

# THE ADVENT SABBATH REVIEW AND HERALD

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

## Urging Us On

By N. P. NEILSEN

THE devil studies the prophecies. He knows that we are in the last days of this world's history. He knows that he has but a short time left in which to prepare for the final battle against God. He is getting impatient, yea, he is angry, "having great wrath, because he knoweth that he hath but a short time." He goes forth to the final conflict, and knows that his case is lost, and—he is angry.

We, too, should study the prophecies. We, too, may know that the time is short. We, too, may know that we are nearing the end. We, too, may know that the great climax of all the ages is right upon us. We, too, may know that the final battle between right and wrong, between truth and error, will soon be fought. We, too, may know that the cause of truth will triumph gloriously. Yea, we may know and be—not angry—but glad in the Lord.

All things indicate that a quick work will be done in the earth. We can see the hand of Providence preparing the way for quickly finishing the work. The great ocean liners cross and recross the waters of the globe in every direction. The rapid trains are gliding over the rails at a hundred miles an hour. The automobiles are speeding across the land. The flying planes roar through the air; they fly the stratosphere and seem to vie with rifle bullets in their rapid flight.

The printing presses pour out the news by day and by night, sending it forth before the type has had time to cool. The telephones connect the hamlets, the towns, and the countries of earth with their network of communication wires. Yet all this is not enough. Now the mystic radio waves can carry the speaker's voice in ever-enlarging circles around the globe until he is heard by millions and more millions all around the earth.

Truly we have come to a new day. Nothing like it has ever been known before. What more is necessary? The physical means are here. The way is prepared. Let us not limit the hand of God and say it cannot be. The fact remains that God still has a thousand ways of which we know nothing for finishing His work, and He will do it. The promise is that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. The climax of all climaxes is about to be realized. The final battle is about to be fought. The devil knows it—and we ought to know it. Let us believe it, and then throw ourselves into the channel of God's providence and do our part to carry the message of mercy to the ends of earth.

# HEART-to-HEART TALKS by the Editor

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## Sabbath Observance

**V**ARIOUS questions relating to Sabbath observance come to us. One has only to read the fourth commandment as recorded in Exodus 20:8-11, and the comment on the principle of Sabbath observance given in Isaiah 58:13, to find very clear and explicit instruction. I believe that the very large majority of our people are endeavoring to follow this instruction in their homes and in their personal experience.

Some, however, are growing careless. They are using the Sabbath as a day for physical recreation, for pleasure trips into the country, for picnics with their friends, or for social gatherings in their homes, at which, instead of studying the Bible and other good books, or singing the praises of the Lord in spiritual songs, time is given over to visiting and idle chitchat. This can be only displeasing to the Lord of the Sabbath.

It is proper for us to visit our friends on the Sabbath, but let us make our conversation uplifting and ennobling. There are things we can talk about which pertain to God's providences and the progress of His work, and the teachings of His word. It is proper that we should go out amid the scenes of nature, not as we would on a week day to have a pleasant social time with our friends, or to watch the children play games, but to see in the works of nature nature's God, the great Creator of the heavens and the earth.

### Sign of Our Order

The Sabbath is the great sign of our order. It is the one doctrine above all others which distinguishes us from the various religious denominations around us. We are commissioned of Heaven to carry the Sabbath message with other kindred truths to the nations of men. In seeking to do this, how careful we should be that we exemplify in our own lives the message we bear. We shall be critically and narrowly watched by those who have no sympathy with our work. Every unguarded expression, every unfortunate act on our part, will be turned to account in creating prejudice. Satan will seek to bring our Sabbath observance down to the level of Sunday observance in the world around us. And we need to be constantly on our guard lest by specious arguments the enemy does accomplish this in our experience.

### Harvest Ingathering

Many of our people have been troubled over the question of soliciting Harvest Ingathering on the Sabbath. Some of our brethren who spend the

daylight hours in necessary work for the support of their families have felt that it would be proper for them to take the hours of the Sabbath in order to go out among their neighbors to solicit funds for missions. We know that their objective in doing this has been most worthy, but notwithstanding this, we cannot feel that this is the manner in which the Sabbath hours should be observed.

We believe that our brethren would be subject to criticism from those they solicited. It would lower the standard of Sabbath observance in the estimation of their neighbors.

Then, too, this sort of reasoning would lead others to engage in other lines of work on the Sabbath. Our colporteurs might reason that it would be proper for them to sell books on the Sabbath in order to place the truth before the people. And one brother who wrote us some time ago went so far as to raise the question of whether it would not be right for him to do carpenter work on the Sabbath provided he gave his day's wage to the cause of missions.

These are specious arguments, the influence of which would destroy all Sabbath observance in the end. Some would be inclined to present what appeared to them a laudable excuse for doing almost any kind of service on the Sabbath of the Lord.

### Autumn Council Recommendation

This question of Harvest Ingathering on the Sabbath has come up many times, and so far as I know, the counsel of experienced brethren has been against this practice. It was some of these considerations that I mention that led our brethren assembled at the Autumn Council of 1935 to give definite counsel on this subject. At that meeting, which was reported in the REVIEW of December 19, 1935, the following action was taken:

*"Resolved, That we maintain our practice of not soliciting Harvest Ingathering funds from the public on the Sabbath."*

I believe it is well for all our brethren and sisters to follow this counsel. It is inconvenient for some through the week to get out after working hours during the evening and solicit from their neighbors, but I am confident that they can expect the special blessing of the Lord to rest upon their endeavors in their efforts to safeguard the Sabbath hours.

Let us hold fast to our integrity in faithful Sabbath observance, and let us see in this institution the spiritual rest which God has placed there. It is not enough that we rest from our physical labors. We should find on the Sabbath day rest of soul; it is our privilege to enter into sweet and restful communion with the Lord, thus permitting the Sabbath to become not only a sign of God's creative power in the formation of the heavens and the earth, but also a sign of His sanctifying and regenerating power which comes to us in the new covenant relationship when God writes His law upon our hearts, and by the enabling power of the Holy Spirit that law is expressed in our lives.

# THE ADVENT REVIEW AND SABBATH HERALD

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## Partaking of the Word of God

By W. E. READ

It is a wonderful privilege to be able to meditate on the words of our God as given through His servants of old. The message of light and life as found in the Scripture is to make the man of God perfect, "thoroughly furnished unto all good works." The message of the love of God has been sent to mankind "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

It is the custom of many to read the Bible through in a year, taking perhaps three or four chapters each day. Others study faithfully the Morning Watch texts, and meditate upon the Sabbath school lesson either morning or evening. These plans are good and will bring much blessing to those who follow them in their daily walk in the Christian pathway. The more we store the mind with the promises of God, the better able we shall be to resist the tempter. "Thy word have I hid in my heart, that I might not sin against Thee." Ps. 119:11.

Others enjoy studying the Sacred Scriptures from the standpoint of biography or of manners and customs; to others the geography, history, or poetry of the divine oracles make their appeal. Still others find delight in the study of the various books of the Bible, or in meditation upon the many lines of prophecy it contains or upon its wonderful doctrinal themes. Such study will bring valuable information to the one who thus peruses the word of God. It will prove a rich mental stimulus.

It is possible, however, to enter into such study in just the same way as one would read and study other books. Real spiritual help and blessing will be realized only as we feed upon the word of God. After all, how are we reading our Bibles? Do we hastily read the Morning Watch text and then try to console ourselves that we have done all that we should for the day? Is this living by the word of God? Let us remember that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

Let us notice the counsel of the word of God concerning the following:

### 1. *Spiritual Food*

Centuries ago the call of God came to the people of Israel: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34:8.

It was God's purpose that His children shall take delight in communion with Him, and enjoy the hours of fellowship in His service. The sweet singer of Israel, referring to spiritual things, likens them to our daily food and particularly to those things which are counted as delicacies. In a beautiful anthem of praise, referring to the commandments of God, David bears his testimony that they are "sweeter also than honey and the honeycomb." Ps. 19:10.

And still further: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" Ps. 119:103.

Think of the message of Isaiah, the evangelical prophet of ancient days. Listen to the invitation extended to the people: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

Not only are the commandments of God likened to our necessary food, but Jesus, in whose heart and life the commandments of God found full and perfect expression, is Himself the bread of life: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6:48-51.

"Bible rules are to be the guide of the daily life. The cross of Christ is to be the theme, revealing the lessons we must learn and practice. Christ must be brought into all the studies, that students may drink in the knowledge of God, and may represent Him in character. His excellence is to be our study in time as well as in eternity. The word of God, spoken by Christ in the Old and New Testaments, is the bread from heaven; but much that is called science is as dishes of human invention, adulterated food; it is not the true manna."—"Testimonies," Vol. VI, p. 132.

As newborn babes are fed with milk, so it is in the spiritual experience. Those born into the kingdom of heaven, those who experience the new birth from above, are fed with the milk of the word. Then as they grow stronger, they are fed with food of a more substantial nature: "For when for the

time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age." Heb. 5:12-14.

This is the food which the Lord has provided for His people. They are to live by the word of God; they are to feed upon Christ, and grow stronger by continually partaking of these spiritual dainties. In feeding upon the word of God, "we are made partakers of Christ."

"If we would live a true Christian life, the conscience must be quickened by constant contact with the word of God. All the precious things which at infinite cost God has provided for us, will do us no good; they cannot strengthen us and produce spiritual growth unless we appropriate them. We must eat the word of God,—make it a part of ourselves." — *"Testimonies,"* Vol. VII, p. 195.

## 2. Spiritual Appetite

In every newborn soul there will be a spiritual appetite, just as there is a physical appetite in every normal newborn babe. The desire for food is a desire natural to the normal human being. The desire for spiritual food is just as natural for the one who has been born from above. Not only is there to be a desire for spiritual nourishment, but there is to be a real relish for the dainties provided.

If we have a spiritual appetite we shall not find the reading of the Bible dry and uninteresting. We shall not be feeding upon the chaff of popular novels and sentimental literature, but the word of God will be our delight. This was the experience of David as he meditated upon the word of God. Notice what he writes in the one hundred and nineteenth psalm: "I will delight myself in Thy statutes." Verse 16. "Thy testimonies are also my delight." Verse 24. "I will delight myself in Thy commandments." Verse 47. "I delight in Thy law." Verse 70. "Thy law is my delight." Verse 77.

The rich blessings of heaven are promised to those who "hunger and thirst after righteousness." Matt. 5:6.

The call has come to "everyone that thirsteth." Isa. 55:1. As our hearts go out in intense longing for the bread of life, the Lord assures us that we shall be filled.

May the deep longing of soul which characterized these saints in days of old be the experience of each one of us today. "My soul thirsteth for

God, for the living God." Ps. 42:2. "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land." Ps. 63:1. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1.

"If ye abide in Me," He says, "and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live 'by every word that proceedeth out of the mouth of God.' The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ." — *"The Desire of Ages,"* p. 677.

## 3. Spiritual Digestion

Our heavenly Father has provided a bountiful table for all His children. Through the new birth there comes to all a real spiritual

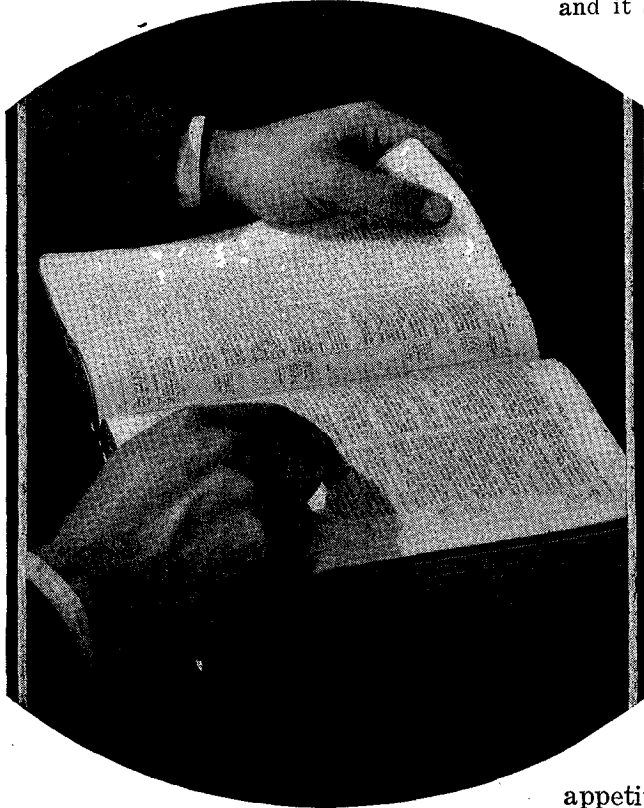
appetite for such heavenly provision. It rests with us, however,

to partake of the delicacies of divine grace and grow into strong members of the heavenly family. This is what the prophet Jeremiah did centuries ago. He writes: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

It is our privilege to take of these provisions of divine grace. The table has been liberally spread, and, as we do what the ancient prophet did—eat the word of God—we shall experience the same joy that he experienced and know the real blessing of intimate communion with God. But we receive the word of God by faith. This is how we become children of God. "As many as received Him, to them gave He power ["right, or, privilege," margin] to become the sons of God, even to them that believe on His name." John 1:12.

We are to take the promises of God at face value, to believe every word. There is to be no hesitation, no question, no manifestation of doubt; it is the word of God. He means every word He has uttered. We are to receive it as it is in truth, the word of the everlasting God.

Before our food is swallowed, it should be masticated. Just so in the spiritual realm, we must meditate upon the word of God. We are privileged to take the wonderful promises of the Scriptures, think upon them, dwell upon them, meditate continually upon the wonderful truths they contain, and thus absorb the very nutriment of the word of



Jehovah. In this way we partake of the word of God and make it our own. As we digest it, it becomes part of our own spiritual experience. In this way we are to be built up in spiritual power and communion with our heavenly Father. This is God's purpose for His children. It means being initiated into the mysteries of real fellowship and intimate contact with Jesus. Thinking upon the word of God will not only bring the joy of fellowship, but will mean real victory in our lives day by day.

"The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth.' The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples."—*"Patriarchs and Prophets,"* p. 278.

London, England.

## Covering Up Sin

By P. E. BERTHELSEN

**M**AN was originally created to have fellowship and communion with his Maker. This fellowship was broken by the entrance of sin. Through sin, man has estranged and alienated himself from God. The term "sin" has been well-nigh exiled from many modern pulpits today. More euphemistic substitutes have been found pleasing to the natural ear. When we consider the horror, the tragedy, the unspeakable misery and suffering which humanity is experiencing today because of the inroads of sin, it is high time to seek deliverance from the monster, to heed the divine fiat: "Stand in awe, and sin not."

It is natural for man to try to palliate and cover up his sin. Concerning the futility of such efforts, the Bible is very explicit: "Be sure your sin will find you out." "There is nothing covered, that shall not be revealed; and hid, that shall not be known." "He that covereth his sins shall not prosper." "The ways of man are before the eyes of the Lord, and He pondereth all his goings. His own iniquity shall take the wicked himself, and he shall be holden with the cords of his sins."

Man may ignore and endeavor to forget the verity of these statements; secret sins may be concealed and covered up for years, and the sinner's good name and reputation both in the church and in his social relations apparently remain untarnished, but his character is stained, and that is in God's keeping. In the sight of heaven he stands indicted, and he must eventually face his iniquity before God's bar of justice. This is true of all men, for all have sinned; and it is impossible for the sinner to cover up, justify, or make atonement for a sinful life. Iniquity long hidden is eventually uncovered or discovered. It is the wrong way of covering sin; a better way has been provided.

It has been said that a true friend is one who knows all about you, your moral weaknesses, your secret faults, and your blemishes within, and loves you just the same. Such a friend is Jesus. His love for you is not fickle or transitory, but constant. Were our fellow men in possession of such information, we could hardly expect the same consideration from them. In God's great love, He has made ample provision for man to be fully restored to fellowship and communion with Him. His great heart of love yearns for this. It is accomplished through a process of covering sin; yet God must be permitted to do the covering.

### A Lesson From Nature

During the long winter months, the earth has from time to time been covered with a mantle of fleecy-white snow. That beautiful white robe, completely concealing the jagged, barren landscape, is a weighty object lesson. But nature awakens from winter hibernation, and things are changed. The warm sunshine, the balmy air, and the gentle rain bring about a marvelous transformation. Nature puts on robes of beauty. The irregularities and deformities of bushes and shrubbery are hidden beneath a covering of pretty green leaves, and a greater surprise is in store. The shrubbery blossoms, and is completely covered with a profusion of snow-white flowers, which cluster among the green leaves and make a sight, the richness and splendor of which words but feebly portray. It is sublime, the handiwork of God.

The lesson nature conveys is obvious. "It is the glory of God to conceal a thing." He delights in mercy. He is a God of love, and love forgives and covers. It is impossible for the sinner to atone and provide a ransom price for his sin. He stands condemned by a broken law. In his plight, he realizes to some extent the enormity of his sin, also his heavenly Father's incomprehensible and changeless love for his guilty soul. By the aid of the Holy Spirit, his heart is touched; deep sorrow and confession follow, and by faith he accepts of God's overtures of grace. God never turns away a contrite heart and a broken spirit.

Grace is God's remedy for sin. It is God's way of covering sin. In Christ, He bestows upon us that which we have never earned. He covers our sins with the spotless, beautiful life of His own dear Son. We believe, and God does the covering. It is well to note a few results of this act:

A complete transformation takes place. A new, unselfish nature is formed within. Our incongruity is gone; in Christ we are reconciled to God and to His will as revealed in His holy law. That law is now written in the heart. Love dominates the life, and obedience to God's law is a delight, just as it was in the life of Christ. Ps. 40:8; 37:31. Sins are all confessed, forgiven, and covered. There is no more condemnation—the death sentence is canceled. We stand before the law uncondemned, justified. Every demand of the law

upon the sinner is met in Christ. Faith, saving faith, makes it all a living reality. Oh, the riches of the love of God in Christ Jesus! He has become our Substitute and only Saviour. No longer are we "aliens and strangers," but "fellow citizens with the saints, and of the household of God." In Christ by grace, we are again restored to fellowship and communion with God. Before David realized this experience, his soul was greatly troubled; "My sin is ever before me," he cried. Afterward his state of mind is well depicted in the words: "Blessed is he whose transgression is forgiven, whose sin is covered." Man cannot well describe the bliss, the joy, and the peace of such an experience. How can we put into language feelings that are too deep for words? Such a life is altruistic in essence; there is disinterested love for others and a yearning for the salvation of lost souls.

God's remnant people need this experience now in the home and in the church relationship. The love of God in the heart forgives and covers the faults of others. We must not carry a grudge in our heart toward any brother or sister in the church. We should not constantly talk about or unnecessarily expose or give publicity to the sins or mistakes of others. "Love covers a multitude of sins." "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Love worketh no ill to his neighbor. This is the Christian attitude. May it so be.

## Watch With Thy Lord

BY LOUISE C. KLEUSER

'Twas on the mount with his transfigured Christ,  
That Simon Peter saw God's plan revealed;  
And when he kept his eyes fixed on his Lord,  
He walked the sea as surely as the field.  
'Twas he who testified, "Thou art the Christ!"  
Prepared the feast with John in upper room;  
Declared on Olive's brow, "Yet will not I!"  
When warnings came offense would come too soon!

The Master pointed out the path of grief;  
"Lord, be it far from Thee!" his cold reply;  
Somehow, shortsighted Peter failed to see  
The cross, whereon the Lamb of God must die!  
The crisis came; bold Peter drew the sword  
To smite the foe of Christ, inflicting pain;  
The Son of man most surely needs defense!  
He knew not of the cup that He must drain!

Gethsemane found Peter fast asleep,  
When Jesus needed him to watch and pray;  
That night, no crushing weight robbed him of rest,  
So tired was he after a busy day!  
"O Simon, Simon! Simon, sleepest thou?  
Thou who didst pledge Me oft and loud thy love!  
Couldst thou not watch with Me in this dark hour?  
Sleep on now; take your rest; it is enough!"

Then in that awful night of bitter trial,  
Cold Peter warmed himself where scoffers roam;  
Denied his Master pure with oath, deceit,  
Then fled to leave his suffering Friend alone!  
Learn, fickle heart, poor Simon's lesson well,  
Be not too sure thy Lord can count on thee;  
Watch thou with Him in earth's last crisis hour,  
And seal thy love for all eternity!

# THE GOSPEL MINISTER

## Colporteur Work as a Preparation for the Ministry

**N**O other service connected with God's cause offers greater possibilities in soul winning than does that of the gospel ministry. This holy calling demands the best among our youth. No low standards, no inferior qualifications or preparation, can meet the requirements of such a high and sacred calling. Hardships, the common lot of the pioneer; tact, a requirement of the diplomat; gentleness, the quality of a loving shepherd; courage, the fruit of confidence; loyalty, the product of the converted heart; humility, the essence of all successful living; industry and perseverance, outstanding qualities that make possible all worth-while attainments; adaptability and personality—where and how can these essential elements required in the ministry be better developed than in a successful career as a colporteur?

The colporteur work is an excellent preparation for the gospel ministry. To sell our truth-filled literature calls forth the same qualifications that are required in the ministry. The colporteur develops those sturdy virtues by which success is chiefly measured in every line of spiritual endeavor. His work, like that of the gospel minister, is of a most sacred character. In this type of labor large soul-winning results may be envisaged. "The truth-loving, God-fearing colporteur" is schooled in all those elements of character building that count for success. Being fully equipped, with prospectus in hand, he goes forth as a sower of gospel seed, reaching the cultured and the uncultured; the learned and the unlearned; the rich and the poor; the high and the low; the great and the small; the professional classes and the nonprofessional; the religious and the non-religious. In every contact he makes, in every exhibition he gives, he sees before him a possible candidate for the kingdom of glory, a soul transformed, illuminated, and prepared for heaven.

The character of his work altogether transcends that of an ordinary book agent. His is a high calling, a God-given commission. Every book containing the special truths for these last days, placed by him in the hands and the homes of his prospect, is a vehicle in the plan of God to bring about that transformation of life that has become the chief passion of his soul, the overwhelming desire of his heart. For him no sacrifice entailed is too great to obtain his objective. Obstacles and difficulties which he daily encounters, he courageously surmounts, ever seeking to be loyal to his mission. The sale of ordinary merchandise, or of storybooks, holds no inducements for him; he sees a judgment-bound world about to go down over the brink to eternal ruin, famishing for the bread of life.

Through his chosen task—the distribution of truth-filled books, tracts, and periodicals—he sees an opportunity to minister to the world's needs. Urged on by the consciousness of the sacred char-

acter of his high calling, with all the persuasive power of his being, he endeavors to lead his prospect to properly evaluate the merchandise that he has to offer. In it he sees "the pearl of great price," "the hidden treasure." Maybe this will be his prospect's only opportunity to obtain the heavenly gift. The solemnity of his task, the greatness of his calling, leads him to walk humbly before his God, to seek daily, prayerfully, and earnestly for a better preparation for the work to which he has dedicated his whole being.

### Undismayed by Difficulties

He is not dismayed by apparent insurmountable difficulties—an irreligious world, a pleasure-loving world, likened unto the days before the flood; the problem in the large cities of getting a hearing; the tendency of the masses to disregard contracts and agreements; the appalling indifference to things religious. All these problems only magnify the importance of his mission. With undying courage, and soul-stirring devotion, and a perseverance that knows no defeat, yet with great humility of soul, trusting in God, he hastens from door to door, from home to home, from village to village, all aflame with the message that his truth-filled books convey. Inspired by the magnitude of his mission, he looks to God moment by moment for guidance, recognizing that his success will be only in proportion to his consecration of talent, time, and all the powers of his being.

His work is a success. Daily he sees and feels the needs of a sinful, troubled, and lost world; but at the same time he is personally experiencing the joys of salvation, and always seeking to leave the divine impress wherever he goes. Truth-filled books, tracts, and magazines are the weapons that he employs in every engagement with the enemy. The more successful he is in their sale and distribution, the greater his victory. No effort is too great; no burden too heavy to bear; no sacrifice too painful; no suffering too great to endure, if only he can have the assurance of the divine presence. What a blessed preparation for the gospel ministry!

### Preparation for the Ministry

Every young man aspiring to this sacred calling should have an experience in the colporteur work. It rapidly qualifies one for the work of the gospel ministry. Paul, addressing the youthful Timothy who had been called to the ministry, said, "Endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. It has also been said that "the colporteur work puts steel into the backbone, sand into the shoes, and spring into the step." One may gain a practical experience not found in textbooks or obtained in the classroom. Those who minimize or speak depreciatively concerning the colporteur work disqualify themselves for the high calling of the gospel ministry. The following inspired counsel has been given us: "The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by working in the can-

vassing field. And by meeting the people and presenting to them our publications, they would gain an experience which they cannot gain by simply preaching. . . . Let none think that it belittles a minister of the gospel to engage in canvassing as a means of carrying truth to the people."—"Testimonies," Vol. VI, p. 321. "All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry."—Id., p. 322. "Some men whom God was calling to the work of the ministry have entered the field as canvassers. I have been instructed that this is an excellent preparation; if their object is to disseminate light, to bring the truths of God's word directly to the home circle. . . . This will be an excellent experience for any who have the ministry in view. Those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work."—Id., p. 334.

Not only prospective ministers, but those of our youth who desire to prepare for other lines of denominational endeavor may also find in the colporteur work the greatest possible preparation for a successful career.

H. J. DETWILER,

President, Columbia Union Conference.

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"WHEN right is on one side and riches on the other, you cannot raise the one without lowering the other."

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### "Whithersoever He Goeth"

Revelation 14:4

BY MARY LUCILE STANLEY

How oft must we struggle with doubt and despair,  
As we press toward the mark set before us;  
But the Master is leading, and safe shall we be  
While we follow on, though we cannot see  
Whithersoever He goeth.

And down through the ages His promise still stands;  
What joy will attend its fulfillment,  
When He'll take us home to that city of light,  
Where all is peace and there is no night;  
How we long for His glorious appearing!

Lo, this is our God; we have waited for Him,  
Crying day and night for deliverance.  
Behold! Now He comes—what a sight to our eyes!  
And we're changed in a moment, caught up in the skies,  
Ever to be with our Saviour.

We have washed our robes in the blood of the Lamb;  
We can tell of abundant salvation.  
We will sing a new song in that land over there;  
And the song that we sing none other can share  
While we follow our glorious Redeemer.

As the years roll on we will worship the Lamb,  
And remember the price of redemption;  
Oh, wondrous provision, my Saviour to see,  
Through eternity's ages a follower to be,  
Whithersoever He goeth.

# EDITORIAL

## The Evangelist Moody's View of the Law

### Part III, Are Adventists Orthodox on the Law?

**W**E wish now to place alongside the Protestant creedal statements already given in this series, two sections from the declaration entitled, "Fundamental Beliefs of Seventh-day Adventists," which is published regularly in the "Year Book of the Seventh-day Adventist Denomination:"

"6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20: 1-17. . . .

[Section 7 deals with "the fourth commandment," which we will discuss later.]

"8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making 'Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes 'the power of God unto salvation to everyone that believeth.' This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new-covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Rom. 7:7; Rom. 3:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12."

#### Orthodox of the Orthodox

The agreement between this Adventist declaration of belief regarding the law and that of classic Protestant creeds, is evident. Therefore, if orthodoxy is to be measured by conformity to historic creeds—and this is the measure that has always been used in religious discussion—then it may be said that Seventh-day Adventists are orthodox of the orthodox.

Now if Protestants in general have veered away from the historic creeds, that is something else. Doubtless many of them have thus veered, for Protestantism at large has been drifting in the last generation from many of the historic moorings. Much of this drift has been described and deplored as heresy on the part of those who militantly describe themselves as Fundamentalists. We deplore the drift also, and seek to stem it by preaching anew those great Protestant truths that are supported by the word of God, chief among which truths is that of God's moral standard for all men, the decalogue. Instead of having de-

parted from the faith by such preaching, we have on the contrary sought to defend the faith.

#### Moody Testifies

But not only do the classic Protestant creeds speak clearly on the law; prominent evangelists, famed for their gospel fervor, have also left on record their views on the law. Take, for example, D. L. Moody. In his book entitled "Weighed and Wanting, Addresses on the Ten Commandments," "Copyrighted 1898 by the Bible Institute Colportage Association," we find Moody's views on the law very clearly stated in great detail. The frontispiece of this book consists of a reproduction of the ten commandments as given in Exodus 20: 3-17. There are twelve chapters: an introductory chapter entitled, "Weighed in the Balances," a chapter on each of the ten commandments, and a closing chapter entitled, "The Handwriting Blotted Out." We shall quote more extensively from Moody than is necessary to reveal his views, because we believe his presentation of the subject of the law is so excellent:

[The first quotation is from the chapter entitled, "Weighed in the Balances."]

"It is a favorite thing with infidels to set their own standard, to measure themselves by other people. But that will not do in the day of judgment. Now we will use God's law as a balance weight. . . .

"Let me call your attention to the fact that God wrote on the tables of stone at Sinai as well as on the wall of Belshazzar's palace. . . .

"The law that was given at Sinai has lost none of its solemnity. Time cannot wear out its authority or the fact of its authorship.

"I can imagine someone saying, 'I won't be weighed by that law. I don't believe in it.'

"Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the ten commandments. . . .

"Now the question for you and me is, Are we keeping these commandments? Have we fulfilled all the requirements of the law? If God made us, as we know He did, He had a right to make that law; and if we don't use it aright, it would have been better for us if we had never had it, for it will condemn us. We shall be found wanting. The law is all right, but are we right? . . .

"Some people seem to think we have got beyond the commandments. What did Christ say? 'Think not that I am come to destroy the law, and the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' The commandments of God given to Moses in the mount at Horeb are as binding today as ever they have been since the time when they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

"Jesus never condemned the law and the prophets, but He did condemn those who did not obey them.

Because He gave new commandments, it does not follow that He abolished the old. Christ's explanation of them made them all the more searching. . . .

"The people must be made to understand that the ten commandments are still binding, and that there is a penalty attached to their violation. We do not want a gospel of mere sentiment. The sermon on the mount did not blot out the ten commandments. . . .

"Paul said: 'Love is the fulfilling of the law.' But does this mean that the detailed precepts of the decalogue are superseded, and have become back numbers? Does a father cease to give children rules to obey because they love him? Does a nation burn its statute books because the people have become patriotic? Not at all. And yet people speak as if the commandments do not hold for Christians because they have come to love God. Paul said: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' It still holds good. The commandments are necessary. So long as we obey, they do not rest heavy upon us; but as soon as we try to break away, we find they are like fences to keep us within bounds. Horses need bridles even after they have been properly broken in. . . .

"Now, my friend, are you ready to be weighed by this law of God? A great many people say that if they keep the commandments, they do not need to be forgiven and saved through Christ. But have you kept them? I will admit that if you perfectly keep the commandments, you do not need to be saved by Christ; but is there a man in the wide world who can truly say that he has done this? Young lady, can you say: 'I am ready to be weighed by the law'? Can you, young man? Will you step into the scales and be weighed one by one by the ten commandments?

"Now face these ten commandments honestly and prayerfully. See if your life is right, and if you are treating God fairly. God's statutes are just, are they not? If they are right, let us see if we are right. Let us pray that the Holy Ghost may search each one of us. Let us get alone with God and read His law—read it carefully and prayerfully, and ask Him to show us our sins and what He would have us to do."—Pages 10-17.

### "The Handwriting Blotted Out"

[The next quotation is from the closing chapter, entitled, "The Handwriting Blotted Out."]

"We have now considered the ten commandments, and the question for each one of us is, Are we keeping them? If God should weigh us by them, would we be found wanting or not wanting? Do we keep the law, the *whole* law? Are we obeying God with all our heart? Do we render Him a full and willing obedience?

"These ten commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links and I break one of them,

down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an enclosure, it makes no difference at what point I break through the fence. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' 'The golden chain of obedience is broken if one link is missing.' . . .

"For fifteen hundred years man was under the law, and no one was equal to it. Christ came and showed that the commandments went beyond the mere letter; and can anyone since say that he has been able to keep them in his own strength? . . .

"I can imagine that you are saying to yourself, 'If we are to be judged by these laws, how are we going to be saved? Nearly every one of them has been broken by us, in spirit, if not in letter.' I almost hear you say: 'I wonder if Mr. Moody is ready to be weighed. Would he like to put those tests to himself?'

"With all humility I reply that if God commanded me to step into the scales now, I am ready.

"What! you say, 'haven't you broken the law?'

"Yes, I have. I was a sinner before God the same as you; but forty years ago I pleaded guilty at His bar. I cried for mercy, and He forgave me. If I step into the scales, the Son of God has promised to be with me. I would not dare to step in without Him. If I did, how quickly the scales would fly up!

"Christ kept the law. If He had ever broken it, He would have had to die for Himself; but because He was a Lamb without spot or blemish, His atoning death is efficacious for you and me. He had no sin of His own to atone for, and so God accepted His sacrifice. Christ is the end of the law for righteousness to everyone that believeth. We are righteous in God's sight because the righteousness of God which is by faith in Jesus Christ is unto all and upon all them that believe. . . .

"If the love of God is shed abroad in your heart, you will be able to fulfill the law."—Pages 119-124.

### We Agree With Moody

These quotations from Moody reveal that his views concerning the law are identical with those of the historic Protestant creeds. There was no confusion in his mind between ceremonial and moral laws, else he could not have written as he did. There was no perplexity, either, in his mind as to how man is obligated before God to give obedience to the law and yet is wholly dependent upon God for the grace and the strength needed to live a holy life. We agree with Moody even as we agree with the Protestant creeds; his views are our views concerning the law.

Space limits prevent our quoting from other prominent evangelists who have spoken just as forcefully as has Moody.

F. D. N.

## "That Blessed Hope"

**A** CERTAIN hope is the greatest blessing that can come to any man, for where there is no hope, life ceases to be worth while. Faith is close kin to hope. There must first be faith, and then there is hope. Faith deals with the present. Hope takes care of the future.

When men lose faith, they then lose hope. This is why life today seems purposeless to so many. The undermining influence being exerted on the verities of divine truth as revealed in the Bible, so rampant during the last fifty years, is now bearing its fruit of hopeless despair. The fact that there must be faith, if there is to be hope, is just

now becoming apparent even among many of the "liberals" in religious thought.

### What Is Our Hope?

The roseate dreams of an ever-ascending progression in the life of man so stanchly preached by the emissaries of Modernism have been blasted by the happenings of recent years. A great gulf now yawns before the people of this generation, across which no safe path is seen. It appears that civilization will soon go plunging into the abyss if present trends continue. All the good effects of that which man is able to do in the way of pro-

ducing certain physical comforts is being canceled by the ascendancy of the spirit that might makes right. Millions are trembling in heart and soul as they peer into the future, from whence come rumblings of disaster. They find no token of better days ahead, even generations ahead.

There seems to be no way out of the maze of problems which men face today. Not one Gordian knot, but a hundred, have been presented to us. Who is brave enough, powerful enough, and sufficient enough to cut these knots with one fell stroke? It is apparent that no man can thus attempt to solve the problems of life without creating as many others.

The late World War is an illustration of this. War is terrible, and something to be shunned. Everyone even then admitted this, but many believed that even this was necessary to make the world a safe place in which to live. We now know that the World War not only settled nothing, but sowed the wind, and we are about to reap the whirlwind.

Why do men not admit their helpless state, and cry to God for the help that He has promised? It is very clear that only the intervention of One who is almighty, just, and wise can save the world from the destruction that it is inevitably facing. Do we have any assurance that God plans such an intervention as this? If that is so, then we have some hope. If we know of no such plan, then it is little wonder that men and women are ready to give up in despair.

### The Basis of Our Hope

Faith in the Scriptures is the only basis of a certain hope. If this Book is divinely inspired, if it is a special revelation of God to men, then we may search its pages with strong assurance.

Thank God there are some whose faith is settled, and who can declare, "We do have a 'more sure word of prophecy' which is 'as a light shining in a dark place.' To this we look for our assurance and hope." And what do we find as we turn the sacred pages of God's letter to men? We find from beginning to end assurances of deliverance from the ruin that sin has wrought, and promises of a better world to come, wherein righteous and happy beings live without thought of pain, sickness, or death.

All the false heavens of the pagans, the Utopias of the philosophers, have as their origin an inherent hope implanted in the heart by God Himself. It does not seem conceivable that the mighty Creator of men and the Designer of the universe would abandon the creatures and the works of His hands. There must have been a plan in the mind of God, and that plan must ultimately be fulfilled. Such a plan, when finally worked out, can have no place in it for the evil and corruption and fear that we see in the world today.

Those who read the Inspired Word of God obtain this hope by revelation, while those who know not this word grope blindly in the dark for something better. God's word is clear. As one reads its pages, his soul expands with expectation and hope. The more he reads, the clearer is the vision of the marvelous plan God has for men. There

can be no uncertainty here. The declarations which establish our hope are written in such terms that the simple can understand.

### Promises of Redemption

The Bible is replete with promises that should give hope. The deliverance promised is as real and tangible as the deliverance of Israel from Egyptian bondage. God's word is not to be spiritualized into meaningless phrases. We are to take the revelation of His purpose as something that is literal and true; otherwise what basis is there upon which to establish our hopes?

The Old Testament as well as the New abounds in divine assurances of redemption for man through the overturning of the old order and the establishment of the new. How clearly God has declared Himself through the prophets as illustrated in the following verses:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23:5.

"I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:27.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

In the New Testament the revelation of God's purpose grows clearer. The words of Christ can leave no doubt in the heart of the sincere believer regarding the literal redemption of man and the earth in which he dwells. The apostles take up the words of Christ and preach them far and wide. The early church was very certain concerning "that blessed hope, and the glorious appearing of the great God and our Lord Jesus Christ." Titus 2:13. Someone has estimated that the return of Christ is referred to in the New Testament over three hundred and eighty times. Thus an average of every twenty-fifth verse speaks of this blessed hope.

This hope is based on no vain imaginations or cunningly devised fables. It is founded upon the plain declarations of Christ Himself. How could words be more assuring and certain than those which Christ spoke to His disciples just before His crucifixion? Said He:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John 14:1-3.

As if to make this promise even more certain and definite, on His ascension to heaven Christ sent back a parting word by two of the angels who attended Him. Said the angels to the disciples:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

The personal return of Christ was a great in-

spiration to Paul, and his belief is summed up in the following words:

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Later he wrote,

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of

patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-37.

Thank God for His glorious promises. We have a hope that is sure and steadfast. Says He, "Heaven and earth shall pass away, but My word shall not pass away."  
F. L.

## Our Earliest Fields Still Yield Fruit

OUR first public work in California, by J. N. Loughborough and D. T. Bourdeau, was done in Petaluma and Santa Rosa, north-east of San Francisco. That was in 1868. On a recent visit up and down California, I had opportunity to observe the progress of the message. I do not recall seeing more active interests anywhere than appeared in this very district where the work began.

In his "Rise and Progress of Seventh-day Adventists," Elder Loughborough told of the first open doors that met the workers who landed in San Francisco, in July, 1868. They had brought a tent for meetings, which they had freighted over the rough, rocky road across the Isthmus of Panama, where now are railway and canal. They expected to open their work in the big city. But a few hours after landing they saw that an opening in San Francisco would be difficult and expensive.

Meanwhile Providence had prepared another way. There was a group in the town of Petaluma who had been studying the Bible and praying for light. These seekers read in a newspaper that two evangelists were starting from the East with a tent for evangelistic meetings. One of the Petaluma group had a dream about these men who were coming, and the work they would do.

"In his dream he saw that this work was continued until the two men had five fires brightly burning, and the light was shining most beautifully. He related his dream to his brethren, telling them that he would know the men as soon as he should see them."—"Rise and Progress," p. 277.

These watchers learned when the boat was due, and the man of Petaluma met our brethren the next day after they arrived in San Francisco. He recognized our workers at once as the men he had seen in his dream. He invited them to come to Petaluma. There the first meetings were held, with a number accepting the faith, the man who met them being one. Then Santa Rosa, Healdsburg, and other places were touched; and by early 1871 five churches had been established—the "five fires brightly burning," of the new brother's dream.

While I was meeting recently on Sabbath morning with the Pacific Union College church, at Angwin, a student business brother from this region of Petaluma, especially interested, I think, in the layman's work, asked me to go over to this region where our work began, thirty miles or more over the ranges from Angwin. Hasty appointment was made by telephone, and Sabbath afternoon I was surprised to find so large a rally of

believers—many of them new in the faith—meeting in a nearly finished church school and academy building that serves a number of churches in the district. It was a lively scene in the valley. The pioneer atmosphere could be felt—here where our pioneers of the Pacific Coast first began. New things were under way.

The fact is, no field "wears out" under gospel work. The more that is done, the more there is to be done in winning souls. I can remember in the early 80's, when the new colporteur work was starting off strong, that there was some talk of "burning up the territory." It was thought by some that once over with the books would about finish a place. But all the years since, it has been shown that going over a field with a good book is but sowing good seed, bringing a harvest of interest for the next time over. "The harvest is the end of the world," said Jesus; and until then, our experience suggests, there are always more souls to be found in every place, no matter how long the message may have been preached in any given field.

It was thrilling to see the signs of yet greater harvests to come in this region where Brethren Loughborough and Bourdeau began to sow the first seeds in California, in 1868.  
W. A. S.

## Everlasting Love

BY NORMA YOUNGBERG

BEFORE began the span of time  
Or earth's fast-fleeting years,  
Before Thou human flesh hadst formed,  
The human eye shed tears,  
Or ever Thou hadst formed the earth  
And cupped the mighty sea  
Within the hollow of Thy hand,  
My God, Thou knewest me!  
Thou knewest me! Thou calledst me!  
O tremble at the thought!  
And in Thy book my name was writ  
While yet the earth was not.

A sacrifice Thy love prepared—  
O wondrous mystery!  
Yea, even from eternity,  
Thy Lamb was slain for me.  
Thy Lamb was slain—Thy precious Lamb!  
Ere human blood was shed,  
Or grief had torn a human heart  
That looked upon its dead.  
O loving Father heart, that paid  
For me such fearful price,  
Lift up my life, and let it burn,  
A living sacrifice.

# IN MISSION LANDS

## British Guiana, South America

By ALFRED R. OGDEN

SINCE my connection with the work of the Caribbean Union Conference two years ago, it has been my happy privilege to make several trips to British Guiana, South America. It is always a great pleasure to meet our dear brother, Philip Giddings, who was the first baptized believer in Guiana, and among the first believers, if not the very first, on the entire South American continent. He is now on the retired list, though both he and Sister Giddings are quite well.

We have a growing work in British Guiana, and a small beginning in Dutch Guiana. As yet, no work has been done in French Guiana. We are, however, planning to make a beginning in that country—we hope ere the close of the present year—by sending our veteran sustentation worker, C. T. E. Colthurst, to open the work in that field.

On the occasion of our recent visit, the Guiana Conference committee met at the local conference office at Georgetown, British Guiana. Both H. E. Beddoe, secretary-treasurer of the Caribbean Union, and I were privileged to spend several days with the brethren in study and counsel, and in planning for the work in that field where we now have thirty church organizations, one church organization being in Dutch Guiana. The present membership of the conference is about 1,500.

It is in British Guiana that A. A. Carscallen and his family, with R. E. Brooks and his wife assisting, are carrying on the work for the Mt. Roraima Indians. They are conducting two schools, with an attendance of about one hundred in each. This, we believe, is laying a good foundation for future growth and development among

those aborigines. During the committee meeting, special study was given to a program of evangelistic advance. It was definitely suggested and urged that each church be given some ministerial help in the way of special revival and evangelistic meetings.

Plans were also laid to assist in the completion and erection of several new church buildings in the conference. In this field, as in many others, the church-building program has not kept pace with the growing work. This throws a special burden and responsibility upon us at the present time to do all that is possible in providing church buildings.

"Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this."—*"Testimonies,"* Vol. VI, p. 100.

## Missions Council in Nigeria

By W. T. BARTLETT

MISSIONARY history in the Northern European Division reached an epoch in March, 1939, when a united council of missionaries gathered in Ibadan, Nigeria, and spent ten days in the study of its work. There were representatives from Sierra Leone, Liberia, Gold Coast, Nigeria, French Cameroons—twenty-five Europeans and fifteen Africans. There were also present, three European representatives from our East African missions in Kenya and Uganda, who crossed the continent in a car, a journey of ten



Group of Workers From Missions in East and West Africa Assembled at Missions Council, Ibadan, Nigeria

days. Three men came from the division: the president, W. E. Read; the treasurer, E. R. Colson; and the writer, who was spending some three months on a visit to the West Coast. We were forty-six in all.

As our council grappled with the many problems, we realized the great value of such a meeting. Some of the workers during many years of service had worked their way through difficulties and learned many lessons; now their experience was made available in a practical way to others of less experience. It was a surprise to discover how near we were to each other in our handling of problems, and how possible it was, under a great variety of local conditions, to agree on common standards. All felt that it had been

financially. As a result of our council we expect to see a marked increase of spiritual energy in the life and work of our missionaries, African and European.

## Among the Bantus

By J. D. HARCUMBE

I HAD been working late on the night after Sabbath, as with our people it often happens that Saturday night is the very best opportunity for canvassing for the books. When at last I got to my bed, I fell so soundly asleep that it seemed hardly a moment before I was awakened by someone talking with the man of the house. I heard the stranger ask whether the owner knew anything about a book called "God's Answers." The householder said, "Yes, and the man who sells the book lives here with me." With that, he came and called me. (This was five-thirty in the morning.) The visitor told me that he had come to the house *three* times, but had never found me at home. And that was why he got up from his own bed, far down Point

Road, and walked all that distance, to make sure of finding me. I said to the man, "My friend, it is wonderful that you should walk all these miles—before the tram starts running—to seek the word of God, and you've come *in time*, but there is a time coming when men shall seek the word of God, but will not be able to find it. (See Amos 8:12, 13.)

Then I went to my box and brought out a fresh copy of "God's Answers," and we turned through the book, chapter by chapter, as I pointed out the treasures it contains. He said, "I wish to buy that book right now." Suddenly he said, "I wish *two* of these books, one for myself, and the other for my friend, who is also seeking to know the truth of God." And presently, and very reverently, he was started on his long walk back to the Point, carrying the words of God which are able to save to the uttermost.

As I watched him walking rapidly homeward, I thanked my God that He could use me, even me, in this blessed work of handing the bread of life to those whose hearts are hungering and thirsting for it.

THE little children may be Christians, having an experience in accordance with their years. This is all that God expects of them. They need to be educated in spiritual things; and parents should give them every advantage, that they may form characters after the similitude of the character of Christ.—"Christ's Object Lessons," p. 84.



Young Men Students, Kottarakara School, Travancore, South India

exceedingly helpful to come together and talk over our common task.

All present, European and African, were asked to read papers, give reports, and take part in the committees that considered questions of church life and educational work, from financial and other aspects. Some of our African workers shape well in such a council and make really valuable contributions. Our future progress must depend more and more on our ability to train into efficient workers the men of ability and character that take their stand for the truth.

With such a body of workers assembled, the spiritual tone of the council was naturally high. It seemed to rise steadily, and in testimony meetings many told how they had prayed for a time of special blessing and how God had answered their prayers beyond their own hopes. In our final meeting we celebrated the ordinances together, and this service brought a crowning blessing to every heart. We go back to our tasks full of courage and faith in our divine Leader.

The Ibadan Mission Station had to expand its resources considerably to provide for such a gathering, but our genial and resourceful superintendent, W. McClements, who was ably assisted by his wife, was fully equal to the varied demands. The council was in every respect a most enjoyable occasion.

We are being forced to the conclusion that spiritual power is our chief operating need, and that where this is present, we cannot be crippled

# REMARKABLE DELIVERANCES

## Not Room Enough

RECENTLY, while visiting at the home of I. H. Wernick, elder of the Lake City, Iowa, church, I heard of an experience which I think is worth passing on. In the course of our conversation, the subject of tithe paying was mentioned. Brother Wernick is a faithful and conscientious tithepayer. I noticed his eyes light up at the mention of tithing, and soon there came from his lips a wonderful account of how the Lord had blessed him in a very signal way. It was back in the year 1913 that this remarkable experience came to him. I set it down as he gave it to me:

"I was working at the time by the month on a farm in this vicinity, and had managed to save about \$300. I decided to go into the bee business on the side, to see if I could in time become independent. So I bought my supplies and put up forty colonies of bees.

"About this time the advent message came to me, and because it was the truth, and I was endeavoring to be a Christian, I decided to unite with the Adventist people. Among other things which were brought to my attention was their belief in tithe paying. I accepted it with the rest, for I saw clearly that it was the gospel way of financing the church. However, all my money was tied up in the bees; but I promised the Lord that if He would give me success, I would not only give Him the tithe, but another tithe besides.

"The beautiful spring bade fair to give a bumper crop. The bees were humming and stirring impatiently, waiting for the flowers to begin to blossom, so they could go to work. I felt sure that the Lord was on my side; things looked very favorable. However, just at the time the bees could begin in earnest to make honey, the drouth came. And it was so dry that the grass would break off and crumble as you walked through it. It looked as though my forty colonies of bees were doomed to forced idleness. I wondered just how the Lord would work out the situation for me. But is it not a true saying that, 'Man's extremity is God's opportunity'? Well, it certainly was so in my case.

"The bees became suddenly active, and from where they got nectar is a mystery to me, but the honey started to pour in, as it were, and it was not long before I had to remove it from the hives. In a remarkably short time the hives were full again, and again I emptied them; and again they were full. I just could not keep up with those bees. They went under the hives and made more honey. I took some stones and made a shelter over them. Still they came and deposited their load of honey. I filled up all my big extractors, boilers, and tubs, and still more honey came. I borrowed from the neighbors all their available empty utensils, and I filled them. I tell you, there was honey around my place! And it was still dry!"

His unusual experience came to the ears of the leading beemen in that part of the country, and they came to see whether what they heard was true. They were deeply impressed, and exclaimed that it was a truly remarkable output. I saw the picture they took of him and the forty colonies of bees.

He remembered his promise to the Lord and paid what he had vowed. He said to me, "Brother Gackenhimer, the Lord says in His word that if we are faithful, He will open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it!" This man knows that faithful stewardship pays rich dividends.

Brother and Sister Wernick have since gone into the poultry business, and the Lord continues to bless them. They have been able to keep their four fine boys in our schools, and I am confident that someday

these boys will all find their place in the Lord's work. Brother and Sister Wernick believe firmly in Christian education. Again I say, Faithful stewardship pays rich dividends.  
E. T. GACKENHEIMER.

## A Present Help in Trouble

WHILE visiting in Kaffirland recently, I asked S. K. Ntwana, one of our Xosa-speaking workers, if he would put in writing an experience which came to him when, after an absence of many years, he was sent to labor in an area in which he had lived as a boy. This experience has been much spoken of by the native people. I am sending it to you, as recorded by Brother Ntwana:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed. . . . The Lord of hosts is with us; the God of Jacob is our refuge."

"The above words became very real to our family as we left Alice for Mount Frere. We were a family of three—my wife, our baby, and myself. There were a number of my brothers and sisters in the location. The place I chose was my old home. When we arrived, father and mother were dead. People came and told us not to live in the house without first hiring a medicine man to enchant it. I told my sympathetic relatives that I could not die at the devil's will, since I did not belong to him. I also told them that I could not entrust the safety of my family to the devil. Finally they gave up trying to persuade us.

"Before long our year-old son, Bennard Sipho Ntwana, became sick and died. His death renewed the sympathy of my relatives. They entreated me the more either to leave the place or hire the medicine man. Seeing that Mrs. Ntwana and I rejected their suggestions, they left. The people seemed certain that the death of our child was the beginning of the calamities we were going to suffer. Whenever we tried to keep a dog, it died. Some of our neighbors gave us goats to milk and others gave us cows. After a number of our dogs and goats had died, we got a young lame dog from a friend. This did not die. The devil kept on sending the would-be sympathizers to frighten us. Our dog grew. When it was big enough to perform the duties of a dog, a battle was waged with the evil spirits.

"About one o'clock one rainy morning, I was disturbed from my sleep. The dog was barking as though some strange thing was very near the house. I went out. There was some strange singing. I listened carefully, and the voices that I heard seemed to be those of persons of all ages—from year-old babies to old women. I went in and told Mrs. Ntwana that there was a strange choir singing outside. 'It may be what the people call "Izithunzela,"' I said. At the same time I suggested that we sing and pray. The two of us sang aloud and prayed earnestly. As I went out, the devil's choir was still singing, but a few yards away they were beginning to retreat. I went in and suggested the second hymn, after which an earnest prayer was offered. When I went out again the voices of that mysterious choir seemed farther and farther away, and finally I could hear them no more as they faded away to the hill.

"From that day on everything was all right with our family. We could keep as many dogs and goats as we wanted. This was impossible until the decisive battle was fought and won in Christ's name. Now the words quoted at the beginning are a reality to me—'God is our refuge and strength, a very present help in trouble.'"

A. F. TARR.

JESUS knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent.—*"The Desire of Ages,"* p. 454.

# OUR PHYSICIANS

## Physicians in Private Practice

"To the physician equally with the gospel minister is committed the highest trust ever committed to man." Day after day as I have visited the offices of our many physicians, I have tried to sense the importance of this counsel. As I have looked into the faces of those who sit in the waiting rooms to take their turn at seeing the doctor in his consultation room, I have tried to estimate the measure of trust and faith which these patients have in his counsel. They are quite willing to leave in his hands the care and keeping of the riches of life's treasure. I have been led to consider his trust in comparison with that of mine, as a minister of the gospel, and I am convinced that it is not only equal to the trust given to me, but it truly doubles in responsibility, since so much more of life is really entrusted to his keeping.

In his profession the physician must move, think, and act day and night under the responsibility of saving this material life. Often when he has done his best to keep the treasure of this earthly life from the great enemy, it has been snatched away, and often those who do not understand are quite willing to blame the faithful doctor. As a minister, I can hardly sense his feelings, since I carry not the treasure of this earthly life in such a manner as he must bear it. Added to this faithful trust, he who is truly a Christian physician must also constantly carry, with the minister, the responsibility of the eternal salvation of human souls.

Day after day and night after night he lives with his work, carrying with him continually this weighty trust which his profession brings. I have found that our physicians are rather reluctant to speak much of what God has enabled them to accomplish in His cause through their profession. However, I feel that our people would be glad to hear of a few of the many experiences with which I have come in contact as I

have visited among our faithful doctors. I can truly use the word "faithful," for I have found in visiting the great majority of our medical men that more than seventy-five per cent of them remain faithful to the message which God has for the world today. Many, in connection with their busy practice, are serving in the offices of the churches and Sabbath schools throughout the land.

For instance, in one conference in which twenty-two of our doctors are located in private practice, fourteen of them last year held offices in the church and Sabbath school work. Twenty-one of the twenty-two returned to the Lord His tithes. I present this brief cross section because I have been asked the question, "Do not many of our doctors forsake the truth?" While, because of their profession, doctors are often thrown into many temptations of worldly allurements, yet the great majority remain true to the faith.

During the past year I have come in contact with several different efforts being carried on in connection with the doctor's practice. One evening a short while ago, I had the privilege of presenting the prophecy of the twenty-three hundred days to more than twenty of the patients of one of our physicians in a large city on the West Coast. I found six different denominations represented in the audience. Once each week they assemble in the different homes, and once each month at the doctor's home. After the Bible study I found that these people really depended on the doctor's knowledge of Scripture rather than on mine. They seemed to think it quite wonderful that their doctor was well versed in the Scriptures. At the close of the study, light refreshments were served by the doctor's wife, after which all expressed their great appreciation for the opportunity of just getting together in rather an old-fashioned way to study the Bible.

In another place the doctor gathers to his home each Wednesday evening those of his patients who are interested in discussing Bible topics. From eighteen to twenty-five attend each week. At the opening all are permitted to ask questions, after which the doctor tactfully presents a definite phase of the message, illustrated with pictures which he obtains through the Home Missionary Department.

During the past year, I found four churches raised up and organized in places where the doctor and his wife were almost the first to lead out in Sabbath school work among their patients. In one county of the Southland the doctor and his wife were the first Seventh-day Adventists in the county. He placed a sign on his door, "Closed Friday night sundown to Saturday night sundown." This caused quite a discussion concerning the Sabbath, which was the beginning of an interest. One old man out on the ridge a few miles from the town became sick and called for the doctor. When the neighbor asked which one of the two doctors in the town he wanted, he said, "Get me the one that doesn't know which day is Sunday," meaning the Seventh-day Adventist. Out in this direction a Sunday school of some thirty members assembles each week, and the doctor and his wife take a leading and active part in the service.

In another place where our doctor's name is the same as that of another doctor in the city, quite often his phone calls sound like this: "Is this Doctor —?" The answer is, "Yes," and then comes the question, "Is this the Seventh-day Adventist doctor?" After this the appointment is made for a visit to the doctor's office. It is good to know that the name "Seventh-day Adventist" has not particularly harmed the progress of the doctor's practice.

One doctor told me of a Catholic nurse who worked in the hospital to which he took his patients, and with whom he had accidentally discussed the Sabbath question one morning. After several talks she said to the doctor one day, "Doctor, I have often wanted to ask you questions concerning your faith, but until the morning you approached me I never had the courage." And the doctor confessed to me that he felt condemned that she should be the one to speak to him first concerning his faith.

I. J. WOODMAN,

Medical Extension Secretary.



ILLUSTRATION BY H. A. ROBERTS

# BY THE FAMILY FIRESIDE

## Vacations

By FRED L. GREEN

EVERY successful worker is entitled to a vacation. Every other worker should have a vacation if he can get it. We all eagerly look forward to our vacation. The man of business looks ahead to his vacation trip. The busy housewife appreciates a change from her routine of duties. The student in school counts the days until classwork will be over and he will not be confined to an established program.

Vacation consists in change. To the man of physical toil, rest means vacation. To the one engaged continually in mental activities, physical exercise constitutes a vacation. Fortunate is the one who may have part mental work, part physical work, and a time of recreation each day.

More and more men and women in all walks of life recognize the value of recreation. This, perhaps, has come about because of the increasingly strenuous life that most of us lead. A few generations ago, an adult who indulged in play was considered shiftless. Some have felt that useful manual labor should in every particular answer as a substitute for play. I remember the first stanza of a poem that appeared in the third or fourth reader many years ago. It said, "Our Puritan fathers, stern and good, had never a holiday; so sober and earnest seemed life to them that they only stopped to pray."

This theory is also seen in one of the legends of John, the Evangelist. John was once playing with a partridge, which he was stroking with his hand. A hunter passing by was greatly surprised to find the evangelist at a task no more serious than playing.

"Art thou really the evangelist?" he asked. "How does such vanity as this comport with thy reputation?"

"Good friend," replied the gentle John, "what is that that I see in thine hand?"

"A bow," answered the hunter.

"And why do you not have it always strung and ready for use?" asked John.

"Oh, that would not do," replied the hunter. "If I kept it strung, it would grow lax and be good for nothing."

"Then," said John, "do not wonder at what you see me do."

Without question, many men, during their best



Selling Books of the Message—A Good Way to Spend the Vacation Period

years of service, apply themselves too continuously to their tasks without sufficient and proper relaxation. Eternity alone will reveal the loss of experience and earnest effort that might have been contributed to this program because of lives being shortened by constant overwork.

Firms and corporations employing large numbers of men recognize that it is easier for a man to do a good year's work in eleven months than in twelve months. In order to avoid getting into a rut in our work, we frequently need a change of scenery, atmosphere, and associations. Moreover, it is impossible to get out and see how others are carrying on their work without receiving new ideas.

The question naturally arises, How best may we spend our vacations? I would say, Spend the time allowed in the way to obtain the most rest and relaxation. Nothing surpasses getting away from the crowd, finding some secluded place by lake or stream or woods. Tramp the fields in the sunshine, swim in the water, rest in the shade, sleep in the invigorating open air. Many make the mistake of going to some resort where they are constantly in touch with people. Moreover, we would not advise taking too long a trip by automobile, thus spending much of the time in wearing travel. Sometimes a vacation can be spent most profitably at home working in the garden, trimming the lawn, rounding up the corners, and doing the things one has been putting off.

For real change, nothing compares with selling our good literature. Get out in the country on foot or pedal a bicycle. Stay with the people, deal with the many personalities that one meets in canvassing. You will get the exercise both physically and mentally that will greatly refresh you. The chances are you will come out of the experience stronger physically, mentally, spiritually at the end of the summer. A quotation from Mrs. White says:

"I was shown that Sabbathkeepers as a people labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes. . . . Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery, will quicken the appetite, and they can enjoy a repast which kings might envy."—*Counsels on Health*, pp. 195, 196.

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CHARACTER building is the work, not of a day, nor of a year, but of a lifetime.—*Ministry of Healing*, p. 452.

## Life of Ellen G. White—No. 4

By ARTHUR L. WHITE

**A**T the General Conference of 1891 an urgent call was presented for Mrs. White to visit Australia to give counsel and to assist in planning for the work in that newly entered field. Responding to this appeal, she reached Australia in December, 1891, accompanied by her son, Elder W. C. White, and several of her assistants. Her presence in the Australian field was much appreciated by the new believers, and her messages of counsel regarding the developing work proved a great blessing in firmly establishing denominational interests in this southern continent. Here again, on her first visit to our publishing house, Mrs. White recognized the printing presses as being among those shown her in January, 1875.

### Bible School Opened, Melbourne, Australia

Not long after her arrival, Ellen White saw clearly the urgent need for an institution of learning in Australia, that Seventh-day Adventist youth might be educated in our own school, and thus workers be trained for service at home and in the island fields. Responding to her many strong appeals, that which seemed to be impossible was attempted, and a Bible school was opened in the city of Melbourne, Australia, in 1892. Good work was done in rented quarters for two years, but during this time earnest written and oral appeals from Mrs. White pointed out that the Lord's plan called for the school to be located in a rural environment.

Not until the Lord through His messenger had clearly indicated His approval of the property was the Avondale estate purchased, and to give encouragement to those in this pioneer enterprise, Mrs. White purchased a good-sized lot and made her home beside the new school. This school, we were told, was to be a pattern of what our educational work should be, and God has richly blessed its work.

Through the many difficult days in the work in Australia, God gave many evidences that the accomplishments were well pleasing to Him, and He richly rewarded the earnest efforts to conduct that work in harmony with His instruction found in His word and sent to His people through His chosen messenger.

To properly administer the developing work in the Australasian field, the territory was organized into a union conference, the first union conference in Seventh-day Adventist history. One who had a part in the administrative work in the newly organized union conference was Elder A. G. Daniells, who with his wife had been sent to New Zealand in 1888 as a missionary. His association with Mrs. White, and his adherence to her counsels as he met the growing administrative problems of the field, helped to prepare him for the greater work entrusted to him when, after the General Conference session of 1901, he was chosen to carry the heavy responsibilities of the leadership of the General Conference.

No sooner was the schoolwork well begun at

Avondale, than appeals were made for starting medical missionary work. To this, Ellen White not only gave her strong moral support, but she contributed liberally of her limited means to help make a sanitarium enterprise possible. In fact, there were very few churches built there, or new lines of endeavor inaugurated, during the eight years of Mrs. White's residence in Australia, which did not benefit from her liberal financial encouragement.

Somehow, in addition to her many interests in the local work of this pioneer field, Mrs. White found time to write thousands of pages, which crossed the seas and brought timely counsel and direction to those bearing responsibilities as leaders in the cause. She also furnished articles weekly for the *REVIEW*, the *Signs*, and the *Instructor*. It is not strange, therefore, that her bookwork was greatly delayed, and it was not until 1898 that "The Desire of Ages" was brought to completion and made its appearance. "Thoughts From the Mount of Blessing" preceded it by two years, and "Christ's Object Lessons" and "Testimonies for the Church," Volume VI, followed in 1900.

It was a surprise to all when one day in 1900, Ellen White told her family and associate workers, that instruction had come to her in the night that she must return to America. From the standpoint of the work in Australia, it seemed a most

inopportune time for her to leave, but One whose eye watches the cause as a whole and looks into the future, knew well the need of her presence in the United States during the crisis which filled the early years of the new century.

### Reorganization of General Conference

Making her home at "Elmshaven," a few miles from the country town of St. Helena, in northwestern California, Ellen White spent the fifteen remaining years of her life in book preparation, writing, personal labor, and travel. No sooner was she well settled at St. Helena than a call was received to attend the General Conference session of 1901, held in Battle Creek, Michigan. At this important meeting she unhesitatingly bore her testimony, calling for a reorganization of the work of the Seventh-day Adventist General Conference, that the expanding interests of the cause might be fully provided for. This reorganization was effected, and the way was thus opened for the distribution of the growing responsibilities which had, to that time, been carried by a very few men. The plan of union-conference organizations to stand between the General Conference and the local conferences, was recognized and made effective, and General Conference departments were arranged for. These steps opened the way for great expansion and development in our denominational work.

Two years later the offices of the General Conference and the work of the *Review* and *Herald* Publishing Association were moved from Battle Creek to the East coast, and, in harmony with direct counsel from the Lord, were established at Takoma Park, Washington, D.C. At this critical juncture Mrs. White left her California home and moved to Takoma Park. For nearly a year her work was carried on there, and her documents bore a Takoma Park date line. Mrs. White's presence at the newly chosen denominational headquarters aided in the settling of confidence in the move which had been made.

A few months after her return to St. Helena, late in 1905, the book "Ministry of Healing" came from the press, dedicated to the interests of the healing of both the body and the soul. "Education" had been published in 1903, and two volumes of the "Testimonies," Volumes VII and VIII, were issued in 1902 and 1904 respectively.

Before leaving Washington, encouragement was given to our workers in Southern California to secure the Loma Linda Sanitarium property, and calls were made for the opening of medical missionary educational work on the Pacific Coast. Mrs. White's pressing bookwork during the next few years was frequently broken into by trips to Loma Linda to encourage the workers there, and to the Paradise Valley Sanitarium near San Diego, which she personally had helped to start in 1903.

We find Mrs. White back in Washington again in 1909, attending the General Conference session; and following this meeting, in fulfillment of a longfelt desire in her heart, she visited her old home city of Portland, Maine. There she again bore her testimony in that historic place where her work had had its beginning sixty-five years earlier. This was her last trip to the Eastern

## THINK IT OVER

By RUTH NERLUND

*"It isn't the world-praised wonders  
That are best in our Father's sight, . . .  
But the little unnoticed nothings  
Are good in our Father's sight."*

An interesting rhyme, isn't it? And how wonderful it is to know that the "unnoticed nothings are good in our Father's sight." Yes, He takes account of the little things that you do—your neighborly acts, your kindly deeds, your helpful words, your patience, your self-forgetfulness, and your cheery smile. And if these seem unnoticed to others, remember there is a record being kept in the land above, where your heavenly Father takes account of every trifling deed.

No, "it isn't the world-praised wonders that are best in our Father's sight." Perhaps you have longed to do great things, but remember that if you cannot do great things, you can do "small things in a great way."

"A young artist who longed to travel and see wonderful scenes was forced to stay at home to support her parents. Instead of gazing at Italian skies and Swiss mountains, she could only look out from her basement studio upon three stone steps leading to a neighboring house. One day she looked and exclaimed, 'Here is something I do not have to travel abroad to see!' and rapidly she sketched what she saw,—the stone wall, the three rough stone steps, and there in a cranny a sturdy dandelion with its green leaves and three vigorous flowers seemingly growing out of the stone itself. She called her picture "Making the Best of It," and into many homes it brought the lesson it had brought to her.

Perhaps you had planned to go to college this year, but because of financial reasons, or because there are those who are dependent on you for care, you had to remain at home. Yes, you were disappointed, but did you "make the best of it"?

You may never have the opportunity of doing what you would call great; you may never be a hero to the world, but by being faithful in the little things, willing to serve where you are, you can be one of God's heroes, for—

*"It isn't the world-praised wonders  
That are best in our Father's sight, . . .  
But the little unnoticed nothings  
Are good in our Father's sight."*

States, and the memory of it stands out in the minds of many Seventh-day Adventists who heard her speak as she traveled east and west, or who met her at the General Conference session.

Realizing that her days were few, Ellen White undertook very earnestly the speedy bringing out of a number of books presenting essential instruction to the church: "Testimonies for the Church," Volume IX, was published in 1909. In 1911, "The Acts of the Apostles" appeared. In 1913, "Counsels to Teachers" was issued, and in 1914 the manuscript for "Gospel Workers" was finished and sent to the press. The closing active months of Mrs. White's life were devoted to the book "Prophecies and Kings."

On Sabbath morning, February 13, 1915, as Ellen White was entering her study room, she tripped and fell. When she attempted to rise, she found that she could not. Help was summoned, and it was soon ascertained that the accident was serious. An X-ray examination disclosed a break in the hipbone, and Mrs. White was for five months confined to her bed or her wheel chair.

Her words to friends and relatives during the closing weeks of her life indicated a feeling of cheerfulness, a sense of having faithfully performed the work the Lord had entrusted to her, confidence that God's work would advance to its final triumph, but anxiety that the individual members of the church, and especially our young people, should sense the times in which we are living and the earnest preparation needful to meet the Lord at His coming.

The life labors of Ellen White closed on July 16, 1915, when she was well past eighty-seven years of age, and she was laid to rest at the side of her husband in the Oak Hill Cemetery at Battle Creek, Michigan. Although the voice is stilled and the indefatigable pen is at rest, yet the precious words of instruction, counsel, admonition, and encouragement live on to guide the remnant church to the close of the conflict and the day of final victory.

If you would be loved as a companion, avoid unnecessary criticism.—*Sir Arthur Helps.*

## Opportunities for Today

BY BERTHA STOTTELMYER

THERE are many opportunities  
Along life's busy way;  
And many importunities  
We're meeting every day;  
There are many little kindnesses,  
And cheery words to say;  
But because of our activities  
We let them slip away.

Let us plan to be more thoughtful,  
And drive the cares away;  
Let us plan to be more careful  
Of what we do and say;  
Let us plan to be more prayerful  
Along life's busy way;  
Let us plan to be more cheerful,  
And watch, and help, and pray.

# With OUR YOUTH OVERSEAS

## Missionary Volunteer Activities in Malaya

By W. P. BRADLEY

**M**ALAYAN SEMINARY is our training school located on Singapore Island, which is just off the southern tip of the Malay Peninsula. In this strategic center, we have a place to which young people come from many different countries to study and prepare for various lines of service. Naturally the school is a dynamo of energy for the work in this part of the Far Eastern Division. Departmental activities are strongly promoted in the institution. A few weeks ago we had the privilege of assisting at an investiture service in the seminary, in which thirty-nine young people received the insigne of the Friend, Companion, or Comrade class. It was the result of intensive training work, directed by two of the enthusiastic teachers of the seminary. Who can estimate the importance of these studies, in view of the high ideals that are planted in the hearts of youth who will go back to their homes in city or village, there to be living representatives of this message? And to every one of them the pledge, "By the grace of God, I will be pure and kind and true, I will keep the Junior law, I will be a servant of God and a friend to man," has a real meaning.

Hia Teng-min was graduated from the seminary in 1936. During 1937 he attended some of the college classes while he was serving as teacher of Chinese in the school. He is an enthusiastic Missionary Volunteer. When he was called to Kuala Lumpur to join the faculty of the Te Tsin School, he immediately went to work among the student body. He organized a class of thirty-two, who received their Friend insigne on December 14, 1938, at the hand of H. W. Jewkes, Malayan Union Missionary Volunteer secretary.

Many of these boys and girls are not Christians, but we know from experience that those who undergo this training work and pass the requirements receive a character impression which is never lost.

Professor Jewkes tells of progress in Penang, where the young people are receiving instruction from Dr. H. G. Hebard in Red Cross work, which will help them materially in the Comrade requirements. Under the enthusiastic leadership of Elder and Mrs. V. E. Hendershot, the Chinese church has been organized into groups for distributing literature, and in this work the young people are taking a leading part. Each week three thousand tracts are distributed on the island of Penang by the Volunteers.

The young people of Malaya join with their fellow youth throughout the world in taking the gospel message to their fellow men in this generation.

# MIDSUMMER OFFERING

## The Ripened Harvest Fields

NOT very long ago one of our faithful and loyal native workers, in passing along to me a report of his activities, wrote as follows:

"It is a great joy to see how our people have awakened these days. We see it in the way they have paid their tithes and offerings. We are also very happy to see how the work is going forward in evangelism. Many of our men and women (laity) are arousing to preach the gospel.

"We went out to the north of Gitwe Mission about the middle of last year, and entered a section into which we had never gone before. The people there heard us very eagerly. We could not reach all of them at one time, and as we would move from place to place where we conducted our regular efforts, the people would come and cry to us, 'Why do you pass us by? We, too, want to hear the good word.'"

Another native laborer in charge of a large district in Ruanda, reports concerning his work:

"In 1931 we started our work at Mukingo. Soon we had 80 people keeping the Sabbath. In trouble and in joy our teachers have zealously labored until today (1938) we have 675 baptized Christians and 1,367 in the Bible classes preparing for baptism."

This worker continues his brief survey by relating numerous instances in which he found companies of people crying for the "bread of life." He closes by saying, "I think of the verse in Romans 1:14, 'I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise.' O, how can I pay my debt to these my people?"

Such experiences as these could be multiplied, but we must forbear by giving only one more. Daniel Kagegera affords us a little glimpse of the need and the situation. He says:

"God has blessed us from the beginning, and the people have heard us gladly. They have come to us from heathenism and from other religions. But still we have our troubles. Our people are beaten for their faith. One teacher was publicly and severely beaten for keeping the Sabbath. Another teacher had his home torn down by our enemies; but still the work of God is going forward."

After relating several other instances of a similar character, he concludes his report thus:

"There is much more I could write about our work and our needs, but this will tell you a little of our work and what God is doing for us in the Rwamwata territory. We started with 119 people, and now there are 2,770 Bible-class members. Our Missionary Volunteers are reaching thousands of unbelievers with the third angel's message. There are 42 schools in my area, and four organized churches. Six more companies will be organized into churches in the near future.

"These things bring me much joy and happiness, but there is one thing that brings me much sorrow. It is the voice of the people calling us continually. Each month, each week, we hear and see companies of people calling us to bring them the good tidings. We go to our leaders and ask for teachers, and they reply, 'We are sorry, but there is no more money.' Dear Elder, we are confounded to know how to answer these calls. . . .

"In another district called Bganamukari, there are many, many people, and not one Adventist there, no not one. They are calling us also to preach the gospel to them. From another district, called the Bughangu district, someone is sent every Sabbath to call us. In still another district, we have thirty people already keeping the Sabbath. They have no teacher to help them. In yet another one more than forty people wait without a teacher. We pray our leaders to help us know how to answer these many calls. We pray you to ask God to send His Spirit to help us, that we may finish His work in this our country."

Yes, my dear brethren and sisters, as I look out upon the unwarned millions, not only of Africa, but in other lands as well, and see the many whitened fields ready unto harvest, and hear so often the plaintive plea for help, I, too, join with this native worker when he exclaims, "*We are confounded for an answer to these calls.*"

While we do sincerely thank God for the many precious souls brought from darkness into His marvelous light during recent decades in Africa, as well as in other lands, yet I cannot bring myself to believe that the great heart of God can be satisfied with so few won each year, when His great heart of compassion and love yearns over the millions still in darkness and the shadow of death. We truly must needs have our vision enlarged and clarified. We must see the peril of the millions going into the grave annually without hope and without a Saviour. We cannot rest upon our oars, and feel satisfied with our present achievements in any land. No! - No! We must unitedly implore Him to help us reach out and possess the many unentered and untouched sections of the world harvest field. We cannot at any time remain on the outskirts of the fray, but we must plunge more fully into the thick of the fight and gather honest souls from the enemy's land before it is too late. We must awake! We must arise! We must gird the armor on more firmly as we wage the battle of the cross in this, the hour of setting sun.

The messenger of the Lord was instructed to pen the following message a few years ago:

"Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Testimonies*, Vol. VI, p. 29. If this counsel meant anything when it was given, it is fraught with a far more grave and important meaning now.

So as we come to the Midsummer Offering, July 15, let us really dig down deeply into our pockets and contribute more liberally than ever. *Why should this be so?* Because doors now open to us will soon close forever! Because laws now being enacted in many lands are already curtailing our work very materially! Because we shall never have a more favorable time than now to give the message! Because now is the hour for the message to swell into a "loud cry." Money now given to the cause of perishing humanity will be multiplied a thousandfold in souls saved, eternally saved in the kingdom of our Lord and Saviour. While, just as decidedly on the other hand, money now wasted, uselessly expended, or withheld, will mean multitudes lost forever; and mind you, these lost souls will become an undesirable testimony against us in the final day of His reckoning.

This being true, let me therefore plead with you most earnestly, in the name of millions still unwarned, to give of your dollars, my dear fellow believers, while they are of such mighty worth to the blessed cause of salvation. Yes, give unstintedly while we can use the funds to send forth more reapers. *The day is rapidly drawing near* when it will be too late, forever too late, to give. What is done must be done without delay; it must be done quickly.

J. F. WRIGHT.

## Singing on Our Way

BETWEEN tall ferns, o'er mossy rocks,  
Always by night and day,  
A little brook so dear to me  
Goes singing on its way.

So for the hope that lies ahead  
In the eternal day,  
May we, as this dear little brook,  
Go singing on our way.

—Edgar H. Peterson, in *Watchman-Examiner*.

# SIGNIFICANT QUOTATIONS

From the Pen of Ellen G. White

## The Latter Rain

"Many had been bound, some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Early Writings*, p. 271.

## A Great Reformatory Movement

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, Vol. IX, p. 126.

## Loud Cry to Exceed 1844 Movement

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel."—*The Great Controversy*, p. 611.

## Old Landmarks

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, Vol. VI, p. 17.

## Waymarks to Be Preserved

"Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Special Testimonies*, Series B, No. 2, p. 59.

## God's Eye Upon His People

"The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. Their affliction is great, the flames of the furnace seem about

to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial, is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of God may be perfectly reflected."—*The Great Controversy*, p. 621.

# PIONEER DAYS

## The Voyage From South Africa

MRS. ROBINSON, our daughter Gladys, and I left Cape Town late Sabbath afternoon. Our ship did not come to the dock; so we went out in a launch to get on board. The Sabbath had passed before we got on board; so we thought no one would recognize us as Sabbathkeepers during the next week.

After we had quietly kept our first Sabbath on board, supposing that no one knew of our being Seventh-day Adventists, on Sunday morning Miss Adams came to Mrs. Robinson and said, "Mrs. Robinson, I know you kept your Sunday yesterday, but I know you play beautifully; would you mind playing at our service this morning?"

Our ship was one of the smaller ones, with only about forty passengers. One day during the second week I was walking the deck with Miss Adams, who was a leading spirit among the ladies. She said to me, "Mr. Robinson, I wish you would tell me something about the Seventh-day Adventists. The only thing I ever knew about them was what I gleaned from a novel, in which the heroine was a Seventh-day Adventist girl, who seemed to almost know the Bible by heart, and who could not talk five minutes without quoting Scripture."

I found out that while they were at Cape Town they had read in the newspapers of Elder and Mrs. Robinson and daughter who were leaving for Australia, and as we were the only passengers who got on board, they knew us from the start.

Some days after my talk with Miss Adams, Captain Robb, master of the ship, told me that there was quite an interest among the passengers, and that he would like for me to give a talk on the work of Seventh-day Adventists. He arranged an evening when he would not be on duty, and in the dining saloon I talked for about thirty minutes, followed by another fifteen minutes which was taken in answering questions.

A young man who was going from England to South Africa for his health, died on the voyage and was buried at sea. The funeral, conducted by the captain, was a very solemn occasion. The body was wrapped in heavy canvas, draped with the British flag, and placed on a long plank. This was held across the rail of the ship by four men, and, as the captain read the closing words of the burial service, in which he committed the body to the sea "to await the call of the Life-giver, when the sea must give up its dead," the plank was raised and the body, heavily weighted, plunged into the briny deep. Then the ship, which had been stopped in mid-ocean for the service, resumed her voyage.

When our ship arrived at Melbourne, Australia, we were met by Elder A. G. Daniells.

A meeting of the union conference committee was held to plan for camp meetings. Elder Daniells stated to the committee some of the plans that he had been thinking about, among which was one concerning advertising the camp meetings. He suggested that we should advertise several weeks previous to the time of the meetings. He asked Sister White's counsel on this matter. She said the plan suggested was not in accordance with the light she had received. She said, "Set your tents; then advertise." This plan was followed, with results that will be referred to in our next article.

A. T. ROBINSON.

# WORLD-WIDE FIELD

## Dental Education for Seventh-day Adventists

FIVE years ago, in the fall of 1934, the Seventh-day Adventist denomination, through their General Conference, made an arrangement with the Atlanta Southern Dental College whereby the Seventh-day Adventist young people desiring to study dentistry could receive the course at this institution without attending classes on the Sabbath. This has meant a great deal to our young people, and we believe that many now are beginning to appreciate what a privilege they have in this arrangement.

We believe that in making contacts with our colleges during the last two years, definite progress has been made in turning the minds of our young people toward dentistry, and the prospects are bright for many to follow this calling. We believe the class of 1939-40 will show the largest enrollment for any single year, and that 1940-41 will probably go beyond our entire present enrollment.

At present we have twenty-three Seventh-day Adventist young men in the dental college, divided in classes as follows: Freshmen, 7; sophomores, 4; juniors, 7; seniors, 5. These are from the following States: California, 2; District of Columbia, 3; Florida, 1; Georgia,

1; Michigan, 3; Minnesota, 1; Massachusetts, 1; North Carolina, 1; New York, 4; Ohio, 2; South Dakota, 1; Tennessee, 3.

Five seniors were recommended for graduation by the faculty to the Board of Trustees at its annual meeting.

We are very grateful to the Atlanta Southern Dental College for the privileges granted to our students in receiving a full dental education without attending classes on the Sabbath, and we believe those thus favored will be able to prove that this confidence has not been bestowed in vain.

Our five graduates of last year are all satisfactorily located and making good. They stood State Board examinations in seven States without a failure. Two of them are located in Maryland, one in Florida, one in North Carolina, and one in Tennessee.

Our objective is not simply to educate dentists, but to have Christian citizens in various communities where the light of truth and hope may shine to the glory of God and the advancement of His kingdom. We believe our young men see the vision and will be true to God.

J. RUSSELL MITCHELL, D.D.S.

## The Influence of a Mission School

IN Jamaica we have a junior college which is now graduating young men into our English-speaking fields who are giving evidence of a stability of character and ability to labor which repays us manyfold for the great sacrifices which have been made to maintain this school.

A few months ago we took one young man from this school to work in the Bahamas. We sent him out to a small island where he is far separated from the sympathetic guidance of leadership which means so much to such young men in the beginning days of their ministry. I have just received a letter from this young man which gives a picture of his activities, and the spirit which possesses his heart. He writes:

"DEAR PASTOR BLUNDEN:

"Time marches on with great rapidity, bringing many changes in this life of ours. I find myself in 1939 writing from a little hut on the island of Andros. Yet the words of the song, 'On land or sea, what matters where? Where Jesus is, 'tis heaven there,' give me great courage each time I sing it.

"Since I last saw you, I have seen many a stony, rough road, but I believe that this is the lot of the true ambassador of the King. However, I must not mention the difficulties, for the Lord has promised that He will not give us more than we are able to bear.

"Judging from the remarks of the people, we are having the greatest awakening ever experienced in the settlement of Kemps Bay. The hearts of many are stirred toward the message. I can safely say that the Spirit of God is at work as never before, and I am pleased to say that I am expecting between nine and ten to be baptized in the very near future. Not very long ago a member remarked that there is a spirit of consecration being seen in even the members of the church.

"I was greatly discouraged concerning holding meetings at a certain place, but I went in faith, knowing that the work is not ours, but God's. At the close of the few meetings three persons decided to observe God's law and keep the Sabbath. The few members at this place were not paying tithes, but before I left there, they had begun.

"Sabbath, February 18, will be a day long to be remembered by the members on Andros. I planned a joint meeting of our church members at Kemps Bay. It was an inspiring scene. Sixty or more persons were crowded into our little church. There were a number of persons from the nominal churches.

"At the close of the day everyone felt that the Holy Spirit had been with us, and some are suggesting that a meeting of this kind be planned at least twice each year. To my mind it may be good to have one at each church each year, and the influence of this united spirit may be a means of drawing others into the fold.

"Yours in Christ,  
"\_\_\_\_."

Thank the Lord for the influence of our Christian schools in the hearts of our youth. Through their instrumentality in these fields, may God send us many such to preach the gospel.

H. M. BLUNDEN.

## An Added Force

THERE are many ways of becoming fitted for life's work. Some are so situated that they can have all the advantages of our good schools in any line they wish to follow. Some there are who have had only a few years of school advantages. Some, because of conditions surrounding early youth and young manhood, have been almost wholly deprived of any opportunity to attend our schools, or any schools. No one, however, in any of the groups mentioned, is beyond receiving further help, and none, even the most educated, are beyond the need of improvement, or need be deprived of it in these days.

The Home Study Institute, of Takoma Park, D.C., makes possible the securing of an education while one continues his present employment. Courses of study in many leading subjects are provided at nominal cost, and recognized teachers of good qualifications are in charge of these courses. They take personal, kindly interest in each student, and guide carefully in all lines and examinations.

There are many others also who may be greatly benefited by this Institute. Young people who must drop out of school for a year can still carry the year's work and not fall behind their classmates, if they are willing to place themselves fully and cooperatively under the instructors of the institute. Young persons who are not quite ready for college but who cannot attend an academy, can prepare for college

entrance by studying with the Institute. Evangelists and other workers who desire to improve their methods, personal culture, and refinement, can properly do so while carrying on their regular work.

In addition to all these there is a much larger prospective student body within the membership of our denomination who are not in any training school, than there is in all of our training schools combined. This prospective student body is composed of our fine, upstanding young and middle-aged men and women, church officers, and strong lay workers, who are really carrying the present burden of all our church work as well as the burden of the various missionary activities undertaken by the church. These are engaged in some line of business or labor that brings

them support, and they have learned many practical things by their experience in these lines that would be invaluable to the cause could they secure the necessary education and become workers at home or missionaries abroad.

Thus from the ranks of the laymen, through the work of the Home Study Institute, can be created a large added army of available workers who will undoubtedly be drawn upon as their services are needed in the expanding work, and who will find places of responsibility as the message nears its close in the earth. As a denomination, we should look with great hope upon this army of religiously unemployed in the work. We should encourage their speedy preparation, for we are near the end, and the service of every available person will undoubtedly soon be needed.

G. A. ROBERTS.

help. Brother and Sister Richard Hammel were sent to help in our visiting and Bible work.

The Armory building cost us \$30 a month rent, and our offerings for the twelve weeks amounted to \$361. It was a happy day when our churches from this district came together on the Sabbath for the baptisms. We have a large church building in Centralia, but only eighty-three members. Now we rejoice to see our church well filled each Sabbath. We are now busy erecting a portable tabernacle in Chehalis, another small city four miles from Centralia, where we shall carry on another effort. We plan to carry the interest from the effort in Centralia to the tabernacle.

I baptized more than 500 persons in the Southern Union Conference, where we labored in Alabama and Tennessee before coming here. I find people as ready to accept the truth out here as any place we have labored. Even though this city seemed hardened against our work, the Lord brought the honest in heart to hear and accept the truth. May we attempt greater things for the Lord and then expect greater returns. We are broadcasting over KELA, the local station, two days each week, and giving free literature to every home in the city. We trust that as the seed is sown it will bring an abundant harvest before the end.

WAYNE W. WHITE.

"GIVE credit to thy mortal brother's heart for all the good that in thine own hath part."

## Centralia, Washington

WE arrived here January 1 from the Kentucky-Tennessee Conference to take up our work in the Washington Conference, having been called to Centralia to hold an effort and to care for the eight churches in this district.

We secured the armory building in the center of the city in which to hold the effort.

Brother Marrior Mohr, a young worker in this conference, was sent to help with the music and the work in general. We began our meetings January 22, and had almost 500 out the first night. Since then, all through the effort our attendance has been very good. Although this

time of year is the rainy season, yet large crowds came each night, seemingly eager to hear the truth.

I asked if there were any ministers from any other church present, and two responded. I asked one to offer the evening prayer, which he did willingly. Each night we had different ministers present who offered prayer. This seemed to break down prejudice. One minister attended every night except one, and I had the privilege of baptizing him with eighty persons from this effort. We have another class now ready for baptism. Our interest grew so rapidly that we appealed to the conference for more



Fruit of Evangelistic Effort, Centralia, Washington

# Missionary Volunteer Broadcasts

EACH Sunday morning at nine-thirty, the Minnesota Missionary Volunteers present Elder and Mrs. C. H. Lauda in the State-wide radio broadcast—"Truth for Youth," over radio station WTCN, Minneapolis, Minnesota.

These broadcasts have been given weekly since early in January. The Minnesota Missionary Volunteers have pledged and paid over four hundred dollars for these broadcasts. Not only this, but already this year, in less than five months, one hundred dollars has been given by them to the fund for the translation of the book "Messages to Young People."

Many letters from those not of our faith have been received, and we feel that "Truth for Youth" has helped hundreds of people to hear our wonderful truth who never could have heard it in any other way. We have sent out thousands of "Truth for Youth" tracts, and many small books, including, "Alone With God," "God's Challenge to Youth," "Plain Facts," "Science Speaks," and "Marihuana." Also Bible readings have been sent out in the mail.

Our youth are "God's helping hand," and it is thrilling to see them active in giving this third angel's message—by air, by literature, by word, and by example. We solicit the earnest prayers of our REVIEW AND HERALD readers, that the Missionary Volunteer activity here in Minnesota will be fruitful in a rich harvest of souls for God's soon-coming kingdom.

C. H. LAUDA.

# Words of Appreciation

We have been subscribers for the REVIEW AND HERALD for many years, and it has always brought cheer to us, serving as it were as a connecting link with our people in all parts of the world. Any one of the spiritual articles which appear in the REVIEW week after week, is worth far more than the subscription price of this good

paper for a whole year. If I were obliged to choose one paper from the vast number printed in our day, and no other, I surely and without hesitation would choose the REVIEW AND HERALD, for there are no regrets after reading the REVIEW. One is fortified and cheered by reading the warnings and admonitions, and of the progress of God's work in all the world.

The REVIEW AND HERALD brings a blessing into every home in which its pages are read. May God's people everywhere be among the wise, and subscribe, and call the attention of others to this beneficent paper.

F. A. STAHL.

ENCLOSED please find 15 cents for one copy of the seventy-fifth anniversary number of the REVIEW AND HERALD. I have lent my number out and wish a clean one to file away. It is a wonderful copy and really worth its weight in gold to every true Seventh-day Adventist.

While I am writing, I wish to express my appreciation of the new REVIEW. From cover to cover it is superb, which is putting it mildly. I have been a reader of the REVIEW all my life, and want to tell you that I love it more every year.

MRS. ELIZABETH GRAHAM.

I HAVE not been a subscriber for about a year, and I know that I have missed much blessing that might have been mine. I worried because I did not get it, but forgot to pray about it until recently. Then it dawned upon me that prayer does things; so I prayed earnestly, and within a week my purse contained enough cash to cover a year's subscription, and I am happy!

SARAH E. MACKLIN.

I SEE my Big Four papers have about run out; so I am sending right to Washington, for it is nearer than my Book and Bible House. I expect to go home the first of next week, and I do not want my good old REVIEW to run out, so that I shall miss a paper.

I love to read the REVIEW. I cannot get along without it.

MRS. LIZZIE B. LEWIS.

I HAVE read the REVIEW each week for many years, and it seems like a letter from one of the family. I am lost when I do not receive it.

MRS. O. D. MACK.

It seems I could not get along without the REVIEW, for it keeps me posted on all of the wonderful works of God throughout the world.

MRS. MAE BANKS.

# APPOINTMENTS and NOTICES

## CAMP MEETINGS FOR 1939

Atlantic Union	
S. New England, South Lancaster, Massachusetts	June 23-July 2
New York Youth's Congress, Union Springs	June 28-30
New York, Union Springs	June 30-July 9
N. New England (Regional), White River Junction, Vermont	July 7-9
Canadian Union	
Maritime, Halifax and St. John	June 23-July 2
Ontario-Quebec, Oshawa, Ontario	June 30-July 9

Manitoba-Saskatchewan, Saskatoon, Saskatchewan	July 7-16
Alberta	July 14-23
British Columbia	
Kelowna	July 26-30
Vancouver	Aug. 2-6
BRITISH COLUMBIA SENIOR-JUNIOR CAMPS	
Interior, Okanagan Lake	July 13-20
Coastal, Gabriola Island	Aug. 8-15

## Central Union

Kansas, Enterprise	Aug. 10-19
Nebraska	
Lincoln	Aug. 17-26
Hemingford (Regional)	July 5-8
Missouri	Aug. 24-Sept. 3

## Columbia Union

New Jersey, Trenton	June 29-July 9
East Pennsylvania, Allentown	July 6-16
Ohio, Mount Vernon	July 27-Aug. 6
West Pennsylvania, Ridgeview Park, Derry	Aug. 10-20
West Virginia	Aug. 17-27

## Lake Union

Wisconsin, Portage	Aug. 17-27
Michigan	
North Michigan, Petoskey	June 29-July 4
Grand Ledge	Aug. 22-Sept. 3
Colored meeting for union, Calvin Center, Michigan	Aug. 3-5
Colored Senior camp, Starved Rock, Illinois	Aug. 20-26

## Northern Union

Minnesota, Anoka	June 22-July 2
Iowa	Aug. 24-Sept. 2
Iowa Youth's Congress	Aug. 24-26

## North Pacific Union

Montana, Mount Ellis Academy	June 26-July 1
Idaho, Ontario, Oregon	July 12-19
Oregon, Gladstone Park	July 20-26
Washington, Auburn Academy	July 27-Aug. 6

## Pacific Union

Nevada-Utah	
Southern California, Lynwood	Aug. 3-13

## Southern Union

### JUNIOR CAMPS

Kentucky-Tennessee	June 20-30
Alabama-Mississippi	July 6-16
Florida	July 20-30
Carolina	Aug. 1-10

## Southwestern Union

Arkansas-Louisiana, Shreveport	July 21-29
Texco, Clovis	July 27-Aug. 5
Texas, Waco	Aug. 3-13
Oklahoma, Guthrie	Aug. 10-19

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Dedicated to the Proclamation of the Everlasting Gospel

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## SHE WAS EIGHTY YEARS OLD

Yes, that was exactly her age, in years; but like many another older person, she had the courage of a young person, and she enrolled for our course in Lay Evangelism. It took her some time to master the first lesson, for her memory was rusty from lack of use. The lessons, leisurely pursued, were her means of polishing that memory; now it shines like a brand-new silver dollar. She completed the course with good grades, and now she feels twenty years younger. Our pupils are of all ages, and they are all happier because their leisure moments are spent in something worth while. We shall appreciate hearing from all those who are interested in studying at home. The cost is very small; the benefits cannot be measured.

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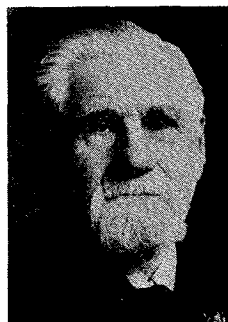
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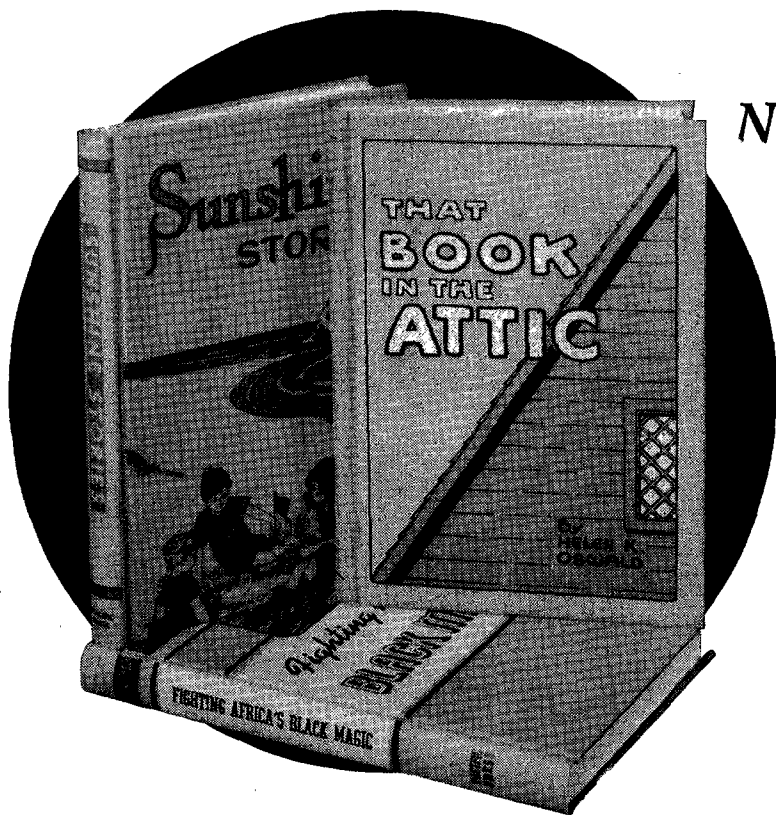
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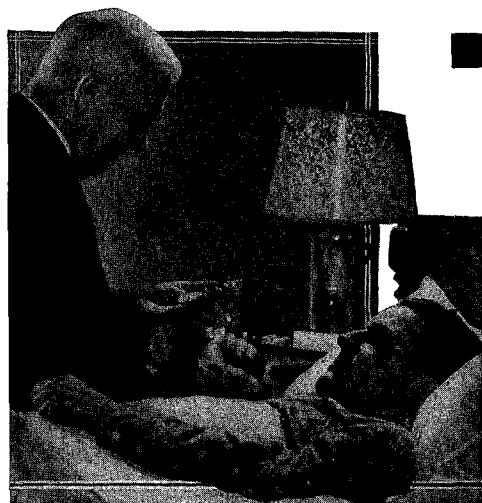
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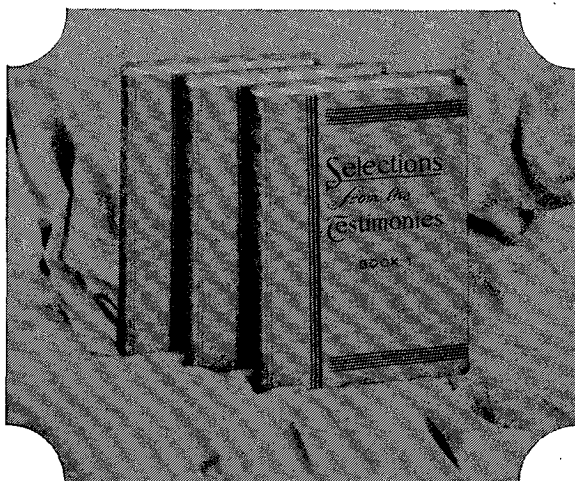
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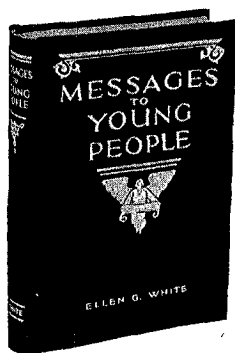
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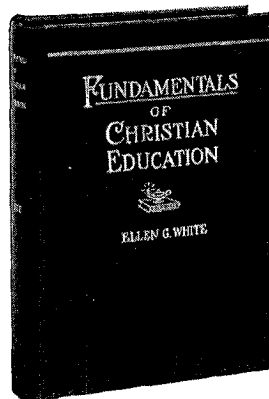


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Usually we try to reach these readers by going from home to home. But why not reach them at the place where they all come—the public library? Why not have our message-filled books in every library? In these troublous times, many ask for these distinctive books that present a definite message for today. The libraries are filled with fiction, filled with storybooks that merely entertain. But Adventists have a life-and-death message for men and women in these momentous days. That is the reason for our existence.

In view of this the General Conference Committee, at the last Spring Council, passed an action encouraging our publishing houses to make up special sets of books at a special price, and appealing to our churches to purchase and place these sets in all public libraries. The sets offered by the publishers are listed below. Here is an opportunity for every church to place at least one set in the public library in its city. Many churches will wish to place more than one set, and thus make available a wider range of our truth to the reading public. Here is a good project for a Missionary Volunteer Society. What better task could our youth set for themselves. Yes, and here is an excellent opportunity for some missionary-minded individual member who may wish to do something special in literature distribution. No greater book value was ever offered to our people.

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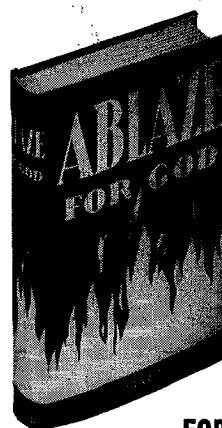
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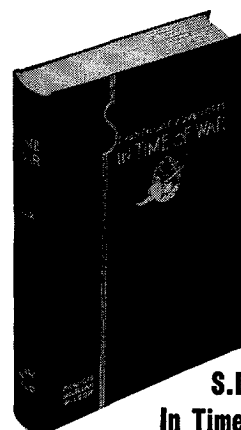
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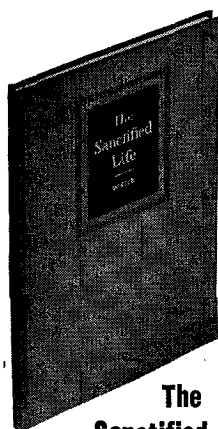
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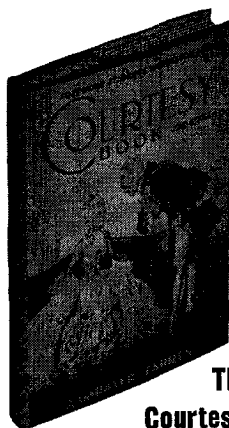
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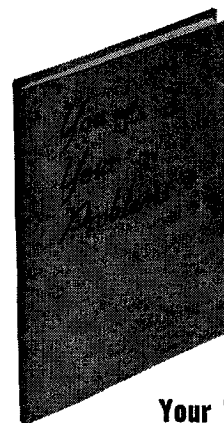
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YOU should read the stirring appeal made by J. F. Wright, entitled, "The Ripened Harvest Fields," on page 20. And as you read this appeal, consider what the Lord would have you do in your missionary gift to the Midsummer Offering, July 15.

MANY of our young men whose objective is that of the gospel ministry may profitably read the article in this number on page 6, entitled, "Colporteur Work as a Preparation for the Ministry." Many of the ministers connected with this movement found in their colporteur ministry an experience which very materially assisted them in afteryears.

## Atlanta-Southern Dental College

ARE you interested in training for the dental profession? If you are, and if you have completed the two years' college preparatory work for medicine or dentistry, we would like to give you information. The Atlanta-Southern Dental College is an A-grade institution, and is the only professional school of its kind with which we have an affiliation where our young men may be surrounded in their home life with an Adventist environment, for in connection with this college we conduct a Seventh-day Adventist dormitory. If you are interested, you will need to write immediately to—

The Department of Education,  
General Conference of S.D.A.,  
Takoma Park, Washington, D.C.

## Some Islands Not Waiting Now

IN His all-embracing plan for reaching all men with the gospel, God does not overlook the islands dotted about in the great oceans. He foretold long ago that the law and the gospel should not fail to reach them.

In striking fulfillment of this promise, two island groups in the Atlantic are hearing the thrilling notes of the last-day message. It was in 1922, while I was en route to Africa, that I first set foot on the soil of the Madeiras—as far as I know, I was the first Seventh-day Adventist to visit the islands. The needs of Funchal, the capital, as our steamer touched there, were so impressive that I sat down under a fig tree and wrote an appeal for the REVIEW, which a native-born son in Honolulu read. He paid a visit to his homeland at his own expense to

start the work by selling literature and giving Bible studies till a permanent worker could be sent, in the person of E. P. Mansell.

A letter just received from him (now in the Azores) says: "We loved the Madeiras, with their constant shipping, beautiful flowers, and high mountains. Now we have a growing church of *one hundred members*."

Regarding his work in the Azores, he writes: "We have been here over four years, and have thirty-two members baptized, and almost an equal number of persons in the baptismal class." He says further that the new Clipper airships are stopping at Faial, where we have a group of nine believers, and where Brother Mansell plans to visit this summer and establish the work in that island also before he comes on his furlough next year, after nine years of service among the Portuguese-speaking people of these two island groups, assisted by Mrs. Mansell, who at the same time has prepared their boys for entrance into one of our American academies. God bless these faithful workers and make their labors still more fruitful.

W. E. HOWELL.

## A Good Book

IN one town in Peru one of our colporteurs was delivering his books when a fanatical woman accused him of selling under false pretenses. She later laid a charge before the magistrate, and the colporteur was arrested and made to appear in court. The person who laid the charge, supported by several other women, made some very strong statements concerning the supposed contents of the book.

Rather impressed with what he heard, the magistrate said, "This must be a very bad book. Let me see a copy." One was handed to him, and after glancing through it, he handed it to the colporteur and told him to read some of it aloud before the court. After he read for some time, the magistrate stopped him and said, "There is nothing the matter with this book. It is a good book. How many of you women want your money back?" The only one so requesting was the first accuser. The other women all decided to keep the book. The magistrate then said to the colporteur, "Go ahead with your work. You have a good book. I hope you will sell a copy to everybody in this city."

The sales increased, and a good return came to our colporteur.

We do have good books—just the books the people need today. They are books with a message—a message of truth, of life, and of joy; and everywhere people sense their

need of that which our books contain. Our colporteurs are doing a wonderful work today in carrying to thousands the word of life. May the Lord continue to bless them in their labors. W. G. TURNER.

## Nicaragua and Spanish Honduras

NICARAGUA has an area of 49,200 square miles, and a population of 1,133,572. We began work there many years ago, but today we have less than 400 baptized members. How many conferences in the homeland would be content with just two ordained ministers, or with just seven laborers in all the field? We are glad to receive word that the General Conference is sending a young couple, Brother and Sister Donald Thomann, to Nicaragua for the express purpose of doing evangelistic work in this needy country. Brother Thomann was born in Argentina and speaks the Spanish language. Thus much time is saved by selecting him, since he does not have to learn the language, but can enter the gospel ministry at once upon his arrival in the field. How I wish we could obtain other young couples willing to labor in Central America.

Our local office for Spanish Honduras is located at La Ceiba. Chester Westphal is the superintendent of the Honduras Mission. He and his good wife are almost alone in this field. At present he has no secretary-treasurer; so he himself must do much of the office work, with the help of his wife. The calls he receives nearly every day to give help, and to baptize here and there, make the burdens rather heavy.

In this field there are only two ordained ministers. Spanish Honduras contains 44,275 square miles; the population, 962,685. The baptized membership is something like 500. This mission has seen men come and go; and all have labored to bring souls to the feet of Christ. Two organizations are meeting in the same building in La Ceiba. The Spanish brethren and sisters begin their Sabbath school at eight in the morning, and all their services are over by ten o'clock. Then at ten-fifteen the English organization begins Sabbath school. For one minister to preach twice in one morning in the same building is not a small task.

We find the brothers and sisters here eager to do more missionary work, so that their number may grow. We are in need of workers for Spanish Honduras. We appeal to you at home to help us. Christ is coming soon, and when shall we finish the work down here in Central America? Please remember us before the throne of grace. Come down and help us!

F. I. MOHR.