

# REVIEW AND HERALD

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

## The Burden



By

LUCY RIDER MEYER



"O God," I cried, "why may I not forget?  
These halt and hurt in life's hard battle  
Throng me yet.  
Am I their keeper? Only I? To bear  
This constant burden of their grief and care?  
Why must I suffer for the others' sin?  
Would God my eyes had never opened been!"

And the thorn-crowned and patient One  
Replied, "*They thronged Me, too; I too have seen.*"

"Thy other children go at will," I said,  
Protesting still.

"They go, unheeding. But these sick and sad,  
These blind and orphan, yea, and those that sin,  
Drag at my heart. For them I serve and groan.  
Why is it? Let me rest, Lord. *I have tried*"—

He turned and looked at me: "*But I have died.*"

"But, Lord, this ceaseless travail of my soul!  
This stress! This often fruitless toil  
These souls to win!  
They are not mine. I brought not forth this host  
Of needy creatures, struggling, tempest tossed—

They are not *mine.*"  
He looked at them—the look of One divine;  
He turned and looked at me: "*But they are Mine.*"

"O God," I said, "I understand at last.  
Forgive! And henceforth I will bondsslave be  
To Thy least, weakest, vilest ones;  
I would no more be free."

He smiled and said, "*It is to Me.*"

# HEART-to-HEART TALKS by the Editor

## The Message of John

### Present Truth

**H** EAVEN has had a present truth for the church in every age. What do I mean by the term "present truth"? Answer, a truth applicable only to the particular age in which it is preached.

There are many great fundamental truths brought to view in the Scriptures. There is one God. He created the heavens and the earth. God is love. Christ is the one and only Saviour from sin, the wages of sin is death, eternal life is the reward of righteousness—these and other similar truths have been applicable to every age.

In contrast, as I have said, there are certain special, or present, truths which belong only to a particular time. They do not apply before that time, and cease to apply when that particular period of time has passed.

#### Peter and Paul

The apostle Peter recognized a present truth appropriate to his day, and exhorted the believers to be "established in the present truth." 2 Peter 1:12. The apostle Paul recognized the distinction between general truth, always applicable, and special truth applicable to a certain period. Before Felix the governor, he "reasoned of righteousness, temperance, and judgment to come." The judgment was still future, but Felix was admonished to so shape his life that he would be able to stand the test when his character was reviewed before this heavenly tribunal.

#### The Flood

The message of the flood was present truth in Noah's day. It had application only to that particular time. Noah proclaimed it preceding the great deluge; he did not preach it after his release from the ark. The message which Noah gave was all-important for the people of that generation. Those who rejected it did so to their own destruction.

#### The Message to Nineveh

To the city of Nineveh, Jonah was sent with a message of judgment, because of the great sins of the inhabitants. His message was present truth to the Ninevites. It meant their salvation or destruction, as they chose to relate themselves to it. They believed and repented, and God stayed the execution of divine wrath. This message was appropriate only during the forty days preceding its predicted fulfillment.

In course of time came John the Baptist, "saying, Repent ye: for the kingdom of heaven is at hand." Christ was about to appear among men. John came as His messenger, to prepare His way. John's message would not have been in place a hundred years before he appeared. It awaited the fitting hour as recorded by God's great clock of time. In fulfillment of prophecy pointing out the exact year of Christ's manifestation in the flesh (see Dan. 9:24-27), John was sent to give to the church in his day the present, special truth suited to that hour. And it was not a question of indifference as to whether the church accepted or rejected John's preaching. Their very destiny depended upon the manner in which they related themselves to it. Many believed and were justified, but the majority closed their hearts against Heaven's overtures of mercy. Of Christ's ministry and of John's work, the record reads:

"All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

From this we learn that the present or special truth of each age is of vital importance. Acceptance of it means divine acceptance, rejection of it, the rejection of Heaven.

#### Present Truth for Today

Has Heaven a present, or special, truth for this hour, for this generation? The Bible so declares, clearly and unmistakably. We have reached the closing days of earth's history. Fulfilling prophecy points out the very conditions we see in the world around us as signs that the coming of the Lord is near, that the "judgment to come" of which Paul preached, has already convened, and the cases of the human family are being considered by the heavenly assize. In the words of the angel to John, "The hour of His judgment is come." Rev. 14:6, 7.

It is unthinkable that these great events—the coming of Christ, the end of the world, the hour of final judgment, the reward of the saints, the destruction of the wicked—events affecting the eternal destiny of the whole human family—could take place, if Heaven had sent to men no intimation or knowledge of them.

#### God Reveals His Secrets

Declares the prophet, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. God warned the antediluvians of a coming flood. He warned Nineveh of its threatened overthrow. He apprised the church of Christ's first advent. In the same way He will warn men today of the startling events soon to take place, of those taking place even now in the heavens above.

Of this warning message, its content and scope and purpose, I shall speak next week.

# THE ADVENT REVIEW AND SABBATH HERALD

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## A Shelter in Storm

BY N. P. NEILSEN

ON life's weary road,  
So often our load  
Will seem so heavy to bear;  
But we need not fear,  
For Jesus is near;  
He ever our burdens will share.

When the clouds arise  
To cover our skies,  
And troubles come more and more;  
When the lightnings flash,  
And the thunders crash,  
And the tempest begins to roar—

We surely will need  
Some haven, indeed,  
Some shelter protected from harm.  
We may find that rest  
On our Saviour's breast,  
By leaning upon His arm.

With us He will go  
All the journey through;  
His presence our road will brighten.  
By His tender smile  
He lessens our trial;  
Our heavy load He will lighten.

## A Most Precious Gift

By E. E. ANDROSS

**J**UST before the Saviour ascended to heaven, He gave to His disciples the promise of a most wonderful gift—the Holy Spirit.

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people."—*The Desire of Ages*, p. 671. "The Holy Spirit is Christ's representative, . . . His successor on earth."—*Id.*, p. 669.

The Saviour's promise was fulfilled on Pentecost when the Comforter came to abide with His people forever. Various gifts were bestowed upon the church by the Spirit "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. (See also 1 Cor. 12.) Among the most important of these gifts of the Spirit stands the gift of prophecy. Through this gift God communicates His will to His people. "God . . . spake . . . unto the fathers by the prophets." Heb. 1:1. David, who was one of the prophets (Acts 2:29, 30), wrote of his own experience as follows: "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Just as all the other gifts of the Spirit were intended for the church in all ages, and were to continue until Jesus comes in glory, so also the gift of prophecy was bestowed upon the church for all time. (1 Cor. 1:6, 7; Rev. 12:17; 19:10.)

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Testimonies*, Vol. V, p. 661.

Never before has the world come to such a time as that upon which we have now entered; never has it faced such dire consequences as those that must quickly follow wrong decisions in this final crisis hour. The sun of salvation's day is rapidly nearing the horizon; eternal night is about to engulf the whole world of the ungodly.

Never before has the church come to such a supreme hour as this! The eternal destiny of every man, woman, and child is soon to be sealed. Soon we must all stand before the Judge of all the earth; we must stand in the presence of the holy God.

## Precious Messages of Instruction

How like the Father's great heart of love to send to His weak, erring, dependent children, at such an hour as this, messages that are throbbing with paternal affection—messages which not only tenderly point out every wrong in the life, but which also reveal the pitying love of our Saviour, and His readiness to forgive every sin, to wash away every stain from the heart, to subdue every wrong trait of character and every evil tendency, and then to put upon us His own blessed robe of righteousness. That robe is as "pure as the sunbeam's robe of light, that can receive no stain from earth's pollutions."

This, my dear brother and sister, God has graciously done in the precious volumes that have come to us from the inspired pen of His servant, Mrs. E. G. White.

Moreover, in addition to all this, which is so very essential in preparing the church to stand in the presence of the King of kings, the Lord has in these last days led His people by the prophetic gift safely over the perilous way to the very borders of the kingdom, and has preserved them from all evil. Just as anciently God "found him [Israel] in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye" (Deut. 32:10), so when the prophetic clock struck the hour for the gathering of the remnant church, the Lord

found His little flock torn and scattered, but He remembered His promise, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Eze. 34:16.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. Even so when in these last days the time came for the gathering of God's flock that "was scattered upon all the face of the earth, and none did search or seek after them," God placed the prophetic gift upon His chosen instrument. He began to speak to the little flock; they recognized His voice, and the work of gathering the scattered flock was begun.

Since that memorable hour in the annals of sacred history, what a wonderful work has been accomplished in gathering the sheep of His pasture from every land and clime. All this has been accomplished through the power of the Holy Spirit, who has spoken through all the prophets, leading and guiding the church of the living God forward, upward, and heavenward.

### One Common Brotherhood

When we think of the difficulties to be overcome, the obstacles to be surmounted in the accomplishment of literally a world-wide work such as we now see in the Seventh-day Adventist movement, we can but marvel at what we behold. Spontaneously we say, "What hath God wrought!" National and racial prejudices that no human power could overcome melt away like dew before the morning sun. The hearts of all the commandment-keeping people of God of every nation, tongue, and people, are perfectly joined together in one common brotherhood. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6.

And this great world movement traces its origin back to a small inconspicuous company of believers, in 1844, a group no larger than was gathered in the upper room at Jerusalem on Pentecost. They possessed nothing but deep, abounding love for their Saviour, unbounded faith in the word of God, strong confidence in the promise of the Saviour's second coming to earth in power and great glory, and an unwavering assurance that that great day was near, even at the door. With earnest prayer and confiding trust they sought for a clear understanding of the word of God, including the prophetic books. God answered their prayers. Their search for an understanding of the prophecies was rewarded with ever-increasing light; and upon them was placed a great burden to make known to others what God had revealed to them. And so they pressed forward, pioneering the way of the great second advent movement.

One of the greatest factors in the unprecedented success of this movement which has so miraculously embraced the whole world—one of the chief reasons why this movement has triumphed over all opposition, why its adherents have cheerfully endured persecution, even unto death, why unity has been maintained through its growth into a world-wide organization—has ever been the assurance that God is the leader of this people, that they were a people born of prophecy, and that God still speaks to them through the prophetic gift.

Let us never fail to preserve the simple faith of our fathers, to emulate their example of devotion to truth and to duty. May we never let the eye of faith, for even a moment, lose sight of our invincible Leader—Jesus—our Redeemer and Saviour. Let this ever be our prayer while we wait for the return of our blessed Saviour from heaven:

"O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles." Ps. 43:3.

## "Bibliotherapy"—Book Healing

(Concluded)

By ALONZO L. BAKER

Book Editor, Pacific Press

THE great truth of the coming of Christ, and the consequent establishment of the kingdom of God, is the one sure basis of hope. Except for the intervention of God in the affairs of men, the outlook is the darkest mankind has ever known since the day the angel with the flaming sword was stationed at the eastward gate of Eden to guard the way of the tree of life.

Seventh-day Adventist books, papers, and tracts, freighted with the hope-filled, joy-filled message of the soon return of our Lord, are constantly coming from the press.

Now it is evident that our literature meets the world's greatest need today. In other words, the world needs a course in bibliotherapy—book healing—with the product of Seventh-day Adventist presses. We talk much of hydrotherapy, physio-

therapy, heliotherapy, and many other kinds of therapy. They are all good, and have their place, but none is so needful today, so far as the hearts and minds of men are concerned, as bibliotherapy with literature which contains the words of God for this time.

Other religious movements are capturing the minds of men these days, and movements, too, that do not have a tithe of the truth that Seventh-day Adventism has. We have every truth they have, and more. Take Christian Science, for example. Although the system was founded after our denomination was established, yet its adherents far outnumber our membership today.

What does Christian Science offer? Alleviation of mental and bodily ills.

We have that, and more! Our great message

of healthful living is more wonderful than theirs, because ours is based on the soundest scientific principles, upon principles that are in accord with God's word.

What do the Latter-day Saints (Mormons) offer? Inspired writings supplementary to the Bible.

We have that, and more! Compare, if you will, the "Book of Mormon" with any of the writings of the Spirit of prophecy, and you will immediately see the immense difference between the two. The Spirit of prophecy parallels the Bible. The "Book of Mormon" is often at loggerheads with it.

What do the Unitarians offer? The hope of the eventual triumph of good over evil.

We have that, and more! In our doctrine of the imminence of the kingdom of God we teach that soon evil shall be forever vanquished. Unitarianism teaches that this will happen ultimately, but that it may take thousands and thousands of years. We say it is nigh, even at the doors.

What do the Millennial Dawnists (Russellites) offer? Two things: The end of war, and the assumption by Jehovah of the government of the world.

We have that, and more! Our doctrine of the second coming of Jesus Christ includes all the truth that Millennial Dawnism has, and more, for our view is based upon the explicit statements of the Bible, not upon visionary interpretations of some of its obscure passages.

What has Lutheranism to offer? A stout belief in and adherence to the Bible as the revealed word of God.

We have that, and more! As great as was the work of Martin Luther, yet he did not go all the way in the discovery of truth. For example, he stopped short of the truth of the seventh-day Sabbath. He stopped short of the Biblical teaching on the state of the dead. But Seventh-day Adventists accept all the Bible from Genesis 1:1 to Revelation 22:21. We are the continuers of the Protestant Reformation so nobly started by Luther and his coworkers.

What does Presbyterianism have to offer? That great fundamental doctrine of the sovereignty and majesty of God.

We have that, and more! Inasmuch as we have not gone after the lure and fallacies of Modernism, we have a solid foundation upon which to base the doctrine of God. By denying the creatorship of God as recorded in Genesis, present-day Presbyterianism has forsaken the cornerstone of belief in God.

What does Methodism offer? The warmth and glow of life in Christ; the zeal and ardor that come with service for Him.

We have that, and more! The Wesleys and the Whitefields did set the world on fire in evangelism for the gospel of Christ, but liberalism has quenched that glow, until today Methodism's hearth, when compared with yesteryear, is cold and dark. Seventh-day Adventism, in its great world-wide program of evangelism, has conserved the very thing that made Methodism great a century ago.

What do the Christians (Campbellites) offer? Emphasis on the grace of our Lord Jesus Christ.

We have that, and more! They exclude the law of God, and, forgetting obedience, make the gospel of Christ one of forgiveness only. But we say that law and gospel are complementary; that the first makes necessary the second; that grace is appreciated only by those who realize the obligation of law.

What does the Oxford Movement (Buchmanism) offer? Hope for the individual in his everyday life; hope for the world that eventually righteousness will cover it as the waters now cover the sea.

We have that, and more! Buchmanism depends too much upon the philosophy of men for its motivation and power. Seventh-day Adventism declares there is no help in man, that as one leans on Christ, and conforms his life to His purpose and will, he will be transformed into the glorious image of God. Therein lies hope for the individual. In the second advent lies the one hope for the world.

What does Roman Catholicism offer? Two things: mediation by the priesthood, and the permanency and continuity of the church.

We have that, and more! In the great and distinguishing doctrine of Seventh-day Adventism—the sanctuary and its services—we have Christ as the one Mediator between man and God, and the great High Priest for every sinner. In adhering to the pure and unadulterated gospel as taught in the New Testament, Seventh-day Adventism is "built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone." Our movement centers in God in heaven, not in a man on the Tiber. Our church rests upon the word of God, not upon the decretals of the college of cardinals.

Thus, you see, Seventh-day Adventism is the legatee of all truth espoused by good men down through the ages. We do not have just one or two great and glorious doctrines, but all truth has been focused in our system of belief, which, after all, is only a modern statement of the truth revealed in God's word.

If these other movements, having only a measure of truth, and that oftentimes mixed with error, are making headway in the world, then should not we, who are the depositaries of the truth of God for this last generation, be making tenfold more progress than they all?

If the world needs healing, then should not Seventh-day Adventist literature, containing as it does the great truths and principles for this day, be doing a greater work of healing the souls of men? "Treatment by reading"—that is the great opportunity for Seventh-day Adventists today.

In the January 12 issue of that popular magazine *Ken*, Arnold Gingrich, the editor, made a prediction. *Ken* does much predicting in the spheres of politics, international relations, finance, and industry; but in this particular issue the editor enters another field of prediction, that of religion. He says:

"We hereby predict a coming boom of world-

wide proportions and importance. We predict a coming boom in religion."

The basis for this startling prediction by *Ken* is the fact, so the editor states, that the world is in such terrible straits today. He feels that men when in trouble always turn to religion. Perhaps Mr. Gingrich is not far from the truth here, for did not Isaiah say, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness"?

If a boom in religion is coming, should it not come through the wide reading of Seventh-day Adventist literature—the literature with the healing message for our distressed times?

Much has come to us through the Spirit of prophecy concerning the "loud cry," or "latter rain," when the message of Adventists will be the topic of conversation and the center of atten-

tion the world around, when thousands will be converted in a day.

Mr. Gingrich may call it a "coming boom in religion." Mrs. White may term it the "loud cry." But, by whatever name it is called, surely the day is coming when for a brief time multitudes will have their attention called to God and His truth before it is everlastingly too late.

In that great epochal movement our books and periodicals are destined to play a major part.

May God help those who prepare this literature—editors, authors, and printers—that they may give the message the world needs today, and the message God designs it should have. May God help all our dear people everywhere that they may give wings to these pages of truth, that the earth may be blanketed with gospel literature.

## Though I Be Nothing

By MEADE MacGUIRE

**S**IN entered the universe through the exaltation of self on the part of Lucifer, and ever since the fall of man, by disobedience, Satan has deceived men through the very characteristic which ruined him. By every means in his power he endeavors to awaken in men's minds inflated opinions of themselves. To be humble and meek is to be Christlike. To be proud and egotistical is to be devil-like. So the apostle wrote, "Let this mind be in you, which was also in Christ Jesus;" and his further discussion shows that he is alluding to this very point on which Christ and Lucifer are most unlike. For he says, "Who [Christ], being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself."

A man who obeys the word, "Let this mind be in you, which was also in Christ Jesus," will humble himself. Some people think they are "something" because of their birth or ancestry. Others, because of their achievements. The apostle Paul was of noble birth and had accomplished much, yet he said, "In nothing am I behind the very chiefest apostles, though I be nothing." He knew that an exalted position among men did not make a man anything. "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

Such statements were not the expression of a feigned or hypocritical humility, but of a sincere consciousness that when self is crucified, Christ is all in all, and He alone is exalted.

Christ humbled Himself that he might reveal God to us. The apostle followed the Master's example and thus revealed that this mind was in him "that was also in Christ Jesus." He said: "Unto me, who am less than the least of all saints, is this grace given, that I should preach

among the Gentiles the unsearchable riches of Christ."

He not only looked upon himself as "less than the least of all saints," but also declared, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

Paul does not deny his mighty ministry and glorious accomplishments, but he is careful to emphasize that it is all of God and none of self. Thus we can see the real force of his words, "If a man think himself to be something, when he is nothing, he deceiveth himself."

A man is not expected to go about groveling in the dust, and continually belittling himself. That might be an effective way of exalting self. But a man is by both words and life so to exalt his Master and Lord that self will be forgotten, and Christ only will be exalted.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

As John Wesley expressed it, "I am not what I ought to be; I am not what I want to be; I am not what I hope to be; but by the grace of God I am not what I once was."

We see that divine power working in our lives, subduing self and revealing the love and humility and gentleness of Christ, and we rejoice that "though we be nothing," the grace of God is working out His own purpose in us.

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EVERYTHING that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine to give.—*Sir Philip Sidney.*

# THE SERMON

## Our Literature Work<sup>+</sup>

(Concluded)

By J. L. McELHANY

It is impossible to overemphasize the importance of this work. While I recognize that, I want to say on the other hand that I wish it were possible for me fully to emphasize its importance. I wish it were possible for every man and every woman in this room today to feel its importance deeply. I don't believe we have as yet, and that's why I felt that in talking to you this morning, I wanted to say something regarding the part that our literature is to take in the finishing of the work. We have not yet realized the real importance of our literature in completing the work of the message.

On one occasion, while visiting in Germany, I went down to the city of Wittenberg. I went into Luther's church. There were several of us, and one of the party suggested that perhaps I would like to go up and sit in a gilded chair that they had there for the kaiser. Whenever he went to the church they had that regal seat for him to occupy. I told them no, I had no desire to sit in an imperial chair. "But," I said, "I would like to stand in Luther's pulpit." So I went around behind the chancel and climbed up the stairway, and stood in Luther's pulpit. Somehow I felt that to be a great privilege. It was almost like standing on a holy spot. I do not think we ought to be concerned about the great of this world, but that we should somehow gather into our own hearts and our own experiences the great spirit that moved men of God to preach the word of God.

I went into the old university where Luther taught. I entered his private living quarters, saw the table where he ate, and the little window out of which he looked into the garden. Then I went into a room filled with glass cases, and in these were specimens of the literature produced during the Reformation. As I stood there looking at these, I discovered what I believe was the secret of the power of the Reformation. [Voices: Amen.] It was that wonderful array of literature prepared in those days, literature that dispelled the dark cloud that hung over Europe, that brought the light of the Reformation to the people in Europe.

As I lingered there, looking at that great array of literature, there came into my heart a feeling of deep gratitude for the literature of the advent movement. [Voices: Amen.] Great as was that literature prepared in the time of the Reformation, it really seemed to me to be rather insignificant in comparison with the literature of the advent movement. [Voices: It is true.]

If we had our literature spread out like that and open for public inspection, it would greatly

transcend in volume and in importance the literature of the Reformation. Yet, my dear fellow workers, literature was the secret of the power that attended that movement back in the sixteenth century. In view of that fact, I can understand why the Lord has, through His messenger, made the statement that largely through our publishing houses will be accomplished the work of that other angel. It is a wonderful thing, and I do pray, as I think of the need today, that God may mightily visit us at this time, and give us a new conception of what our literature means to this work.

I want to say again, that if you are looking for miracles, if you wish to see some great demonstration, look at our literature. See what it is doing out in the ends of the earth in turning the feet of men away from darkness and superstition to light and truth.

Elder C. E. Weaks and I were down in the city of Barranquilla, in Colombia, attending a meeting. While we were there, Elder H. E. Baasch, who was then the superintendent of the Colombia-Venezuela Union Mission, received a letter from a sister away back in the lofty Cordilleras. Someone had placed in the hands of her husband a little pamphlet or tract of some kind, as a result of which he became interested in the truth and began to observe the Sabbath.

This woman was so prejudiced that she left her husband and her family, and went away. She sought the advice of a priest as to what she should do. He advised her to leave her husband. He said, "It will result in your being led away from the church, unless you leave him." But somehow she didn't feel that that was just the right kind of advice. Her husband kept writing to her, and sending her literature. He sent her a little pamphlet on the Sabbath question. She read it, and began to keep the Sabbath. She went back home to her family, and was baptized.

I wish all of you could have heard that letter she wrote to Elder Baasch. She told of how there had come into her heart—and this is a literal translation of her own expression—"an irresistible impulse to win souls for Christ." That woman was then going through the valleys of those great mountains, proclaiming the truth.

Well, I do thank God for what this advent literature does for people when the light of God's truth shines into their hearts and lives—into their hearts comes an irresistible impulse to win souls. May God put that impulse into the heart of every believer. That is what we ought to pray for today.

You can all see through the window here. There stands a publishing house. What does it really stand for, after all? What does it symbolize? I think it would be well for us this morning to think

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



about that. Does that mean to you just a print shop? What kind of institution is that, and what does it really represent?

To me it is symbolical of the work God is endeavoring to do through His people in the world today. It is part of the definite work God is endeavoring to carry on in all the earth. It is not something that belongs to the manager, or to the board of directors; it is one of those agencies created by the church itself, by the whole church, to do the work committed to this movement. It is part of God's ordained means of fulfilling the message of Revelation as set forth in the fourteenth chapter. I think we ought to view it in that light, and not merely as a printing establishment, for if we view it merely as a publishing house, I think we miss the whole intent and purpose of God's plan. I think we shall see that every member of the church has a direct responsibility in connection with the work done by our publishing houses.

I want to turn to some statements in "Testimonies for the Church," Volume VII, page 138:

"Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world, and brought them into connection with Himself. He has made them His representatives, and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies. These institutions are to stand as witnesses for God, teachers of righteousness to the people."

I wish I knew how to make that statement as impressive as it ought to be made.

"From them truth is to go forth as a lamp that burneth. Like a great light in a lighthouse on a dangerous coast, they are constantly to send forth beams of light into the darkness of the world, to warn men of the dangers that threaten them with destruction."

The point I wish to make today is that this literature work is to have a large part in fulfilling the work of that other angel, who comes down to add his glory and power to this work. It must be very evident to everyone here that there should be a great change in our present attitude toward the literature work. I do not believe we can expect to see our publishing work, as it is now being carried on, really fulfill what the Lord has said it should do in connection with the finishing of this work. A great change must come about. We must produce more literature, and circulate more literature.

You may say that this is a recruiting speech. No, it is not. I am not referring to any suggestion that anybody might make that what we need now is a recruiting campaign to secure more colporteurs, although that might be a small part of it, a proper part of it. I believe the change that is

called for is a change in the attitude of our whole denominational body toward this work. You men here will have to help create that change.

I believe with all my heart that the thing that is called for at this time is a great revival in the use of our literature. I foresee a denomination that is literature-minded—a denomination that is literature-conscious—a denomination trained in the use of our literature. I foresee, too, our publishing houses placing in the hands of our whole church body, literature that they can afford to buy and circulate like the leaves of autumn. I believe we have yet something to learn in the way of providing a literature that can be scattered everywhere.

You brethren here have a special responsibility in this matter. I recognize that. But what I should like to do today is to talk to all our evangelists and our preachers. I believe that when people are brought into the truth, they ought to be brought into the literature truth. What I mean by that is that they ought to be instructed as Seventh-day Adventists to help circulate this message in the form of literature.

I believe it ought to be a part of the work of every evangelist and every preacher, when he brings people into this message, to indoctrinate them into the use of our literature, in order that they in turn may become instruments of light in passing this truth on to other people. I would like to talk to our conference presidents about their responsibility in fostering this work in their fields, and then to you men who give your time to the training of colporteurs and the training of our churches. I do pray that God may help you and bless you in your efforts to multiply the use of this literature.

Brethren, there must be a revival in this work. I do not at all wish to leave with you the impression that I believe that the loud cry of the third angel's message is going to be brought about by a great burst of activity. That is not what I am calling for today. Of course I believe that there will be great activity, but I believe the primary thing, my dear fellow workers, is a great spiritual revival in connection with this work that will set us on fire for God. Then we will gather up every means at our command to spread the message, and the thing that will be at hand will be our literature, and our literature will be the thing we will naturally turn to and use.

Such a revival will set every member of our churches at work in earnest service, spreading this truth everywhere, going out just as the Spirit of prophecy pictures our people going out, by the thousands, to open the word of God, to preach, to circulate literature, to carry on all the different lines of work. I am not here merely to urge you to think of the material side of our work or to emphasize that, but rather to emphasize its spiritual aspects. I believe that when we are set on fire by the outpouring of the Holy Spirit, we shall see what God can do through our literature ministry. Why not begin to pray now for that revival? [Voices: Amen.]

When is it going to come? When? It ought

*(Continued on page 12)*



# EDITORIAL

## Unity and Endurance, Necessary Qualities

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

4. WE must go a step farther than simply calling for loyalty to the cause at large. There must be displayed the quality of being able to get along together in close organization, whether in a local church, or in institutions, or in the conference work at large. There are those whose loyalty to the cause in general can never be questioned. We could easily conceive of such persons' being willing to go to the stake rather than betray the movement, yet there are found among such ardently loyal persons those who seem quite incapable of working in harness with others in the church. They seem restless because of the temperamental adjustments that must constantly be made if divergent types of individuals are to carry on a unified program. But here is a real test of our love for the cause, and of our understanding of what is involved in advancing it.

#### The Test of Discipleship

Why would God ever create a movement if He did not intend that the believers in it should discover ways whereby they could work together in the very closest fellowship, linking their interests one with the other? Ardent individualists may be stimulating persons to meet, but they make a rather poor showing when it comes to the long, hard pull of carrying on a program that demands a maximum of concerted effort. There is nothing particularly to our credit that we can work alone.

Almost anyone can make a very good showing when he is not called upon to adjust his plans or his temperament to anyone else's. But what God is looking for today is men and women who can learn how to work together day in and day out, building up constantly an increasing sense of loyalty, love, and devotion to the cause and to each other. We remember in this connection the words of Christ to His disciples, "By this shall all men know that ye are My disciples, if ye have love one to another." One of the real tests of the genuineness of our love is our ability to work one with the other.

#### Endurance Indispensable

5. If a little company of Adventists are to succeed in the task of warning the whole world, there must be revealed in the life of each of the members not only the qualities of courage and conviction, loyalty and unity, but also that very necessary virtue of endurance. There must be the ability to hold on and stay by the work, and keep going at a task even though the going is hard. There are many who love the truth and who love their brethren, and who start out with

enthusiasm to do something for God. But when results do not immediately appear, or when opposition and hardships present themselves, they become discouraged and quit.

Not long ago we read an article describing the failure of certain great generals to achieve success in a crucial military campaign, because they quit the attack when victory was almost within their grasp. True, they did not know till after the war was ended how near they had come to success, but the difficulties and obstacles and dangers of the campaign led them to turn back; so they missed glorious success.

How much more is this true in the Christian warfare! The devil is always seeking to discourage us, to make us feel that the task is too great, too hard for our abilities. He would tempt us to believe that it is hopeless to go on in a particular campaign, or in a special kind of missionary work in which we may have set out.

#### "He That Shall Endure"

But a little people will never succeed in doing a great work for God if they listen to such temptations. We know that in our personal spiritual life there must be a constant struggle against great odds, but he that endures to the end the same shall be saved. How can we expect any less odds when we set out on the program of bringing a spiritual experience to others? How can we expect finally to hear from the Lord the words, "Well done, good and faithful servant," unless we have endured valiantly as good soldiers in the fight for the salvation of other men and women?

One great problem that presents itself in our churches everywhere is that of keeping the church membership encouraged in a missionary project. How true it is that many of us become stirred up for three or four weeks, or possibly even for two or three months, to carry on a program of distributing literature, for example; then we become weary in well-doing. Perhaps the weather is bad or we are a bit weary or we have met with some rebuffs. At least we failed to see any stirring results, and so we dropped out by the way. In turn our very example tends to cause others to drop out, and in a little while a campaign well conceived and well set out on, breaks down.

Viewing such a sorry situation as this, we are led to adapt the apostle's words and inquire, "Ye did run well for a time. What did hinder you?"

#### "I Set My Face Like a Flint"

What great results for the salvation of men would have been accomplished at the time of our

Lord's first advent, if He had become discouraged over the fact that there seemed to be little results from His labors, and much opposition? The prophet Isaiah declared concerning our Lord, "He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. 42:4. Farther on the prophet gives us a deeper insight into the character of our Lord when he prophetically quotes Him as declaring, "For the Lord God will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed." Isa. 50:7.

These are passages of Scripture that we need to have ever in mind when we set out to accomplish the work that God has given us to do. We, right today, must not fail nor be discouraged. We

must set our faces like flint, confident that the Lord God will help us. We must possess the quality of stick-to-itiveness, of perseverance, of determination to keep going in spite of the obstacles, in spite of our personal feelings, in spite of the weather, in spite of everything that would lead us to stop when the going is hardest. Indeed, that is the very time to hold on. Victory may be just awaiting us. Men who have done great things for God in past ages, have been those who did not know how to quit, who did not even know how to mark time. They knew only how to advance. They were men who gave heed to the admonition of the apostle Paul: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

F. D. N.

## The Church and Foreign Missions

**F**OREIGN missions have played a major part in the development of the advent movement.

Without the incentive for greater endeavors that the world task has brought to us we might still be a provincial people, unknown in lands beyond the seas. Furthermore, the very message that we preach would be vitiated and powerless. It is the world vision that gives force to our preaching in every land.

That which gives vigor to the work of our evangelists is the sense of our obligation to the world and not merely to one community. It is this that gives force to every one of the truths which we present. The advent message could never be localized and still be the advent message.

### A Broad Outlook

If the early pioneers in New England had felt no burden for the people beyond their borders, if they had been glad to receive these truths themselves, but had had no sense of their world-wide importance, would God have continued to bless them with light? Or if the leaders of our work had felt no burden for the regions beyond, but had thought only of the country where it had sprung up, would we ever see today the churches, and the institutions, that we now see in America?

The leaders might well have reasoned, "We have a great work to do in our own country. Think of the vast millions that must be warned of the soon coming of Christ in the United States alone. We are poor and needy ourselves. Let others take care of themselves. Perhaps God will raise up people in other lands, and they will care for their own work."

When pleas came from Europe, from South America, from South Africa, from Australia, to our people in America to send them a messenger in that early day when our people everywhere were poor and struggling with tremendous problems, what would have been the result if they had turned a deaf ear upon these calls, and had felt no responsibility toward them? Would not the light they had received have grown dim, and the efforts they were putting forth have become weak and ineffective?

Thank God our early leaders were not inspired by such selfish purposes. Indeed, the very truths which they professed to believe would not permit of such a provincial outlook. If the messages that had come to them through the servant of the Lord were true, then the responsibility of warning the whole world was laid upon them. And so it was directed by God Himself.

### Early Appeal for Missions

Long before the work was even well established in the United States the word came through the Spirit of prophecy that the third angel's message must go to the ends of the earth. Note the following instruction that came to our people as early as 1871:

"December 10, 1871, I was shown that God would accomplish a great work through the truth, if devoted, self-sacrificing men would give themselves unreservedly to the work of presenting it to those in darkness. . . . Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. . . .

"Our publications should be printed in other languages, that foreign nations may be reached. . . . Missionaries are needed to go to other nations to preach the truth in a guarded, careful manner. . . .

"Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means are of value only as they are used to advance the interest of the kingdom of God. . . .

"We are one great brotherhood, and the welfare of our fellow men should be our great interest. We have not one moment to lose."—*Testimonies*, Vol. III, pp. 202-209.

Three years after this message was given, our first foreign missionary, J. N. Andrews, was sent out. Thus in great feebleness but with great faith the work began that has now extended to every part of the world. It has indeed cost "considerable expense," as the message stated. Little could the pioneers realize the expense that would be involved. Could they have realized that in years to come it would take the staggering sum of twelve million dollars to keep this work operating for just one year, would they have hesitated?

APRIL 6, 1939

No, we believe not, for they knew that God would provide the means when His people went forth in faith to do His will.

### Results of Self-Denial

Well might we in this day consider the words in this early testimony that "means are of value only as they are used to advance the interest of the kingdom of God." But have we continued to be as sacrificial and consecrated in our endeavors and as faithful in the use of our means as were the believers in those early days?

We are told:

"It has cost self-denial, self-sacrifice, indomitable energy, and much prayer, to bring up the various missionary enterprises where they now stand. There is danger that some of those now coming upon the stage of action will rest content to be inefficient, feeling that there is now no need of so great self-denial and diligence, such hard and disagreeable labor, as the leaders in this message experienced. . . .

"But were there the same diligence and self-sacrifice manifest at the present stage of the work as at its beginning, we should see a hundred times more than is now accomplished."—*Id.*, Vol. VI, p. 419.

Again in 1909 our people were told:

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Id.*, Vol. IX, p. 29.

By 1900, strong messages were coming to this people concerning the work that must be done, such as, "God's servants are to make use of every resource for enlarging His kingdom," and, "The Lord's work is to widen and broaden until it encircles the world."—*Id.*, pp. 14, 15.

### When Will the End Come?

With such a conception of the work that is ours, there can be no standing still, no relaxation of our efforts. This zeal of holy endeavor for the Lord is inspired by the words of the Master Himself, who declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Some are greatly concerned about the beginning of "the time of the end," but should we not be

more concerned about its close? The completion of the task that has been laid upon us will mark the end, and herald the appearing of our Lord. The signs clearly declare that we have come to the closing days of earth's history, for they fulfill all that the prophets have said concerning the period of time just before the second coming of Christ. But this truth must go to all people, and must first be preached among all nations before the end shall come.

God, as it were, has laid upon the church the responsibility as to when the end shall come. We may hasten or delay that event according to the faith which we exercise in our task, and the zeal and consecration that accompany our efforts.

What marks the beginning of the generation to which Christ referred? This may be a question about which some may not be so clear. But what of the end of that generation? That is the thing that should cause us much prayer and thought. Are we doing all we can to finish the work? If we were, our endeavors at home and abroad would be greatly increased; we would not be hearing of curtailed budgets and unanswered pleas for help; so many of our youth would not be waiting anxiously for a call to the work that does not come, because of lack of means.

### Renewed Efforts Needed

Everyone who truly longs for the return of Christ, all who sincerely believe the truths that we preach, will renew their efforts to hasten the message, and will pray and work for that indifferent group of believers who feel that the time of Christ's coming will be extended, and therefore there is no need for haste.

The fact is that God will not wait upon the lukewarm and indifferent ones. He will stir up the consecrated ones, and equip them with strength to complete the task, and the work will be done without the help of many who profess to believe the truth. But theirs will be a sad experience when the work is finished, and they find that they have no part in the joyous welcome to the eternal kingdom.

Foreign missions have played a major part in the development of the work. They will continue to do so until the task is completed. F. L.

## Providential Preparations

### At Our First Promotion Base

**A** TWO months' trip, touching various union conference centers on the Pacific Coast, recently emphasized again to my mind some of the providential preparations for founding the first base of promotion and support for this worldwide advent movement.

In 1844, when the beginnings of this advent movement appeared in New England and New York, there was no Pacific Coast of the United States. The Northwest, where now is our North Pacific Union, was a disputed no man's land, threatening to be a cause of conflict and ill feeling

to mar the good-neighbor relationships between the States and the Canadian Dominion. As for the territory now making up the big Pacific Union Conference, it was then all a part of Mexico, under domination of the picturesque old Catholic missions, naturally fully set to shut out the influence of Protestantism.

It is clear that if this country was to form a first promotion base for a message that was to spread quickly "to every nation, and kindred, and tongue, and people," there was need of a base solidly compact, stretching from sea to sea, across the con-

continent. It should have eastward gateways on the Atlantic and westward gateways on the Pacific, through which to reach out toward all the world. And it was needed, first of all, that peoples of diverse nations should flow in to settle and quickly develop the new country, and furnish a denominational constituency of many tongues, exactly calculated to join in one united movement to hasten the last gospel message to men.

So it came about. With the years immediately following 1844, the chart of American immigration shows a sharp rise in entries, running steadily upward until a quarter of a million, a half a million, and even a million a year, of peoples of varied nationalities, were flowing in. It meant swift development of the country's resources. In our work for the world what a blessing it has been to have believers of many languages, and of varied gifts by national development, all mingling in the work, each group contributing its part and merging into the united whole.

And as the time came in the order of providence for the forming of the first base of operations, the compact area required was provided from sea to sea. In 1846 the treaty with Britain happily settled the northwestern boundaries as they are today. And in 1848, by treaty with Mexico, and the payment of eighteen millions, California and the whole area of our present Pacific Union (and much territory besides) was ceded to this country. This vast area came into the United States, filling out the Republic, foursquare from coast to coast. Soon the westward flow of settlement was making a new and prosperous country of the whole Pacific Coast.

It was twenty years after 1848, however, before our work was planted there. In 1868 J. N. Loughborough and D. T. Bourdeau were sent out to establish a "mission" in California; and nearly a decade later, in the 70's, I. D. Van Horn pioneered in the North Pacific, quickly establishing four churches in the Walla Walla area, where still are the headquarters of our North Pacific Union Conference.

Now the two unions of the Pacific Coast, covering this newest part of the country, have a membership of over 53,000 believers. The three unions that line the Atlantic coast have a membership of 48,848. When I saw this, I looked to see if a possible division, east and west, of the Canadian Union's nearly 9,000 members would help to bring our Atlantic and Pacific figures nearer in balance. But Canada's statistics only add to the difference. The western Canadian country, last to be entered, has the larger portion of the union membership. So we must decide that the later settlement of the newly opened lands of the Far West brought about conditions that made for more rapid upspringing of a fruitage of souls.

But there may yet be a turn in the conditions, in the more populous Eastern regions, that may quicken the pace here. Our pioneers were told in the 50's, when the oft-moving Eastern headquarters were at last established in Michigan—in the newer and more rapidly developing Middle West—that the time might come when the burden of the work would turn eastward again. These words of

the Spirit of prophecy have in part already come true, and we may hope for yet larger things among these multitudes in the populous industrial centers of the East.

No one measures the comparative importance of a local church or conference or union by its size or resources. Too many factors enter into the matter. Each organization is of first importance in its place, just as each individual member has his place of responsibility that no one else can fill in the divine plan. Only God can measure these things. But we do rejoice at every sign of strength and growth.

Fields that grow faster have the greater power and responsibility to help in the common work, which is to get this advent message quickly to all the world. And the greater the strength in any conference, the greater is the responsibility to share with the needier places, according to the apostolic plan: "We then that are strong ought to bear the infirmities of the weak." Rom. 15:1.

The spirit of helpful fellowship that has come about in the union and division organizations in all the world is one of the signs that this movement is led by the living God. Everywhere one finds the local brethren keen to build up strongly at home, so as to make local growth contribute yet stronger help for fields beyond. It is the picture of the prophecy. First is to come the lengthening of the cords, to reach the far fields, then the strengthening of the home stakes, to bear the heavier burden: "Stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2.

W. A. S.

## Our Literature Work

*(Continued from page 8)*

to be coming now. We ought to be entering into that experience. Somehow I feel impressed that whenever we come together on occasions of this kind, it is a good time and a right time to pray for the outpouring of the Spirit of God. [Voices: Amen.] It is a right time to pray for the beginning of the loud cry, the experience that will bring about the finishing of this work. There will come a day when, with Jesus and with Paul, we can say, We have finished the work which Thou gavest us to do. But in order to do that, we need a great baptism of the Holy Spirit's power.

Could not we well bring this service to a close today by having such a season of prayer? [Voices: Amen.] I do not know how your hearts feel today, but in my own heart there is a deep, earnest longing that God may pour out His spiritual power upon us, and help us to understand what we ought to do in times like these. A great world is lying in darkness before us, and we have just touched the situation, as it were, with the tips of our fingers. May God help us to be men and women clothed with His power and qualified to do the work He has committed to us to do. I wish this burden might rest on all our hearts. May the Lord help us as we labor and pray to bring about this great outpouring of the Spirit of God upon His people and upon His work.

# SIGNIFICANT QUOTATIONS

From the Pen of Ellen G. White

## True Issue Concealed

"God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon."—*"Testimonies," Vol. V, p. 452.*

## Joining Hands With Papacy

"Any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to the 'mystery of iniquity;' and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—*Id., pp. 711, 712.*

## Spirit of Papacy Permeating Protestantism

"The spirit of the Papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the Papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past."—*"The Spirit of Prophecy," Vol. IV, pp. 390, 391.*

## First Beast—Roman Church

"By this first beast is represented the Roman church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy."—*Id., p. 278.*

## Two Horns—Republicanism and Protestantism

"'And he had two horns like a lamb.' The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1793. Among the Christian exiles who first fled to America, and sought an asylum from royal oppression and priestly intolerance, were many who determined to establish a

government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal,' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth."—*"The Great Controversy," p. 441.*

## Unfurling Banner of Truth

"In the name of the Lord we are to go forward, unfurling His banner, advocating His word. When the authorities command us not to do this work; when they forbid us to proclaim the commandments of God and the faith of Jesus, then it will be necessary for us to say, as did the apostles: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' Acts 4:19, 20.

"The truth is to be set forth in the power of the Holy Spirit. This alone can make our words effective. Only through the Spirit's power will victory be gained and held. The human agent must be worked by the Spirit of God. The workers must be kept by the power of God through faith unto salvation. They must have divine wisdom, that nothing may be uttered which would stir up men to close our way. Through the inculcation of spiritual truth we are to prepare a people who shall be able, in meekness and fear, to give a reason for their faith before the highest authorities in our world."—*"Testimonies," Vol. VI, pp. 395, 396.*

## Lifting Up the Standard

"Some may think that because it has been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God. This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake."—*Review and Herald, Dec. 18, 1888.*

## Where Are the Old Standard-Bearers?

"The Bible will be opened from house to house, and men and women will find access to these homes, and minds be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions, even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test.

"But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. . . . We need now the courage of God's faithful servant [Daniel] of old; not one wavering, uncertain note should come from the watchers' trumpets."—*Id., Extra, Dec. 24, 1889.*

# IN MISSION LANDS

## Division Council, Singapore

By L. H. CHRISTIAN

IN no part of the world are there so many large islands and seas as in the Pacific Ocean south-east of Asia—Sumatra, Java, the Japan Sea, the Yellow Sea, the China Sea, etc. The number of people on these almost continental islands is enormous. Java alone has over forty millions. The Far Eastern Division, which includes these islands, and more, and is the third largest of our world sections, has a population of 214,000,000. We are meditating on this as we look at the map and listen to fine reports given here at the division council in the headquarters in Singapore.

We are down south only two degrees from the equator, while other members and missionaries are up north near the Arctic Circle. The Far East is one of the few divisions that extend from the cold regions of the north, clear down to the tropical sections south of the equator. This division is really one of the big things in the advent movement. This council consists of both nationals from these fields and overseas missionaries. One of the visitors said it was "sweet" to be here, and it is. The unity, mission zeal, and spirit of advance are both inspiring and contagious.

V. T. Armstrong, the division president, whose work is very highly appreciated, reports a membership of 31,301. The first church in this entire territory was organized with thirteen members, in Tokyo, in 1897. T. H. Okohira, who helped start that church, was in attendance at the council. His faithful labors are very helpful.

Sister Atkins, the acting treasurer, C. L. Torrey being on furlough, reports a gain in tithes and offerings for the last two years over the former two-year period, of \$61,448 (American currency). Of this sum more than \$48,000 was tithe. R. R. Figuhr, of the Philippines, said they now have more than 20,000 members, and have set a goal

for a net increase of 5,000 the next two years. A. N. Nelson gave a cheering account of the work in Japan, and H. A. Oberg, from Chosen, gave a favorable report of the progress of mission work in that country. Our workers have problems these days, yet the advent cause is constantly advancing. Pastor P. Drinhaus cheered all by telling that last year they had baptized 465 in the Netherlands East Indies. The work in that field is most encouraging.

From the Malayan Union, V. E. Hendershot and others told of substantial progress. One of the most promising fields in the division is French Indo-China, which has a population of 23,000,000. It is planned to begin a new publishing center there. For missions, said one, that country is another Philippine Islands. In connection with the council, E. E. Franklin and G. A. Campbell conducted a publishing convention. We were never present at a better one. The division goal for next year is 1,000 colporteurs and \$250,000 in sales.

A very helpful phase of our mission work in the Far East is the educational activity, both in church schools and in training centers. The Malayan Seminary here in Singapore has an enrollment of 250. A sturdy mission morale in our far-flung fields is the way to success. When the morale of a band of workers is weak, they face certain defeat, but our missionaries here are of good courage. Both national and overseas laborers are faithful witnesses for Christ. They face their tremendous task with hope, expecting greater things from God. This was stressed in some excellent studies by Elder Piper. Many things look dark out here, but the Lord leads. He knows the way, and we can confidently follow His leading:

## Visiting Churches Under Difficulties

By C. E. WOOD

WHEN the religious laws were enacted in Mexico which curtailed the activities of all denominations, the state government of Tabasco went one step further and endeavored to terminate all religious activity. All churches were closed, and priests and ministers were banished from the state. By exercising the greatest care, but running the greatest risk, our worker remained at his post of duty and continued to visit the churches.

Faustino Aguilar, who was in charge of the work in the state of Tabasco at that time, relates

the following experience, which indicates the difficulties under which our workers in that mission were obliged to labor: "In March, 1934, I learned that there was a large group of persons in the state of Tabasco who desired to learn concerning the doctrines of the Seventh-day Adventists. In spite of the dangers that I knew would be encountered, I resolved to visit this place. As soon as I arrived, the people began to assemble, and requested that a service be held.

"But while they were gathering, a man came running to advise us that the police were near by,



and that they were coming to take me prisoner. I had just time to run about twenty yards to the woods behind the house, when a group of policemen arrived at the home where I was staying. They asked for Faustino Aguilar, saying they had been informed that he had arrived the day before. The owner of the house answered, 'It is true that he was here, but he has departed.'

"At that moment another brother arrived with a Bible and a songbook under his arm, which was evidence that I must be near to conduct the service. The Bible and the songbook were taken from this man, and he was placed in jail. We spent that night in the woods, laying plans to make our escape, but it was impossible to go anywhere, as guards had been placed on all the roads. Our only recourse was to go deeper into the woods.

"In the evening of the next day another group of men, headed by the chief official of the town, arrived at the same home. This officer threatened the brother who owned the home with serious punishment if he did not tell the truth, but Brother Cuzmán continued to tell them that I was not in his home. They placed a rope around his neck to hang him to a tree near by, and while they pulled on the rope, the major continued to admonish him to tell him the truth. But Brother Cuzmán remained firm and told them nothing. After a while they released him and began to search through the woods, but without results. Returning to the home, the officer took the fourteen-year-old son of Brother Cuzmán, and put the rope around his neck and threatened to hang him unless he would tell where I might be found. The poor boy lost his nerve and said to the official, 'Do not hang me, and I will take you to the place where they are.'

"At night a group of men, armed with rifles and pistols, surrounded us, shouting, 'Surrender, surrender.' We could do nothing but give ourselves to the protection of the Lord. They took our Bibles, our Sabbath School Quarterlies and our Morning Watch Calendars, and \$4 (Mex.), which were never returned. My wife and I passed the night in the prison. The next day my wife was given her liberty, but I was held in prison for eleven days and put to work on the road with other prisoners.

"Finally, after I had paid a small sum of money, I was given my liberty and told to leave the state immediately. The officer showed me the road that I should take, but when I learned that he had sent two men to intercept me on the way, we started out at midnight by another road, and finally arrived in Villahermosa. As the result of the poor food and treatment that we received while in prison, I was very weak and in poor health. For a few days we rested in the home of a brother in Villahermosa. This brother became very much concerned about our presence there; so we had to change our residence to the home of some friends. These friends worked in the home of the governor, but he never suspected our presence in the city. After we had waited several days, we were able to take a boat for Campeche, where we arrived without difficulty."

During this time of persecution, our churches

in the state of Tabasco were unable to send their tithes and offerings to the mission office, but buried them to keep them safely. It is remarkable that during this period of great difficulty our persecuted believers were more faithful in the payment of tithes and offerings than were many members who live under more favorable conditions.

### Bent on Murder

It was very difficult to baptize converts during this time of extreme persecution, and the superintendent of the mission had a very narrow escape as he visited one place. The local officials learned of his presence, and the superintendent had to flee in the night. Early the next morning the officers came to the home in which the superintendent had been, and inquired for him.

Our brother replied, "He was here, but he left last evening. What do you desire?"

The officer replied, "We have come to kill him."

I had occasion to visit that part of Tabasco the following year, in company with the same superintendent. In visiting certain churches, we were obliged to make a detour which occupied a number of days, in order to avoid passing through certain towns in which we would be sure to be apprehended. In order to give an example of some of the difficulties we had to meet in supervising our work in a state where all religion was banned, I shall relate some of the experiences of this trip:

As Villahermosa, the capital of the state of Tabasco, has no railroad connections, the cheapest way to reach that city is to travel by rail to Minatitlán, and go from there by plane. As the representative of a religious work, I was somewhat concerned about passing through the capital, which was the headquarters of an antireligious power. I remembered how its governor had brought 500 students, dressed in red costumes, to the inauguration of President Cardenas, and the danger seemed very great.

Upon my arrival at the airport, I was directed to a hotel, where I remained overnight. The next morning I continued my journey to Ciudad del Carmen by plane, where I was to meet the superintendent of the mission.

We planned to travel by river steamer to the town of Salto de Agua. We found that a boat was leaving the next morning at six o'clock. There was one part of the trip that our superintendent feared very much. This boat traveled from Carmen to Frontera in the Gulf of Mexico, and entered the river for the interior at Frontera. Frontera is in the state of Tabasco, and the police of that city had been notified to be on the lookout for the superintendent, as they had learned that he continued his work in the state in violation of the law.

Just about an hour before the boat sailed, a *norte* began to blow. Winds from the north make the sea very rough, and the port captain would not permit any boats to leave the harbor by the sea route; so, providentially, we had to travel by the river route, and thus escaped the danger we might have encountered at Frontera.

*(Concluded next week)*

## Why I Choose to Be a Nurse

By EDITH NUCKLES

**W**HY do I choose to be a nurse? Why do I wish to join that white-clad army? Why? I've asked other nurses, many others, and the answer is almost always the same. "Why, I don't know, it's interesting, there's just something about it, something which is hard to put into words."

And as I near the end of my senior days at the close of my training as a student nurse, I pause to try to analyze that *something*.

It couldn't be just the uniform—although we do, indeed, take a secret pride in its crisp, starched rustle. Still, at the end of a weary day, when its morning smoothness has been crushed, it offers but little compensation.

It could not be the ideal hours of work, the financial returns, or the worldly fame, for a nurse's hours are never her own, the pay in dollars and cents is often lacking, and her fame is usually known only in her own small sphere.

No, nursing has a much deeper meaning than all this.

The art of nursing has existed from the earliest times—existed because all mankind is endowed with an instinct to care for those who are helpless and suffering. And since sin began in the Garden of Eden, sickness and disease have afflicted this old world.

Nursing, as studied from century to century down through the ages, is a real story of sacrificing, noble women who have given their lives for a noble cause. Today nursing has become the largest and one of the most important fields of work for modern women. And as someone has said, "To no field does the call for the finest expression of womanhood come with greater insistence or greater justification than to that of nursing—and it is a call not to be denied."

No, nursing is not merely an occupation, temporary and superficial in its scope. It is a great vocation.

Even if nursing is a work as old as the world, I am choosing to enter a field which is still in its infancy—a field which has marvelous, undeveloped possibilities. There is no end to the variety of work offered. The nurse carries her service into home, schools, industry, and recreation, on the sea, and in all lands, in peace and in war. And no matter where one is, the work is never boring, for one is dealing with human lives, and no two humans are alike.

I think, too, that nursing especially appealed to me because I accepted the third angel's message, a

message which demands service, and I can think of no field where one can serve his fellow men more or follow Christ's example better than in nursing. We know that Jesus, during His ministry, devoted more time to healing the sick than to preaching. He is our example.

No, I would not choose to be a nurse if I could not be a Christian nurse, if I could not have the comforting promises given us by the Great Physician that He would give wisdom and skill in treating the sick; and one cannot know the comfort of His promises until one stands by the bedside of a patient who is not physically ill, but who is sick at heart and discouraged in mind.

No matter what your chosen field, be it that of teacher, preacher, Bible worker, or housewife, you can be more efficient and be of better service, if you have had a nurse's training.



"I give my hands to Thee, O God, to Thee,  
As instruments of Thy great ministry. . . .  
The Great Physician's office nurse to be:  
'Tis this, my God, that I would learn of Thee."

The Adventist denomination is greatly in need of more leaders in the nursing profession, for they have many fields which are yet untried.

So to you who have an earnest purpose to serve humanity, who are not afraid of difficulties and hard work, may I recommend the nurse's course—and you will be repaid when a patient you have worked with clasps your hand and says, "I can thank God for my nurse."

"And then when sickness reigns no more,  
When sorrow's bitter hours are o'er,  
And we have gained that tearless shore,  
We'll change our caps for starry crowns."

## Food and Drink—V

By MRS. L. L. CAVINESS

**M**AN has more control over his own destiny than has any other creature. This control comes from the ability he has to bring the powers of his own mind to bear upon a given issue. The extent of this control depends upon the extent and tenacity of these efforts that he can command. Those who watch people acquiring knowledge or skill are convinced that accomplishment depends almost entirely upon their control over their own powers. The question becomes one of determining how much control one has over his own mental equipment, rather than upon the brilliancy of those powers. In the struggle for mastery, the battle is not nearly so often to the keen wit as to the power of the individual to use that wit to his own purposes. One of the greatest duties we have to the child then is to aid him in developing this power, to assemble his forces and teach him to apply them to a given point of attack.

I am often persuaded that much of our attention to the small child serves to break his power of concentration rather than to strengthen it. I have seen a baby lying in his crib, intent upon the movements of his own ten wonderful fingers. He has just discovered them—things of magic that move about and weave in and out before his eyes. The sunshine from the neighboring window streams across them, making them that much more fascinating. He is enchanted. He coos and goes and squeals with delight, unconscious of all about him; or his eyes follow the fingers' play in silent wonder.

Presently his mother or another adult member of his small world discovers his absorption, and swoops down upon him with cries of "Precious lamb! He has discovered his fingers! Isn't he too sweet!" And the spell is broken! The baby is perhaps startled at the too-brusque movements and shrill cries, and may burst into crying. In any case, the moment of wonder and of mental growth is lost. And the power of concentration, which he is developing, and which he is going to need so greatly when he is older and has problems to solve, is pushed farther away into the future.

I have seen a baby lie for minutes at a time playing with a long hair that he has discovered. He pulls it through his fingers, picks it from one hand to have it adhere to the other, his eyes all the time

following it, his fingers quivering with excitement in his efforts to capture it. Such moments are priceless, and should not be ruthlessly shattered. Let the child alone until the interest of the moment plays itself out, and the baby mind is ready for something else. We often break in upon a moment of mind growing where our interruption is an unpardonable intrusion.

### Developing Concentration

We can ourselves introduce such opportunities for the development of concentration. A set of small graduated boxes to be fitted one into the other gives keen pleasure, and, if not used to the point of the child's weariness, is a source of real education. A set of measuring spoons or a nest of colored measuring cups from the ten-cent store, accomplishes the same thing. The child works and works with them, fitting each into its fellow, a small pink tongue showing from a corner of his mouth, indicative of his delighted absorption in his task. Let no unwise grownup "help" him to find the right one—or the fun will be lost. Accomplishment is no weariness; it is keenest pleasure.

As the child grows older, any small task may be a means of concentration development. Montessori taught us that when she introduced a piece of cloth bearing buttons and buttonholes into her kindergarten, and let the children fit the buttons into the buttonholes, they showed great delight. A child learning to lace his own shoes experiences a like rapture. At first he tries over and over to lace them. Of course he makes repeated mis-

## THINK IT OVER

By RUTH NERLUND

*"Behavior is a mirror in which everyone shows his image."*

And your image is reflected every day before those with whom you come in contact. Have you ever stopped to think what your associates might be thinking of you? What do they see in your life? Yes, just that which is reflected from within. And have you ever complained of the behavior of someone else? Oh, you didn't like his mannerisms; but listen to this little allegory and see what lesson you can learn from it.

"A man was complaining of his neighbors. 'I never saw such a wretched set of people,' he said, 'as there are in this village. They are mean, selfish, greedy of gain, and careless. Worst of all, they are forever speaking evil of one another.'

"Why, only look at this fellow coming toward us. I know his face, though I cannot tell you his name. See his little sharp, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth. The very droop of his shoulders is mean and cringing, and he slinks along instead of walking.'

"'It is clever of you to see all this,' said the angel, 'but there is one thing which you do not perceive.'

"What is that?" asked the man.

"Why, that is a looking glass we are approaching,' said the angel."

Ah, what is reflected in the mirror when you approach it? Does your image reveal a beautiful Christian character—at home as well as away from home? Remember, "home is a grand old mirror through which both sides of us are seen." Let us make our lives beautiful to look upon wherever we may be and whatever we may do, remembering that—

*"Behavior is a mirror in which everyone shows his image."*

takes. Here he needs only to be patiently shown *ever so little*, and allowed to try again. Tragedy for him and failure for his lesson is the result if some dull grown-up apostle of punctuality or accuracy snatches the work from his hands and does it for him! Show him where it is wrong. Take out a bit and help him try again. Or show

## FOR THE CHILDREN

### Tommy's Lesson

By MYRTLE E. ULREY

**A**WAY out on the plains some pioneers had taken up their homesteads. The farms were widely scattered, and the children were few; yet those few must be educated just as town children must be. So one day these pioneer men had a busy bee, and gathered early in the morning, and by sundown the tiny school was nearly ready for the finishing touches and the furniture. Within a week it was all done, and the desks and the seats were made.

In this tiny school many valuable lessons were learned—not all of them from books, either.

Lionel Lindsay was the teacher, tall, slim, brown-eyed, pleasant-voiced. He was kindly, sympathetic, and conscientious, and he proved to be a real friend to each of the dozen children under his care. During play hour he joined them in their games; in the evening, when in their homes, he taught them poems that caught their fancy, or told them wonderful stories of the big outside world. On holidays, while on cross-country walks or blackberrying picnics, he helped them to learn lessons from nature. In the school he kept firm discipline.

One morning, just as he had finished calling the roll, and marking the register, he noticed a slight movement near him. He raised his head, and saw six-year-old Tommy Brown standing beside the desk, his big blue eyes brimful of tears, his chin quivering. "What is it, Tommy?" he kindly asked.

Tommy squirmed in the agony of shame, then held out his hand in which was an unbroken stick of chalk. "Here is your chalk," he said.

Mr. Lindsay immediately knew that something unusual had happened, and decided to get to the bottom of the matter, so he asked, "Why do you have it?"

Tommy was blessed with a mother who was not only loving, but God-fearing, and firm with her children. Tommy squirmed some more, and then he poured out this confession: "I stole it to mark with on the shed; but mother made me bring it back."

Mr. Lindsay sympathized with Tommy's agony; so he did not scold him; instead, he laid his hand kindly on the boy's head and talked to him earnestly about dishonesty and the sadness it leads to. Then he added, "Remember, Tommy, it is just as much stealing to take a piece of chalk that does not belong to you as it would be to take money or anything else." And Tommy understood.—*Australian Signs of the Times*.

him the other shoe which you have laced correctly. Show him one place where it is different. Of course these exercises must not become too long, or weariness will spoil the whole. At signs of fatigue, the lesson should be left for another time.

The child will sometimes learn to lace his shoe and button the less evasive buttons long before he can tie his shoe. Tying a shoe is no mean accomplishment. Can you follow your own processes of tying a shoe lace just offhand, by the way?

The old schoolmasters who taught their children to form letters exactly, making each stroke "half high" or "one or two spaces high," were doing something more than develop a race of penmen that are our admiration and despair even today. They were developing accuracy and precision of motion—coordination, we call it. And they were also teaching concentration of knowledge and skill upon a single problem.

I do not approve of the long hours of fine needlework that threaten eyesight, yet I am sure lessons of application and concentration are learned by little girls who learn to use their needles accurately in their early years, and to whom knitting needles or a crochet hook is a key to unlock hours of the happy contentment that comes from accomplishment. The little girl who looked up with the shining eyes of discovery and observed, "Mother, I've found out something: You know, doing things is the most fun there is!" is not likely to be bored with herself and the world, for there will always be something else she wants to do or make.

#### Finish Each Task—Important

We must let the children help us, and teach them to finish each task, in order to teach them to concentrate. The woodbox must be *completely* filled, the *last* dish wiped, the porch *all* swept, in order for these small tasks to have educational value. One family of girls "washing up" and putting things in order after dinner at night were taught not to leave it until the kitchen was "Quaker clean." A French office woman of my acquaintance scorned machine-made underclothing, maintaining that making her underclothes herself teaches a girl appreciation for good material and respect for good workmanship. It also teaches her the dignity of human labor and the value of her possessions, since she has herself put time and effort into them.

We have gotten away from making things by hand, and there is less work for the children to help with in a modern flat. But there are still "chores" to be done even in the most hopelessly standardized dwelling place. And in time we shall learn that in getting rid of our drudgery we have lost many of its by-products—accuracy, precision, faithfulness, and concentration. And perhaps we shall be willing to seek to acquire them again for their own selves.

"LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over special temptations—these are the threads of gold which, woven together, gleam out brightly in the pattern of life that God approves."

# WORLD-WIDE FIELD

## Our Publishing Work

LIFTING its head above the white-caps of the restless Atlantic, wind-swept by the ocean's spray, flashing out its quenchless flame into the darkness of night, stands the famous Eddystone lighthouse on the coast of England, with the words inscribed on its base: "To Give Light and to Save Life."

Towering above every other purpose, standing out in bold relief, underlying every conference activity, as the dynamic incentive of every worker, stands the life purpose of our divine Lord and Master, namely, "To seek and to save the lost." "To Give Light and to Save Life"—that, brethren, is the real purpose for which our publishing houses stand. That is the real end to which our every endeavor is but a means. Every endeavor, if this goal is lost sight of, is empty and vain. Would that every effort could be prompted by this desire. Would that it might be the burden of every book or periodical sold.

"To Give Light and to Save Life" has been God's purpose for His church from ancient times, and we have only to read the Golden Book to find that this is the all-controlling purpose which brought the Son of God from the skies and drove Him to the cross. He announced His own mission in those immortal words, "The Son of man is come to seek and to save that which was lost."

It was His business to win souls. He had no other mission in life, and He expects us to make it our business. To neglect this is to fail at the vital point. Nothing else can atone for unfaithfulness here. Oh, the possibilities if this be the all-absorbing purpose of our lives! It will sweep away selfishness, swallow up indifference, and push aside strife. It will lift our service out of the commonplace, it will cause the lifeless machinery in the church to move with power.

It is said concerning Jesus, the Master Workman, "When He saw the multitude, He was moved," not simply touched, but swept as by a storm. It was this that caused those immortal words to fall from His lips, "Go out into the highways and hedges, and compel them to come in." This, brethren, is pre-eminently the message for today. It throbs with power.

In an article in *Harper's Magazine*, in which he commented on religious world trends, Rollo Walter Brown, author of numerous books, declares that there is "throughout the church a general drift." He avers: "The church has arrived at the stage of crisis in the sequence through which any organization founded to perpetuate an idea in-

evitably passes." He states further "that while the hills and plains are full of people whose hungering for the religious is so great that it is pathetic," unfriendliness has arisen, and is growing steadily, because men feel that the church has abandoned what it set out to do. Stressing this hunger of people for vital religion, the article continues: "They will join any cult or club that promises them the least crumb. They are not any special grade of subnormals, but only high-pitched mortals who famish for that which the church is supposed to give." What a mighty challenge to Seventh-day Adventists! What a call to personal evangelism; to the carrying of the gospel by printed page and word of mouth to the homes of the people!

Here we are in the master hour of earth's history. I ask you, dear reader, how are you making use of it? Indeed, long and dark are the shadows that lie over the world. Men and women have never done more serious thinking than at this sunset hour, and the call from High Heaven to Seventh-day Adventists is to man a lighthouse, giving those who are helplessly tossing on life's dreary ocean, yes, those who long to anchor, no more to be tossed, a chance for their lives before the storm breaks. Listen! Hear them calling, "Where is the harbor?" Quoting again from *Harper's*: "Men and women famishing for that which the church is supposed to give." They are reaching, as it were, for something to tie to.

This message, and this message alone, is the only sure anchor in this time of storm. Yes, Seventh-day Adventist literature, and Seventh-day Adventist alone, gives the answer to world problems, and today as never before the leadings of Providence are calling for an increased circulation of our message-filled literature. Our books and

magazines are doing a mighty work in arousing people from their spiritual slumber. Literature ministry touches this old world at its most needy place, the home. Indeed, it thrills the dulllest heart and quickens the feeblest pulse. No man can estimate its far-reaching influence, for like the ever-widening ripples of a pebble dropped in a quiet pool is the influence of our literature.

Our publishing institutions, says the Spirit of prophecy, "are to stand as witnesses for God, teachers of righteousness to the people. From them truth is to go forth as a lamp that burneth. Like a great light in a lighthouse on a dangerous coast, they are to constantly send forth beams of light into the darkness of the world."

Indeed, the time demands a step forward. Let us pray together and work together to the end that God may give success and power in our glorious publishing ministry, and may He endow us richly with wisdom, and teach us greater efficiency to meet the unrivaled, yes, golden opportunities of this mighty hour. Soon freedom's flickering torch will go out forever, and what we do we must do quickly. May God crown our combined efforts with a mighty literature advance—literature that has as its objective, the giving of light and the saving of life. And may we have a stronger and a more abiding confidence in our great literature program.

Ours is the happy task of winding about these homes in which the Lord is unknown, the gentle cords of Seventh-day Adventist literature, thus drawing them in from the icy waters of this night of delusion into the glorious realities of the third angel's message. Indeed, brethren, the sun sinks low, the shadows lengthen even as I look; the night chill falls, earth's millions, lost, in darkness roam. But how can I lead those souls toward the light? "The Book! The Book!" Aye, I have the Book, and its light shall lead some wanderer home.

WALTER LIND.

## Pitcairn Island

As the radio and the secular press have given expression of grave concern over the silence over the air of the radio station on Pitcairn Island, it might be well to pass on word that this is probably due to the necessity of their having to send away their battery charger for repairs.

Let me pass on reassurance to the readers of the REVIEW as to conditions on the island and at the same time thank certain ones for having responded to a suggestion I made in a previous article concerning the sending of used Seventh-day Ad-

ventist literature for use by the islanders in ship mission work. I quote from a letter written by Mrs. Edith Christian, February 9, 1939:

"DEAR ELDER FITCH: So many have responded to your suggestion published in the REVIEW and sent literature that I find myself unable to write each one and express my thanks personally for the kindness shown. I am not much of a hand to write letters, and then, too, each foreign letter costs five cents, and we here on the island do not have much money. So will you kindly find some way to express my appre-



ciation to those who send the literature? Those who place it on the passing vessels would be glad to have a continued supply.

"As I write you I must say that we regret to report that our much-loved Evangelist Judge and his wife will soon be going back to Australia, their home, to take up work in other fields. We all shall miss them, as they were liked by everybody, but we cannot feel to hold them back when there are others to be sought out. It is not light that we are in need of, but power to walk in the light that we already have. But it has been so good to have had them with us for a few months to help in the study of God's word.

"Brother Ward, who has recently come from Australia to teach our church school, is doing well, and all the children like him. He is just starting another term of school after the vacation months. As a helper in the school he has one of the young men, a native of the island. Otherwise the work would be too heavy for Brother Ward, especially since he has been appointed by the conference to act also as our church elder."

For the benefit of any who wish to send used copies of the *REVIEW*, *Youth's Instructor*, *Little Friend*, or other Seventh-day Adventist literature to Pitcairn, let me say that they should be wrapped in rolls with the wrapper extending over the edges of the roll, which should not exceed four pounds and six ounces in weight. The rate of postage is one and one-half cents for each two ounces, and the complete address is: Pitcairn Island, South Pacific Ocean.

D. D. FITCH.

## Proverbs 15:1 Verified

IN Proverbs 15:1 we read, "A soft answer turneth away wrath: but grievous words stir up anger." To be guided by this counsel is to succeed for the Lord. V. Chandler, a successful colporteur on the island of Barbados, British West Indies, writes:

"I called at the estate of a wealthy man and met his son, who was in charge of the sirup department. When I inquired about his father, I was told that he had gone to visit a friend. The son ordered the book 'Dawn of a New Day,' and told me to call the following Sunday for a down payment. When I called at the appointed time, the son was not at home, but his mother greeted me with a tirade of oaths. I was surprised but not taken aback, and said, 'I am not offended in the least, nor am I a bit hurt. I have grown somewhat accustomed to this.'

"The daughter, who was present, said to her mother, 'Mother, shame on you! If De Couray has ordered a book and asked this man to call for money today, give him the money and don't say anything.'

This the mother refused to do, however.

"With a friendly smile I said, 'All right. Good-by. I'll call back on the date of delivery.' Two days later, I met the daughter of the woman. She said, 'Did you get the money?' I said, 'No.' She continued, 'We sent the money to your address as soon as you had gone that day.' In a reassuring tone, she continued, 'Don't be vexed because

of what mother said. Bring the book.'

"When I brought the book to the estate, I called special attention to the chapter, 'Beneath the Social Veneer,' and pointed out God's plan for the home. The mother said, 'When I first met you I cursed you, but you did not retaliate. My cursing did not antagonize you or get you vexed. I am going to read this book.'" C. A. EDWARDS.

## Passing of a Centenarian

ON the twenty-fourth of February, Peter L. Hoen, of Angwin, California, passed to his rest in his one hundred and first year, having been born June 18, 1838. He was born in Norway, but spent many years in the gospel ministry in the United States. He became a minister of the denomination in the spring of 1878, and labored in behalf of the Norwegian-speaking people in most of the Central States and also in a number of the States on the Atlantic seaboard. Had he lived, he and Mrs. Hoen would have celebrated their sixtieth wedding anniversary next September.

Brother Hoen's early experience in accepting the third angel's message is interesting, and can best be told by quoting from a letter which he wrote to the General Conference in 1927:

"I was born in Norway in 1838, was reared in the state church, sprinkled as a child, and confirmed at the age of fourteen, unconverted. I did not know the Lord, but still passed as a good Christian.

"In 1871 I decided to come to America to see a friend, and reached Chicago a day before the great fire of October 8-10 of that year. The good Lord allowed me, for my own good, to see and witness the indescribable agony and cries for help from men, women, and children on the roofs of houses, from windows, in the streets and alleys. A heavy, strong wind from the southwest carried burning shingles and tar paper whirling through the air, kindling fires which blazed everywhere.

"I felt that I was a lost man, without God and without hope. There I was, with thousands of others, all of us possessing only the clothing we were wearing. We walked around among the ruins after the fire was over, and saw half-burned bodies under sidewalks, in the ruins of buildings, and floating in the river and in the lake. All this increased my longing for something I did not possess. My inmost soul was thirsty. We could buy water from the farmers who brought it in, for five cents a glass, but that did not quench my soul thirst.

"Several days passed, and then the railroad companies gave out word to the effect that they would give free transportation to any point to those desiring to leave Chicago;

so I decided to go and see an uncle who had lived for years in Iowa. The railroad depots were burned, the tracks were broken up, and everything was in confusion. I was a green immigrant, unacquainted with the English language, homeless, helpless, and penniless. In my own language I tried to say that I wanted to go to Lansing, Iowa.

"Finally I got into a car, and after several hours' ride I was put off the train—I thought in Lansing, Iowa. I could not talk with the station agent; neither could he understand me. He found a Swede with whom I could converse, and he told me I was in Lansing, Michigan. I did not know at the time that the Lord says, My ways are not your ways; but I learned this afterward. Had I been allowed to go to Lansing, Iowa, I would have been with my cousins who tended a bar in a saloon. The Lord knew all this, and so I was prevented from going there.

"I was given a free ride back to Chicago. As I stepped off the train, a man said to me, 'If you would like work, come with me and I will give you two dollars a day cleaning brick.' He handed me a tool with which to knock the plaster and mortar from the bricks, and the same hour I went to work. But my soul was longing for salvation, and I could not explain it to anyone. This was my experience for several weeks. At times I went to different meetings where the ministers preached about Christ, but did not preach Him to my poor soul; but in a wonderful way the Lord found me one Sunday evening in a little unfinished chapel on West Erie Street.

"I went into the chapel, and soon a little man, Elder J. G. Matteson, came in smiling, stepped upon the platform, hung up his prophetic chart, gave out a hymn, and following the singing of the hymn, offered prayer. That prayer by that godly man touched my heart, and as he spoke on that wonderful second chapter of Daniel, verse by verse, he led me to my blessed Redeemer. Then and there I gave my heart to the Lord. Every night for three weeks I was in my seat near the speaker. I was then baptized and became a Seventh-day Adventist."

Brother Hoen was a member of the group that became the first Seventh-day Adventist church in Chicago. It is interesting to note



the wonderful progress made by the work of God during the lifetime of Brother Hoen. At his birth there were no Seventh-day Adventists, and he was twenty-five years of age when the General Conference was organized. He had been an Adventist for nearly three years when our first missionary went abroad; so it may be said that our entire work outside North America has developed since he became connected with the movement.

H. H. COBBAN.

## "All Taught of God"

MANY years ago Prof. W. W. Prescott had the words, "They shall be all taught of God," painted on the wall of the chapel, just over the rostrum, in Battle Creek College. While I have been visiting churches, colleges, and academies in the last few months the text has often been in my mind, and I believe it is true of our people today in even larger degree than in earlier years, at least in some of our conferences.

At Loma Linda and in Los Angeles our medical students are getting excellent instruction in the Bible and also in practical evangelistic work. At Union College, Pacific Union College, Southern California Junior College, and in that largest of our secondary schools, Lynwood Academy, with an enrollment of more than 300, I have found a deep interest in Bible study. Larger libraries, more commodious dormitories, better all-round equipment, and faculties of highly trained men and women—these things we are thankful for; but most of all we rejoice in seeing strong Bible departments, and promising young men looking earnestly and prayerfully toward the gospel ministry.

That is not all, however. The lay members of our churches are becoming student-minded. A few weeks ago, following a Sabbath morning address by T. G. Bunch, the pastor of the Battle Creek Tabernacle church, and a few remarks by the writer, a class of 152 in Lay

Evangelism I was organized in the Tabernacle. The class meets on Wednesday nights, with Elder Bunch as the instructor. The interest is growing, and the present membership of the group, which meets in two divisions, is approaching 250. The members are not merely studying evangelism as a theory; they are applying themselves to definite soul-winning activities, and results are already being seen.

The evenings and the spare moments that come to all of us—how inspiring the thought that they can be given to study of the fine art of soul winning, and practice of the same delightful art among one's friends and neighbors. The personal happiness that comes to those who enter upon this program of combined study of the Bible and labor for souls, must be experienced to be fully appreciated.

The secretary of one of our study groups, who has been reading, "The Carpenter of Nazareth," bears this testimony: "I have enjoyed it so much; it has opened my eyes to so many things, especially employing our evenings in study. I can hardly wait for the evenings to come. I use the early mornings, too, for study, before the family is astir."

Another, who is taking our Evangelism I course through the mails, writes: "During the past year eight souls were won as a result of the things I learned from the Home Study Institute about appropriating the word, and seeking help from God, and depending upon the Holy Spirit to convince souls of the truth, and many more are interested."

Speaking of our time, the prophet uttered these impressive words: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

It is especially encouraging to see our lay members becoming aware of the fact that in order to become successful soul winners, able to reach the so-called upper classes, they must keep on studying and growing spiritually. The Home Study Institute offers beginning and advanced courses, and our students engage in practical soul-winning activities in connection with each series of lessons. In the Hartford Avenue church in Detroit there is a good-sized group of students who have successfully completed the courses in Lay Evangelism I and II, and are now taking our course in Spiritual Leadership. Other enterprising churches are doing likewise.

The leaders of these study groups are in close touch with the Home Study Institute, and the students' final examinations are carefully looked over by our Bible teachers. The cost is only \$1 a student, in groups of five or more. The pleasure of going to school in this way is equaled only by the joy of seeing men and women brought to Christ

because you have studied and in some degree mastered the art of winning souls. The prophet, looking down the ages to our own time, penned the memorable words: "They that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

M. E. OLSEN.

## Words of Appreciation

WE enjoyed the last two REVIEWS very much. I do not see how any Sabbathkeeping family that can read English can get along without the REVIEW. The nickel it costs weekly is nothing in comparison with the pleasure derived from its message-filled pages. The reports that come in are surely a stimulus, as well as an assurance that this truth is rapidly reaching every nation and people.

M. O. BRADFORD.

I WISH at this time to express my appreciation of the new make-up of the REVIEW. I feel that the new layout and type faces used greatly improve the appearance and readability of the paper, and of course the contents afford the same inspiration and spiritual food as formerly. We would not be without the REVIEW in our home. I am urging all the people in my churches to supply their homes with this wonderful messenger.

G. CLAYTON SOWLER.

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### THE ADVENT SABBATH REVIEW AND HERALD

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Dedicated to the Proclamation of the  
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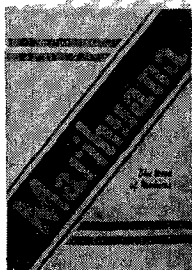


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Costa Rica School .....	2,000
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Printing "The Desire of Ages" in Portuguese .....	1,000
Mission Launch for South America .....	1,400
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Surat (South Asia) Hospital .....	10,000
North Africa Medical Institution .....	2,100

\$60,000

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\$66,000

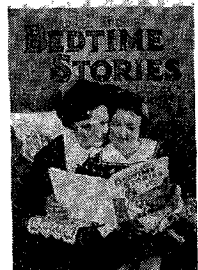
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January 28, 1939

The Review & Herald Publishing Association  
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Gentlemen:

My assistant, D. P. Hervey, and I have been receiving your magazine "Liberty" for some time past, and we have both read it and enjoyed the same considerably. Upon inquiry, we find that neither of us have subscribed to this publication, and we are curious to know who thinks enough of us to present us with a magazine of this kind.

Please alleviate our curiosity and tell us who is responsible for our receiving this very fine publication.

Yours very truly,

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County Attorney

LJY:ch

# LIBERTY

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Be sure that all the prominent people in your community receive LIBERTY. All county and town officials, attorneys, ministers, editors, teachers, doctors, and other professional people should be included in the list. Yearly subscriptions ordered by Seventh-day Adventists are only 30 cents each. Send a list of names to your—

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## Why grow old?

**OLD AGE** is not so much a matter of years as it is of what happens during the youthful years. Dr. James Frederick Rogers, Consultant in Hygiene, United States Department of the Interior, Office of Education, says in his article which appears in the April issue of LIFE AND HEALTH, "It is at high-school age that the boy and girl come to manage their physical affairs independently; and for such management they need all the knowledge they can get." It is for young people of this age that health information should be made interesting and understandable.

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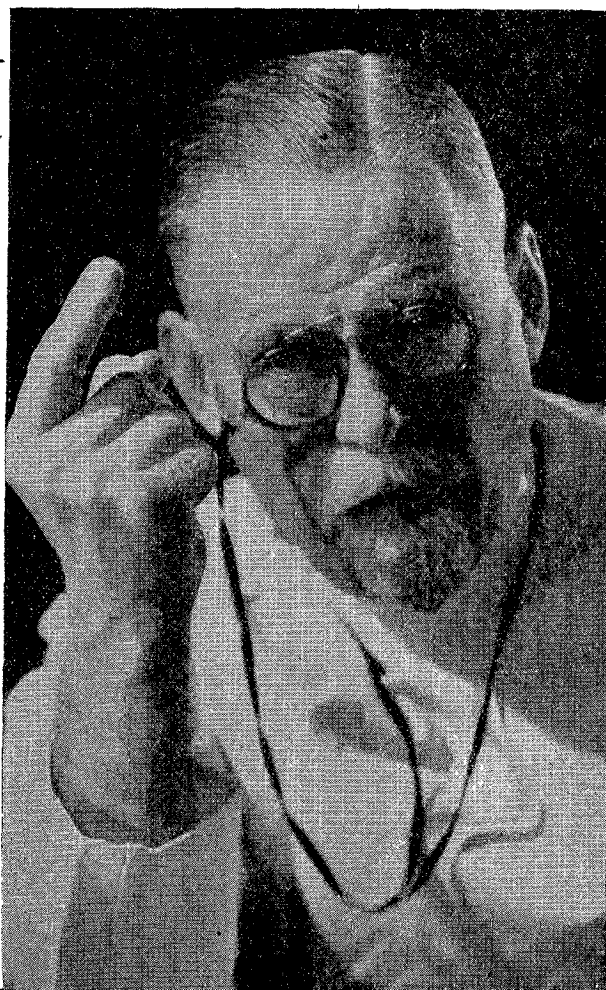
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# OF SPECIAL INTEREST

G. A. ROBERTS, president of the Inter-American Division, who has recently been attending meetings in the Mexican Union, sends this cheering word: "We find parts of Mexico ablaze with the message. Seventy-nine new Sabbath schools and branch Sabbath schools were organized this past year, and the general work there is advancing. It seems that we are in the days of the outpouring of the 'latter rain.'"

## Mission Notes

SOME weeks ago I was traveling in the train from our Ranchi headquarters to Calcutta. My fellow passenger was a Bengali gentleman, evidently of some means, and after a while we fell into conversation on the present condition of the world. He, of course, was nominally a Hindu by religion, but had studied Christianity to quite an extent. I discovered that he was quite an eminent barrister of Calcutta.

When he found that I was a Seventh-day Adventist, he said, "I am glad to meet you. Some years ago I used to read a paper printed by you people, the name of which I forget, but the paper dealt considerably with world affairs." I said, "You mean the *Signs of the Times*." He said, "Yes, that is the name. I think that you people have an insight into the condition of the world, and world movements, such as no other people have." I was able to hand him several copies of the *Signs*, and have since sent him more. This has provided a point of contact which is being followed up in Calcutta, where this gentleman lives.

While out "Uplifting" with one of our missionaries a few days ago, I went with him to visit an Indian gentleman who is the chief chemist of a government institution. This man is a graduate of an English university and is a Hindu of a very orthodox Hindu family. As we explained to him our work for the Indian people he expressed himself as greatly interested, and was glad to contribute.

He then told of his mother, an elderly woman, over eighty years of age, who had recently died. He said that the missionaries had often visited her, and she had received them and talked with them. However, as a strictly orthodox Hindu, she always bathed herself completely after the missionaries had gone, in order to be "ceremonially clean." Nevertheless, before she died she said to her son—who himself told us of it: "Of all the people and societies in India, the missionaries are the ones who are really helping the people of the land, and are doing the most good." This is as it should be.

One of our missionaries in North-east India, accompanied by his wife and child, tours his villages in a "caravan," usually drawn by oxen, and it is a successful way of reaching the people and staying with them, while giving the message. The missionary writes: "I am writing you from our camp. We brought the caravan out by bullocks. We took our time on the road, spending two nights. We did not have much trouble. Only in a place or two was it necessary to repair the road; but quite a number of branches had to be cut from overhanging trees to allow the caravan to pass. We took the radio along, and had it playing while traveling on the road. Last night there must have been at least five hundred persons to hear it, and, of course, we made use of the opportunity to give a talk on the message. We are preparing people for baptism, and hope to have at least twelve ready soon."

F. H. LOASBY.

## Golden Cords of Service

IN spirit our colleges are ever facing toward the fields of service, at home and abroad. It is toward these that they are guiding the young people.

One school, I remember, used to print on its announcements a picture of the main college hall, with the title, "The Gateway to Service." It is a fine sentiment, expressive of what every school aims to be.

Many years ago Union College (Lincoln, Nebraska), founded in 1891, adopted a good way of expressing the linking of the school to the mission fields. On a recent visit to the school I found this way still in use. Above the platform in the chapel is an illuminated picture of the college building. On either side are large hemisphere maps, showing the Old World and the New. Golden cords of silk run out from the college hall in the center, touching the places in the mission fields where students of Union are at work. The device shows the golden cords linking practically all lands to "Old Union," as its students in many lands love to call their revered alma mater.

Toward the close of each school year, I was told, the really sacred service is held of hanging the new golden cords for those who have gone out during the year into mission lands. It would be impossible to include also, on the small map, those who have entered the work in the North American base. These have taken up just as important lines of service as the others, but the number would be too great to

make the marking of their places of service practicable.

What would we do without these schools that send forth the new recruits year after year. Our schools are indeed weaving golden cords of efficient service all the time, that run out to the uttermost parts, linking all lands together.

Union College I found holding up the standard of our message and work with as earnest a body of teachers and students as one could meet anywhere. It has been a tower of strength to the world field these almost fifty years.

W. A. S.

## Still Pioneering

THE colporteur has, down through the years, been the recognized pioneer of the message. As we read the story of the onward progress of the message as it has entered new fields, we find that it has usually been the colporteur who has gone first. And he is still doing it. Only this week a letter came from the field secretary of the Alberta Conference, informing us that he has taken a month from his year's program of work to pioneer the way far up in the Northland. His letter comes from beyond the Arctic Circle. He says:

"YELLOWKNIFE, NORTHWEST TERRITORIES

March 9, 1939

"After spending seven hours in the air it was good to land here and start taking orders. The Lord blessed me with \$180 in orders for the first two days. It will be another month before I wend my way back to my field in the south, but if all goes well, a visit to these remote places will likely be an annual occurrence. There is a great deal of snow and ice. The people receive me kindly. The diet—well, I will explain that at some other time.

"With vast distances to travel, one must be prepared for everything. I hope to inform you just how things turned out on my venture to the North. Thus far I am enjoying the work and the fresh air right from the North Pole.

"How the message will ever get into this field if we do not carry it in is beyond me. The literature ministry must surely break the way, and I am happy to say that I mustered up enough courage to come in here. The expense is very great and the cost of living high, but I believe I will come out on the top in spite of all that."

At this time our Tibetan brother with his cargo of literature is supposed to be in the heart of Tibet spreading the message right in the "sacred" city of Lhasa.

We thank God that the pioneer spirit still lives in the heart of many of the youth of the advent movement.

C. E. WEAKS.