overdress.

*And she is interested in her job.* That is the most important thing of all. Money cannot buy interest. It is above price, and is the most valuable

thing a secretary can possess. If she is not interested in the job she is in, she had better go and find another that will interest her, for she is not worth her salary check if she is working for that only.

This business of being a secretary is no easy job, though the great public seems to think it is. "Let the secretary do it," is a common saying of the world at large, but you, who are outside beyond the desk where the secretary sits, don't forget that she has a real job, not a play affair—that is, if she is a real secretary.—*Donna Ashworth.*

## A Mother's Fault

By MAY ELEANOR SMITH

**I**T was a very interesting conversation I was having with my best friend. I had not seen her for a long time, and it seemed as if all we had to say to each other could not possibly be told before five o'clock, when her train left.

Dimly, as from a distance, a small, insistent voice was saying, "Mummy, mummy." I knew it belonged to Sonny, who was seated on the carpet, happily playing with his toys. Once in a while, he had spoken to my visitor, and she had answered him politely, with a smile each time.

I went on talking, forgetting, or perhaps ignoring the small voice—it was so soft. I did hear it more than once, but the conversation engrossed me. Then, "Mummy—will you listen to me—I'm talking to you—do you hear me?"

The words were shouted in as loud a voice as lusty five-year-old lungs could manage. It made me very angry, for I prided myself on my children's manners.

"Please do not shout at me again," I sternly rebuked the young offender. "It is very rude!"

I was embarrassed that my little son should speak so impolitely to his mother, especially before a visitor.

"But, mummy—"

I interrupted him.

"Don't answer me back. I tell you I won't have you shouting. Either speak quietly, or not at all."

It was not very long afterward that my visitor left. Sonny had long since gone out, a sulky look marring the usual contented expression of his face. I supposed he was insulted because I had rebuked him before a visitor. "Well," I said in self-righteous indignation, "I had a perfect right to do so!"

But had I? Was the fault wholly his?

Next morning at breakfast the early mail demanded my attention. I did not hear when Sonny spoke to me.

But luckily Sonny's daddy, who was not reading letters, was there this time.

"Sonny is speaking to you," he said, rather loudly for him.

I answered somewhat crossly, for the letter was still unread and invitingly open.

"I didn't hear him. Why doesn't he speak out?" I did not stop to think that the breakfast table

was not the place to read one's letters, and that my small boy needed his egg cracked and more hot milk poured into his cup.

I glanced across at the small offender. My heart smote me. I knew there was something wrong, but what it was, and whose fault, I could not tell, yet.

Sonny's eyes were filled with tears, and his lips were trembling dangerously.

"But, but—mummy—you told me not to shout!"

It was only then that I realized that the fault lay with myself, and not with five-year-old Sonny. I had taught him to speak quietly, and then because he was a good child and usually amused himself for hours at a time with very little attention, I had somehow fallen into the habit of allowing my own thoughts to engross me, to the exclusion of all else, and thus did not bother to answer the little chap when he did speak to me.

How thankful I was that the fault, my fault, had been revealed to me in time! It was a bad habit, easily formed, but now that it had been brought to my attention, it would be quickly broken.—*National Kindergarten Association.*

## Two at the Mill

**A** YOUNG miller in Sweden, named John Svenson, was converted by reading the Bible. As he had become "a new creature," he refused to continue the old life of sin. This angered his comrade, Andrew Peterson, the son of the mill owner.

One day when John had gone out, Andrew found John's Bible and decided to destroy it, as it seemed to be the cause of the change in his friend. Before throwing it into the stream that turned the mill wheel, he opened the Book at random, and his eyes fell upon the words in Matthew 24:41: "Two . . . shall be grinding at the mill; the one shall be taken, and the other left." The look had been brief, but the words had flashed into his heart like lightning, and he found himself reading them again and again. Instead of throwing the Book away, he took it back into John's room; and, upon his return, asked his aid in finding the way of life.—*Author Unknown.*

# With OUR YOUTH OVERSEAS

## Our Young People in Southern Asia

By J. M. STEEVES

WRITERS have for so many years referred to India as "the Gibraltar of heathenism," and have given expression to this fact in such various ways, that we are prone to accept it as somewhat of a commonplace.

The great unfinished task still constitutes a stirring challenge to those who must face it as their daily inspiration, and Christians cannot but be possessed of very solemn thoughts when they realize that there are today more non-Christians in India than when the first pioneer missionary, William Carey, landed in Calcutta to preach the gospel. The foreign missionaries have done and are doing a stupendous work in this great land in bringing Christ to the millions who know Him not, but I wish to express the thought that this their great contribution, no matter how noble, can never accomplish the task single-handed.

The burden of giving the gospel to Southern Asia is, and rightly should be, primarily the consuming passion of our brethren and sisters indigenous to this country. The youth of India, Burma, and Ceylon must in a very special sense rally to the colors and bear responsibilities in preaching this message. It is gratifying beyond description to see that our loyal youth do accept this task gladly, and are getting under the burden in a most exemplary and commendable way.

One of our young men who is finishing his work at Spicer College this year, comes to this message from the frontier provinces of India, where men's lives are of very small consideration to the ruthless tribesmen. This young brother finds it unsafe, since accepting the truth, to visit his home, although he still has plans to take this message in some way to his people. His enthusiastic witnessing has been instrumental in causing many to take an interest in the advent message and Christianity.

During the recent vacation it was his privilege to canvass in an orthodox Mohammedan state, and doctors, lawyers, and high officials were happy to confess to him their secret belief in Jesus. On occasions he was even invited in an open way to preach from the public platform, so great was the interest in the religion and faith represented by this youthful witness. What an awakening we would see if we had many such youth to train and send forth as ambassadors for Christ to their own people.

### A Child's Missionary Zeal

During a recent trip through the field, I had the inspiring experience of visiting J. F. Ashlock's new and rapidly progressing work in Assam. The youth who have heard the word gladly are the greatest assets in spreading this present truth. One little girl, whose name, being interpreted, means "Conqueror," became interested in our truth through association with our church children in Sabbath school and young people's meeting; and although of only junior age, she became so earnest in her desire to have others share the joy she had found, that she would not rest until she succeeded in bringing her mother and her sister to the meetings. The result has been that the "little conqueror" has had the joy of seeing her mother and her sister embrace this message and join the church. The days of child witnesses are not past.

### Sabbath—Missionary Work

In September, while carrying out the annual inspection of our schools, I spent a few days with our staff and students in Chuharkana in the Punjab. Our

leaders there have encouraged our youth to use the Sabbath rightly in productive missionary work. What a joy it was on Sabbath morning after their own services to see six bands of young people going out to near-by villages to hold branch Sabbath schools and teach the people. For many groups it was an all-day walk, but they were happy in doing this service. In this manner those who sit in darkness will see the great light.

A young woman in one of our schools, who has an unconverted father, has prayed and worked for his conversion for many years; and she has faith to believe that he will turn from his waywardness and accept the truth so dear to her heart. This girl is so eager to witness for the truth that she even had the courage to speak to a lady missionary of another denomination visiting her village, who was not living up to what she considered to be the Bible standards of dress and conduct. This is certainly remarkable conduct on the part of our proverbially timid womenfolk of the East. The large groups of intelligent and consecrated young women in our schools are a most inspirational sight. They have proved that they are well able to stand by their brethren in bearing responsibility and being leaders in our work.

### Youth Hold Series of Meetings

Our lay young people connected with our city churches are zealous workers, and are always ready to use their time and talent for the spreading of this message. As I write, word has just come in that the young people of our Bombay church, under the leadership of their pastor, R. H. Pierson, are planning to hold a series of meetings, by means of which they will reach interested ones. During the closing days of 1938, as has been their custom in the past, our young people of that church will spend a whole week in singing bands, by means of which they will gather in a goodly sum for the furtherance of the work.

As the youth of Southern Asia enter the ranks of our organized work, they do not disappoint us when they are entrusted with the responsibilities of burden bearing in this work. Where we have been able to employ our own consecrated and well-trained youth, we see the message making the most rapid progress. As the indigenous church progresses, we find that places of responsibility which were once held by foreign workers are now ably administered by indigenous workers, largely graduates from our schools. Some of the most faithful departmental secretaries we have in the fields are our young people, and they are very ably promoting our ideals of work and organization in every hamlet and district.

### Youth—Faithful to Their Trust

Whether as office workers, secretary-treasurers, school principals, or colporteurs treading their lonely paths from door to door, in the trust which has been placed in them our young people have not disappointed us. They have risen to the occasion, and are performing a mighty work in bringing a knowledge of this message to their own people. Upon them rests the hope of taking this message, the good news of the everlasting gospel, to the remote corners of Southern Asia.

Today in our central college, Spicer College, we have represented over twenty languages of Southern Asia. From the borders of Afghanistan to the spicy isle of Ceylon they come, and from the hills of Burma, west to where the Indian Ocean laps the shores of Travancore. What a potential force is bound up in these promising youth! This indeed is one regiment of the army which is to carry the gospel of the Saviour to a waiting world.

Upon the youth of Southern Asia much depends. The training and education of them for service is one of our greatest needs and present responsibilities. They will not fail, but by the grace of God will finish the work on time, and earn for themselves a place among the redeemed, to gather with the youth of all times and all nations around the great white throne.

# WORLD-WIDE FIELD

## Southern Publishing Association Biennial Report

FORTY-SEVEN years ago the messenger of the Lord, speaking of the work in the Southern field said: "Publishing is to be done in the South to prepare the style of book essential for this field."—MS. 24, 1891.

Ten years later she not only urged the need for specially prepared literature, but she sought to impress our brethren with the importance of having a publishing house located in the South. To this effect she wrote:

"There is need of a well-equipped printing press, that books may be published for the use of the workers in the South. . . . At Nashville, I was surprised to find a printing office filled with busy workers. . . . But a larger building is needed."—Ms. 40-1901.

In the following year, 1902, she wrote: "Let the Southern field have its own home-published books. . . . There is need in the Southern field of an office for the publication of the truth for this time."—"Selections From the Testimonies, . . . for the Study of Those Attending the General Conference" (1903), p. 65.

During the same year, another message came to our brethren in the Southland, in which we were definitely told that the "light will shine upon the workers in Nashville. From this center light will shine forth in the ministry of the word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers. 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'"—E. G. White Letter 208-1902.

Recognizing the messages received from the Lord as indicating the proper steps to take in planning for intensive missionary activity in the great Southland, our brethren directed in establishing a publishing house in Nashville, and for many years it enjoyed great prosperity. Thousands of dollars which represented earnings from the Southern Publishing Association have been passed on to mission fields. Unfortunately, during the past few years the institution has been passing through difficult times; yet we have reason to believe that God has a great work for this institution to do, and that His blessing will accompany its work if it is administered in harmony with His divine plan.

The report which I have the privilege of presenting will indicate that although the publishing house is not enjoying as large sales as the times in which we live would seem to demand, still we have reason to believe that better days are before us, and

that increased circulation of literature will be experienced in the territory we have the privilege of serving.

As we compare the financial condition of the publishing house at the close of the 1938 biennial period with the corresponding period ending in 1936, we have every reason to be greatly encouraged over the progress that has been made. This is especially true in view of the fact that the economical situation in the Southland has not been the most promising during the past few years; but putting our trust in God, we press forward, conscious of the responsibility that rests upon us, as workers, to do our part in realizing the purpose for which this institution was established in the Southland. In order that we may better understand the financial progress of the institution during the past two years, permit me to present the following facts:

At the end of the 1936 biennial, the cash on hand amounted to \$19,737.19, while at the end of 1938 the institution had, in cash, \$29,469.22, an increase of nearly \$10,000. It has been the practice of the management to reduce as much as possible the accounts receivable. At the end of 1936, our accounts receivable amounted to \$9,990.15, while for the biennial closing in 1938, the accounts receivable amounted to \$7,060.57, which shows a betterment of over \$2,900. At the end of 1936 the net worth of the institution was \$132,243.97, while at the close of 1938, the net worth amounted to \$134,915.21, a betterment of nearly \$2,700.

We are pleased to state that the working capital of the institution has increased from \$9,540.14 in 1936 to \$20,396.83 in 1938. For a number of years the administration has been doing all within its power to reduce its indebtedness. The notes payable at the close of 1936 amounted to \$94,241.13, while at the close of 1938 our notes payable had been reduced to \$76,130.93, the deduction in notes payable during 1936-1938 being over \$18,000. The annuity contracts have also been reduced from \$19,309 in 1936 to \$18,064 in 1938, which shows a betterment of approximately \$1,250. The net operating gain of the institution during the biennial period ending in 1936 amounted to \$2,036.57, while for the biennial closing in 1938, the operating gain of the institution amounted to \$2,703.87, an increase over the 1936-1937 biennial of \$667.30.

The retail sales of the book department for the biennial period ending in 1936 amounted to \$263,-

236.65, while during the biennial period just closed, the retail value of the book department sales reached the sum of \$270,668.75, or a gain over the 1936 biennial period of \$7,432.10. The net profits of the book department during the 1936 biennial period amounted to \$12,992.03, while for the period closing in 1938, the net profits amounted to \$14,587.59, an increase in net profit in favor of the 1938 biennial period of \$1,595.56.

Unfortunately, our periodical department has operated at a heavy loss during the biennial period closing in 1938. In spite of the supreme efforts of the circulation department of the Southern Publishing Association to increase the circulation of the *Watchman Magazine* during the last two years, for some reason, the circulation has constantly gone down, especially during 1938.

Evidently, as leaders in our own territory we need to awaken very decidedly to the value of the *Watchman Magazine* as a soulsaving agency in the great Southland. During the biennial period closing in 1936 the *Watchman Magazine* circulation amounted to 1,177,791 copies, while during the biennial period closing in 1938 our circulation amounted to 1,176,247 copies, or 1,544 less. During the biennial period closing in 1936 the *Message Magazine* enjoyed a circulation of 313,589 copies, and during the biennial period closing in 1938 the circulation of the *Message Magazine* reached the sum of 434,059, a gain over the 1936 biennial period of 120,470 copies.

The manufacturing department is operating successfully with the minimum amount of help. It is equipped to produce much more literature than is actually being sold in the field at the present time. God has provided us with ample equipment with which to produce \$1,000,000 worth of literature a year, but naturally the production of the department is governed by the demands made upon it by the territory the institution serves. The billings of the manufacturing department during 1937 and 1938 amounted to \$200,555.33, a gain over the billings for 1935 and 1936 of \$13,459.84. The management of the Southern Publishing Association longs for the day to come when we will require not less than one hundred employees in this department to meet the requirements of the field in which we serve. The times in which we live require a much larger output of gospel literature than we are producing at the present time.

In closing this brief report, we are not unmindful of the supreme efforts and earnest devotion mani-

fested on the part of our colporteurs in making this report possible. We appreciate the good work done by the ministers of the printed page, and we recognize that without their hearty cooperation, the work of this association would not be possible. Our prayer is that as the faithful colporteurs go from door to door they may receive still greater blessings in their work, to the end that they may indeed be ministering angels sent to those waiting in darkness without God and without hope in the world.

God has greatly blessed in this institution, and we are thankful for His protecting care during the past two years. No serious accidents have occurred among the personnel, and the health enjoyed by the employees of the publishing house has been most excellent.

As for the next biennial period, we face an unknown and unentered future. We place our confidence in God and the field administration of the territory we serve. The suc-

cess of this institution during the next two years depends largely upon the men and women who administer the Lord's work in the Southern and Southwestern Unions. As far as the publishing house administration is concerned, we pledge ourselves to do all within our power to cooperate with the field to the end that increased sales may be the order of the day, so that the more than 31,000,000 people living within our territory may have the privilege of receiving a knowledge of the truth, without which it will be impossible to prepare for the soon coming of our blessed Lord. We solicit an interest in your prayers, that the Southern Publishing Association may accomplish its task in such a way that God's special blessing may rest upon it, and that this publishing house may be used by God to accomplish the work in the Southland for which it was established.

M. V. TUCKER,  
General Manager.

## Importance of the Theological Seminary

THE need for more adequate training in and understanding of the Scriptures becomes greater as time advances toward the end. The Bible is the source of Christian truth and spiritual power. In personal, national, and social life the Bible provides inspiration and guidance for the betterment of the world.

The rapid increase of knowledge, foretold in the prophecies, has led many of the world to discard the Bible as old-fashioned and unnecessary. Some have thought it to be exhausted as a source of truth, "but a thousand years of research would not exhaust the hidden treasure it contains. Eternity alone will disclose the wisdom of this book. The jewels buried in it are inexhaustible; for it is the wisdom of an infinite mind."—*"Fundamentals of Christian Education,"* p. 444.

The doctrines of the great philosophers of the world—Plato, Socrates, Darwin, Locke, Kant—amount to mere inquiry when they are compared with the matchless revelation of the word of God. Philosophical argument often leads to destruction of faith and to confusion, because the human mind is unable to comprehend the vastness of the universe. But the Bible, written under the guidance of divine inspiration, interprets the world and man's place in it with definite certainty and assurance.

Especially in our day, when knowledge in so many phases has been multiplied, and men are depending so largely upon human inventions and material advantages, is there need of deeper Bible study. Our workers today are confronted with a world that is different in its attitude toward spiritual truth from that in which the founders of the message went out to pro-

claim the warning of the end of the world. Public interest in Christianity as the important solution of the world's need has waned.

"The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet. . . . A higher grade of preparation is required in order to do good service for the Master."—*"Testimonies,"* Vol. V, pp. 528, 529.

The engineer must be continually studying the new and advanced appliances. The teacher who would hold the respect of his position must take time for advanced study, and be alert to new information and methods. In the world of medicine the need for continual research and study is apparent. The doctor who would be successful must frequently spend time in advanced study to keep abreast of medical science. Anyone who is not alert to the needs and advances made in his profession or trade will in all probability drop behind his fellows and lose his place. The age moves fast. Much happens in a short time.

Even in the work of the church there have been some who allowed to come in a self-confidence that has led them to feel no necessity for more truth and greater light. This, said the servant of the Lord, "is not pleasing to God."—*"Testimonies,"* Vol. V, p. 709. And in the same connection comes the ear-

nest counsel, "This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting."—*Id.*, pp. 707, 708.

To help meet the need for more adequate study of the Bible, religious history, and methods of teaching and evangelism, the Seventh-day Adventist Theological Seminary has been established by the General Conference. Thus opportunity for advanced study and research is afforded to Bible and history teachers, and others in our schools, and also to ministers, evangelists, and editors, in harmony with the message from the Spirit of prophecy quoted above.

The testimony of the workers—missionaries, teachers, evangelists, pastors, and others—who have taken advantage of the work offered in the Theological Seminary is ample proof of the wisdom of its establishment. It merits the full support of all our people.

The seminary needs a building in which to conduct its work. An offering was taken last year for this building. It is earnestly hoped and expected that the amount which shall come in the offering on May 13 will supply what is needed to go forward with the erection of the building and also provide the funds for necessary equipment.

H. T. ELLIOTT,  
Associate Sec. Gen. Conf.

## "Then We Prayed"

THAT is what a man told us when we visited him back in the northern hills of New Mexico. He is a very influential man, and is married to a fine Spanish woman. He had been observing the Sabbath for over a year. Teaching in the community Sunday school, he would conclude his work by telling the people about the true Sabbath. That is how the word got out to us.

In his home we studied the Bible and visited for more than four hours. He told us how he and his wife would get down on their knees when they could not understand something in the Bible, and how God would open their understanding regarding the Sabbath truth.

He cannot be shaken from the sure foundation which is his. Many have tried to confound him, but to all he gives the same answer: "It is written in the Bible." He has a list of texts with him all the time, and when some try to confuse him, he simply asks them to read these texts from the Bible, one by one, and they are silenced. Praying men and women are crying to God for light, and if we, too, direct our prayers to Him for souls, He will bring us in contact with the honest in heart.

WESLEY AMUNDSEN.

THE ADVENT REVIEW

## Alberta Conference

THE Alberta Conference embraces a territory slightly larger than that of the combined area of the States of Oregon, Washington, and Idaho, with a population of 772,000, fairly well distributed over the whole of the province. About half of these are of English-speaking descent, while the other half is made up of a number of foreign-speaking nationals.

Our membership at the beginning of 1938 stood at 2,123. During the year an aggressive evangelistic campaign was carried on which resulted in the addition of 194 to the church membership, as against the addition of 76 for the previous year. The membership stood at 2,268 at the close of the year, the net gain being 145.

The Lord greatly blessed our people with a spirit of loyalty to the needs of both the local and the foreign work. The tithe increased from \$33,400.40 for 1937 to \$39,994.01 for the past year, a gain of \$6,594.61. Substantial gains were also shown in the Ingathering, Sabbath school, and general mission funds. The year closed with a small operating gain and a reduction in the note indebtedness. Altogether it was a good year and one filled with many evidences of a desire and willingness on the part of God's people to see the work of the Lord completed in their own lives and in the world field.

The new year has opened with continued evidences of the Lord's prospering hand upon His work. Immediately upon an early completion of the Ingathering work last fall most of our workers began a series of evangelistic efforts. Other meetings have been started since the first of the year. A goodly number of new believers have already been baptized, and still others are definitely preparing for the ordinance.

At the present time five major efforts are in progress, which are being largely attended. We have never seen a greater call for spiritual help or a greater readiness to accept the message of truth than is manifest today. Additional Bible workers have had to be taken on, and still there are calls unanswered. Another happy omen is the large number of our laity who are joining hands with our regular force of workers in soul-winning efforts.

During the winter months two series of radio lectures were given, one by William Jensen, in the city of Edmonton, and the other by W. R. Foulston, in the southern part of the province. There have been excellent responses to both. All expenses have been met, and a number have definitely accepted the truth as a result, to say nothing of the great blessing the messages have been to our nearly 700 isolated people. Since the first of the year Elder Demchuk, of the Bureau of Home Missions, has been

lecturing over the Edmonton station in the Ukrainian language, with good results.

While the large territory embraced in our field, the different travel conditions during the winter, the smallness of our working force, and unfortunate economic conditions have served as adverse factors in the development of the work in a strong way, we are happy to say that both our laboring force and our membership at large are of good courage and are happy to unite with God's people everywhere in earnestly pressing on the interests of the kingdom to an early triumph.

C. W. DEGERING.

## Philadelphia Temple Church

BELIEVING that our people are interested in our new church, which was recently organized in Philadelphia, we are giving a few facts.

Sabbath, April 2, 1938, the new believers were organized into a church, and adopted the name, "Temple Seventh-day Adventist Church." The highest membership of the church was 350. More than 100 have been transferred to other churches in Philadelphia and surrounding territory.

The effort was held in the Scottish Rite Temple in the heart of the city of Philadelphia. It started February 13, and closed July 3. After the close of the regular effort, we held only Sunday night meetings until the end of the year. The great problem facing the new congregation now is obtaining a place of worship.

From the date of the church organization until February 25, 1939, this newly organized church paid \$7,761.48 tithe and \$2,328.66 mission offerings. It was very interesting to note how this new congregation got under the load of the Harvest Ingathering, and although it was all new to them, they manifested a great interest and raised over \$1,000 during the campaign. It is inspiring to observe how enthusiastic these new believers are over their new-found faith, and to see how optimistic they are regarding the future development of our work in the great city of Philadelphia. They all are looking forward with a great degree of interest to the opening of the next effort, which is to be held here in the near future.

Philadelphia, which has practically two and one-half million population, is the third largest city in the United States. There are wonderful possibilities in this city, and we are earnestly praying that the Lord will direct the affairs of His work in such a way that it will be possible for us to hold another

strong effort here in the not distant future.

MRS. G. F. EICHMAN, *Treas.*

## Words of Appreciation

To the Editor of the REVIEW:

The REVIEW AND HERALD of February 2 has just arrived. It brings the usual consignment of hope and encouragement. And now in return I am constrained to offer this additional word of appreciation.

It is very heartening to our younger workers to notice how the "good old REVIEW" has become the very embodiment of progressive conservatism. While standing rigidly true to the fundamentals of the third angel's message, with all the ancient Scriptural traditions, it steps right along with the times, adopting the latest devices and methods in typography, thus becoming an example of the wonderful up-to-dateness of our mission to the world.

It is good to notice that our paper is so governed that it can respond to the desires of the field. It is almost a living thing.

This grand paper is, in all verity, "the good old REVIEW," and when life subscriptions are offered, I want the first one. I simply cannot and will not get along without it.

A LOYAL BOOSTER.

How I enjoy the REVIEW—its editorials which continually call us back to old standards, its general articles which keep our theology straight, and its mission-field reports which keep our hope alive. I have read it for over fifty years. It is a part of our family.

ELLEN BURRILL FATTEBERT.

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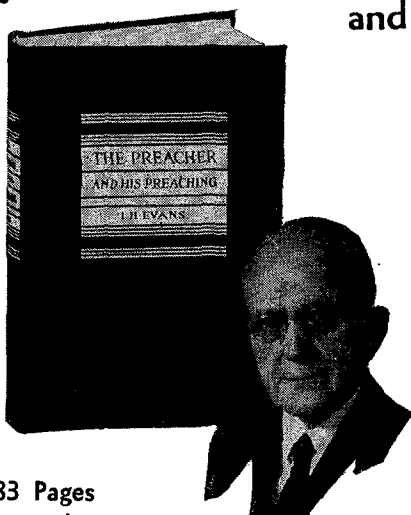


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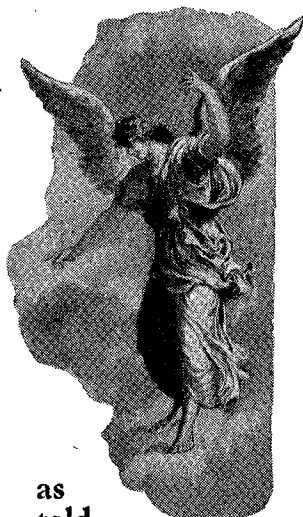
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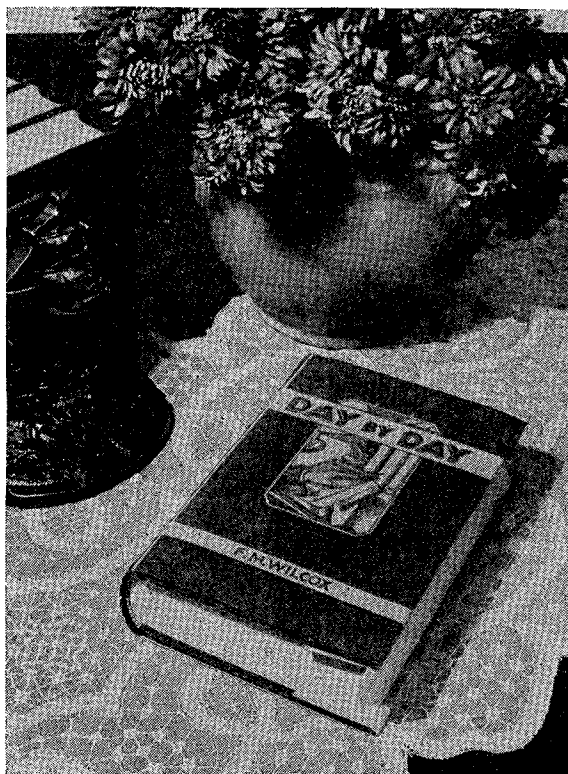
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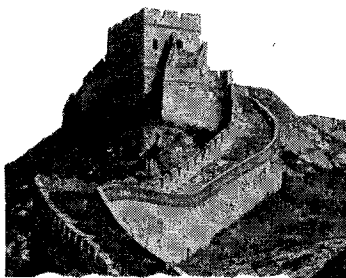
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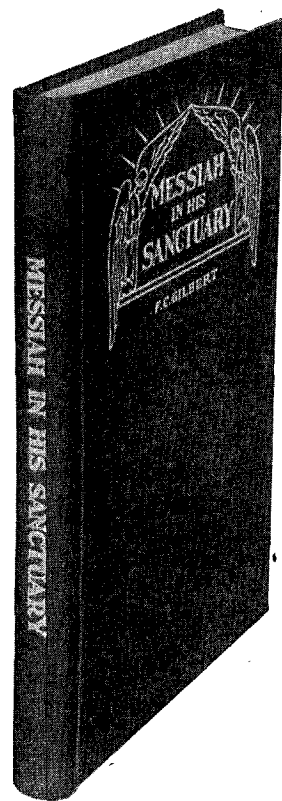
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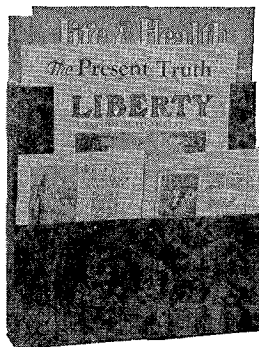
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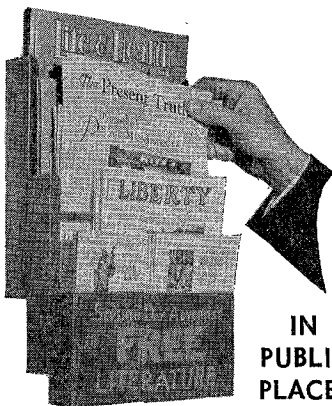
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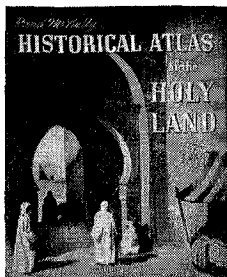
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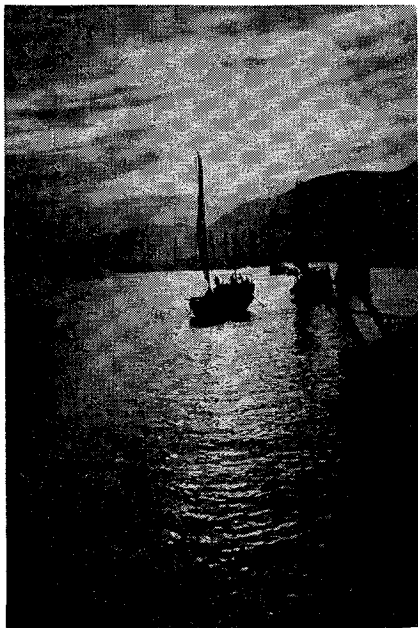
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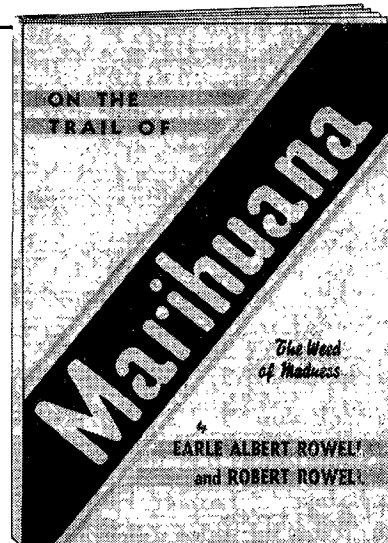
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# MARIHUANA



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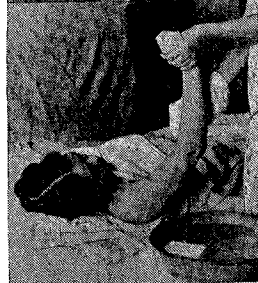
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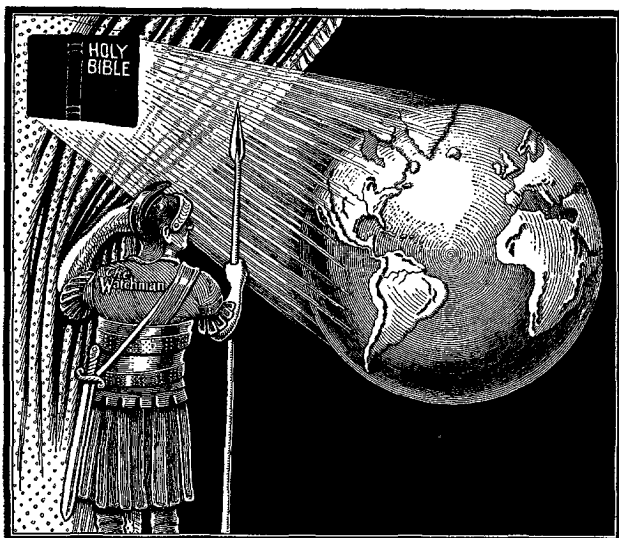
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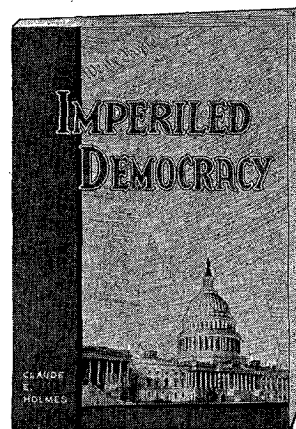
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MANY throughout our world field who are personally acquainted with Mrs. J. L. Shaw will regret to learn of her death, which occurred March 13, in Southern California. Our sympathy goes out to her dear husband, Elder J. L. Shaw, who himself is in poor health, and to their children, in their great sorrow. Sister Shaw was an earnest, godly woman. For many years, with her husband, she was a missionary in South Africa and in India. We believe she sleeps in Jesus.

---

REUBEN E. HARE, of the Australasian Union Conference, says of the work in that field:

"We are glad to report good progress in the work here in the Australasian Division. Just now most of the men are away from headquarters in attendance at the camp meetings. Things have opened this year with a wonderful spirit, which we believe will carry right through. It makes some of us extremely busy, but then we feel that that is the way we want to be."

Brother Hare encloses the obituary of Sister G. F. Jones, who passed away January 2. We know that her dear husband, Pastor Jones, will miss her companionship very greatly. For long years this faithful couple did earnest and efficient work as missionaries among the Pacific Islands. May the Lord comfort his heart is our sincere prayer.

---

## Missions Extension Offering

ON Sabbath, April 22, our church members will be given an opportunity to contribute to the Missions Extension offering. This offering has been taken annually for many years, and has been an important factor in extending our missionary frontiers. It grew out of a plan that was originated by our colporteurs in North America, who dedicated the proceeds of their largest day's sales during a designated week. Later this plan was extended to other workers in our conferences and institutions, in that they were asked to give one day's salary to this offering. Still later our church members generally were brought into the plan; and now colporteurs, conference and institutional workers, and church members not employed by the denomination are all included in the plan which calls for the giving of one day's income to this offering. Those who find it impossible to give as much as a day's income should give what they can.

The readers of the REVIEW must recognize as they read the reports from the mission fields that the needs of the cause in mission lands are great. As the restrictions of governments relative to the sending of money outside their own borders become more drastic and widespread, we are impressed with the importance of doing our utmost to support our foreign mission program while it is possible. We know not when it may become impossible for us, as it is for our brethren in some other countries, to send any of our means to other lands for the needs of the cause. Let us all plan to contribute liberally to this offering.

H. H. COBBAN.

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## Our Work in Japan

MANY times, as we have heard our missionaries who knew Japan and things Japanese very well tell of that land, we have thought them a bit too enthusiastic in their praise: but now as we have enjoyed at least a glimpse of that country and its people we most humbly repent. Japan, the Land of the Rising Sun, is indeed a marvel. The advent church, though growing slowly there, is solidly established.

It was a joy to see our headquarters in Tokyo. The sanitarium, with a capacity of twenty-four, is full of patients. Dr. Paul V. Starr and his staff do a large work for Christ and humanity. The doctor has been unusually successful and is very highly regarded.

Our girls' school has an enrollment of thirty-one bright, promising young women, and Prof. C. F. Thurston and the other teachers find their task both enjoyable and fruitful. Education in Japan stands very high.

It was truly inspiring to visit the publishing house. Our leaders in the literature ministry have planned wisely. We have a number of standard books, such as "The Great Controversy," "Patriarchs and Prophets," "Thoughts on Daniel and the Revelation," by Uriah Smith, and other valuable books, in Japanese. And they have had a large sale. "This Mighty Hour" is just being run off the presses. Other smaller books, several of them written in Japan, are also on hand.

H. P. Evens, the manager of the publishing house, said that the people of Japan seem to be especially fond of the Spirit of prophecy books. "Patriarchs and Prophets" has been highly recommended by the educational leaders in Japan. Our literature sales in Japan during 1938 reached 78,691 yen, or 4,612 yen more than in 1937. Few people read

more than the Japanese. To our minds the book shops in Tokyo are more impressive than those even in London. In this time of changes and problems our members in Japan are faithful, and God's work moves ever onward.

L. H. CHRISTIAN.

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## Missionary Sailings

MR. AND MRS. WERNER A. WILD and their two children, returning to Costa Rica, Central America, from furlough, sailed from Miami for Port Limon, March 1.

Elder and Mrs. N. W. Dunn and their son and daughter, William Wendell and Leona Carolyn, sailed from New York for Buenos Aires, Argentina, March 11. Brother Dunn was released by the Inter-American Division and the Central American Union Mission, where he was serving as departmental secretary, to respond to the call from South America, to take the secretaryship of the educational and Missionary Volunteer departments of the South American Division.

A. W. CORMACK.

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## In Postwar Europe

"In one of the Catholic countries when a certain colporteur rang the doorbell of a particular house, he had no response. He rang again. When he was about to turn away, the impression came to him that he should not cease his efforts. He rang again and again. Finally the door was opened by a man who expressed surprise. The man invited the colporteur in and listened to his canvass and talked with him, and his heart was touched.

"He then led the colporteur into a room where a rope was hanging from the rafters over a chair. The man said, 'When you came, I was on that chair with that rope around my neck, ready to take my life. Ten or twelve of us had agreed to commit suicide. I was to be the first. But when you rang and then continued to ring the second and the third time, something seemed to say, 'Go and open the door. If you will go to the door, you will find something that will keep you from doing what you are about to do. God will help you.'"

"The colporteur talked with the man about the way of life, prayed with him, and sold him a book. The man gave our colporteur the names and addresses of the others who had agreed to follow him, by death, out of the troubles of this world. Most of them bought books, and an interest sprang up. The man himself accepted the message, and as the result we have a good church in that place."

W. A. S.