

# THE ADVENT SABBATH REVIEW AND HERALD

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

## Echoes From Southern Europe

By W. R. BEACH

WITH the outbreak of hostilities last September, a considerable number of ministers, Bible workers, colporteurs, and church members were called to the colors in nearly all our fields. Some of our institutions were, for a time, almost entirely deprived of their working forces. A very serious situation had to be met in the faraway mission fields, because of the fact that the leaders were, in most cases, among the workers who had been mobilized. This caused us some anxiety, especially for Madagascar, where both the union superintendent, E. Bénézech, and the secretary-treasurer and Madagascar publishing house manager, R. Erdmann, were mobilized; and for the Cameroons, where the mission director, M. Fridlin, and two other missionaries, P. Bénézech and A. Nion, had to abandon their mission work. We are glad to be able to report, however, that now the situation in all fields is much improved. For this we are most thankful.

During the trying months of the last quarter, God's protecting providence once more has been over His work in a remarkable way. Hundreds of our workers and church members are still in the service of their country. This deprives many of our organizations—and nearly all the churches—of tried and valued helpers; but both overseas and at home, in fields and in institutions, all the leaders are again at their post of duty. Our general organization is everywhere intact, and we are able to plan for aggressive endeavor in all places and departments for the immediate future. Furthermore, our men who are still in military service have in general met with kindness and consideration. We greatly appreciate the spirit of understanding and cooperation which has actuated the governments in several of our countries, and especially in France.

In spite of the lack of security and comfort which has characterized travel on the high seas of late, two missionary families sailed from Southern Europe during the past quarter for labor in the mission fields. I. Curmatureanu and his wife, returning to the Ndoumbi station in the Cameroons for a second period of service, sailed from Marseille, October 24, on the S. S. "Hogar;" and Willy

Fuchs and his family embarked for Mauritius, October 29, at Trieste, Italy, on the S. S. "Palestina." During the last eleven years Elder Fuchs has been a zealous worker for the cause of God in France. Both he and Mrs. Fuchs were trained for service in the school at Collonges, and now, with their three children, are happy in fulfillment of a college-born purpose to engage in service beyond the waters. May Heaven's rich blessing rest upon their ministry in faraway Mauritius.

The work in Spain is now the object of earnest study and consideration by the Southern European Division committee. Such has been the case, in fact, since the close of the Spanish war. Immediately following the cessation of hostilities, last March, division representatives went to Spain to survey conditions, and, with the handful of workers who remained, took steps, as quickly as possible, to provide for a complete reorganization of the work. First of all, owing to the presence of certain special conditions and problems, it was found expedient to operate Spain in the future as a detached mission under the direct supervision of the division. Furthermore, a mission director and a committee were appointed, and definite plans were laid for a resumption of mission activity. Not very long afterward, however, the newly appointed director, J. Boix, disappeared during a trip away from home. It was as though the earth had swallowed him up, for no trace could be found anywhere of his whereabouts. And it was not until many weeks later, after much anxiety for all concerned, that we received word which informed us of Brother Boix's safe return to his home. In other ways the work has encountered a great deal of difficulty in Spain, because of generally unsettled and unfavorable conditions. For instance, travel in the country is still subject to the issuance of a safe-conduct. This means that the workers are not always free to move about as they should, and are caused considerable delay and embarrassment in the accomplishment of their tasks. We are trustful, nevertheless, that ere long all our churches and groups in Spain will be able to meet regularly as heretofore, and that the work of God will again advance.

# Looking Forward<sup>+</sup>

By W. P. ELLIOTT, General Manager

**N**O doubt all of us have been thinking about the new year, what it may mean to us in one way or another, and perhaps some of us have been thinking of the resolutions we shall make. I think it is a good thing to make new-year resolutions. Some people are a bit skeptical in regard to them, and consider them very ineffectual, but to me personally it seems a good thing at the close of the year to take stock of ourselves; to check carefully the course we are taking, and to chart a course for the coming year that will lift us above our present level and bring us to a deeper experience in the Lord and to more efficient service in His cause.

I have been thinking about the coming year, thinking of the things which will have a bearing on my experience, and I have been reading a little with that in mind. I have thought it might not be out of place this morning to talk with you about some of these things. I am convinced that there will be no exterior influence in my life—that is, no force or set of circumstances from the outside—that will determine finally my happiness or my progress in the Lord and in His service. I am thankful that the attainment of these objectives is not controlled by outside circumstances or by the setting in which we find ourselves, but is very definitely controlled by the fires that burn within us. We ourselves shall decide our happiness for 1940 and the progress we shall make toward our desired goal.

## Charting the Course

If we are to attain in any measure the things we desire for 1940, there is only one way I know of to do it, and that is to chart our course ahead of time. I think that I know of no brief statement that so graphically portrays the importance of that truth as the one which General Foch made as he stood before the allied commanders of the World War. He said, "Battles are won the day before." It is the planning that goes into a life that determines how well it will succeed. We must chart the course we expect to take. To a young man who had just graduated from college and expressed uncertainty as to what course he should follow in the future, Calvin Coolidge made this remark: "You are starting out in life. When you begin any journey you chart your course, you plan which direction and which road will lead to your desired destination. Have a predetermined chart, and then follow it."

We should start from where we are and with what we have. A great many people feel that if they were only under other circumstances or if they had the advantages that someone else has, or stood in the position of another, then they could easily make advancement. But that is only wishful thinking, and it never gets us anywhere. We must start from where we are and under the

exact circumstances in which we find ourselves if we are to gain a new experience. There is no worth-while hope that by some effortless means we shall suddenly find ourselves at a certain distant point where we would like to be. There is no escaping it—we must begin where we are.

## Seeking to Excel

And we must not think of our endeavor in terms of an effort to exceed others, or perhaps to exceed some individual whom we regard with a bit of jealousy. The struggle is with ourselves. We must exceed ourselves. We must excel what *we* have done.

Someone has expressed this important point in these words:

"Always seek to excel yourself. Put yourself in competition with yourself each day. Each morning look back upon your work of yesterday and then try to beat it."

And again:

"Our business in life is not to get ahead of others, but to get ahead of ourselves—to break our own record, to outstrip our yesterday by our today, to do our work with more force than ever before."

These statements should be helpful to us. They instruct us to keep our eyes on the right person during our efforts in 1940. And to them I would add these two or three sentences: "To give real service you must add something which cannot be bought or measured with money, and that is sincerity and integrity." I read that sentence because it has so much to do with self. Now here is another: "Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself. Never pity yourself. Be a hard master to yourself, and be lenient to everybody else." This last bit of counsel is from Henry Ward Beecher.

I have set down a few other things that I feel are worth striving for during the new year. One of them is this, "Always speak the truth."

I don't think there is anyone in this room who would falsify intentionally. I don't think any of us would ever mean to do it, but I tell you we are very careless at times about distortions of what may have some basis in fact, and the first thing we know we become responsible for the circulation of things that are not true. In 1940 let us strive to be careful to state the truth without distortion, whether by wrong emphasis or by embellishments of our imagination. Such a course will make for our own happiness and the happiness of others.

## Guarding the Speech

And then I have written down this suggestion, "Let others do most of the talking."

Personally, I may find it hard to succeed at this, but it is a good motto, I am sure of that, and I am

<sup>+</sup>Abstract of chapel talk at the Review and Herald, Dec. 31, 1939.

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Vol. 117

TAKOMA PARK, WASHINGTON, D.C., FEBRUARY 1, 1940

No. 5

## The Problem of Trials—No. 1

By W. G. TURNER

**B**ELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice." 1 Peter 4:12, 13.

Written unto the followers of the Lord termed the "beloved," these words have particular counsel for all who profess to serve Him.

Such are admonished not to think of "fiery trials" as "some strange thing," but, contrary to the attitude of many folk when called upon to endure trial, they are, rather, to "rejoice."

### The Common Lot of Men

Suffering and trial for the beloved of God have always played a large part in life's experience. From the day that Adam and Eve sorrowfully turned their faces from Eden and the presence of God, the human family has suffered much, and in all the suffering the children of God have by no means been exempt.

Conditions have not improved with the passing of the centuries. Indeed as we look over the last twenty-five years we find suffering greatly intensified through war, pestilence, famine, and earthquake.

Facing these facts and remembering the experiences of others which have been recorded for mankind's consideration, many have asked, Why does a loving God allow such things to befall His people? If He is so loving and so mighty, a living God who "doth not afflict willingly nor grieve the children of men" (Lam. 3:33), why do His followers have to suffer so?

We note that through history they have ever suffered. Was not Abel a good man? Yet he was slain by his brother Cain. Why? Why was Joseph sold as a slave and later wrongfully imprisoned and harshly treated? He had done no wrong; yet for many years he was separated from his father's love and presence. Why was Job, noted for his integrity, so terribly tried? He lost all he had—his family, his property, his friends, and his health. He suffered much. Why? Why was the godly Stephen stoned to death in the days of the early church? He was a man filled with the Holy Spirit, a man, it would seem, greatly needed in his time, and yet he was murdered. Why was Paul beheaded at the hands of a dissolute emperor?

Why have millions of martyrs died agonizing deaths during the centuries of time? These questions are frequently asked, and as we view the lot of so many of the beloved of God it almost appears that the highest type of living demanded the greatest depth of suffering.

Suffering is inexplicably difficult to bear when it enters the family circle.

I know of a young woman, the only daughter of Christian parents, who, with another girl, a member of a large family, one day went motoring. An accident occurred and the only daughter was killed, while the girl with several sisters was unhurt. Both were Christian girls, born of Christian parents, and the question naturally arose, Why did God permit the only girl to die? If one had to perish, why not the one with the several sisters? Surely she would not have been so terribly missed as was the only girl. How natural to question so, and thus how easy to ask, Why does God permit such experiences of sorrow apparently so difficult to solve?

### David's Perplexity

David, too, was perplexed. In Psalms 73:2-4, David speaks of the pride of the wicked, of their lack of trouble, of their prosperity. He heard them say, "How doth God know? and is there any knowledge in the Most High?" As David thought upon these things, he said, "My feet were almost gone; and my steps had well-nigh slipped."

As in David's time, the wicked and the irreligious still say to the Christians, "You Christians who profess to serve a loving, mighty God, suffer much. He does not seem to protect you from accident and harm. He does not supply you with wealth and all the things that we have. So, 'What is the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him?'" Human nature never changes, and men still speak as aforetime.

Jesus, in addressing His disciples prior to His leaving them, and as recorded in Luke 21:8-17, presented a picture of future suffering for them and others of His followers that might readily create a question in many hearts. He made it quite clear that their lot was to be one of severe trial, for He said, "They shall lay their hands on

you, and persecute you, delivering you up to the synagogues, and unto prisons. . . . And ye shall be betrayed both by parents, and brethren, and kinsfolks and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake."

As we read of the experience of Jesus' followers, we find this prophecy literally fulfilled, for these faithful ones were imprisoned, betrayed, hated, and cruelly slain at the hands of wicked men.

Thus we come back to the question, If the eternal God is so loving and so mighty, why are His children subjected to the trials that come to them not "as some strange thing," but rather as that which the beloved of God are called upon to experience joyously?

### The Development of Character

In answering the question, it would appear that there are two outstanding reasons why the Lord permits His beloved to face the fiery trials and to rejoice in the experience of them, rather than to reproach Him or to view Him as One who neither knows nor cares.

The beautiful book, "Mount of Blessing" contains this illuminating statement: "The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace."—*Pages 23, 24.*

As we catch the thought of this statement, how wonderfully enlightening it is, and how clearly there is developed the recognition that trials are

permitted to enter into the life and experience of God's children to play an important part in fitting us for His presence.

Let us catch the picture. Hewed from the quarry of earth, we appear as rough stones, but the Lord sees in us the possibility of so shaping us that with all the corners chipped away and the rough places ground and polished, we shall one day stand as "precious stones polished after the similitude of a palace." In other words, trials are used to remove these rough corners. Their squaring and chiseling, their burnishing and polishing, is a painful process. It is hard to be pressed down to the grinding wheel. But what a helpful thing it is for us to note that "upon no useless material does the Master bestow such careful, thorough work."

This is a precious truth. It reveals to us that above all wealth, all health, all pleasure, and all ease, character should be supreme, for in the end of time that alone will endure.

The whole objective in Christian living is the development of character. This alone will suffice in the time of the judgment, for when all else has vanished, those individuals possibly poor in the things of this material world, weak in body and burdened through life with toil and perplexity, but rich in faith, rejoicing in trial and in hope, with life chipped, shaped, and polished in the hands of a loving Father, shall surely stand in the presence of their God, triumphant and secure, recognizing with the apostle Paul that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

So, with the apostle we may say, "Beloved, think it not strange concerning the fiery trial that is come to you, as though some strange thing happened unto you: but rejoice."

## The Final Warning

By MRS. E. G. WHITE

(Concluded)

**A**S the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.

### Faith of Many to Be Tried

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim, "Had we foreseen the consequences of our words, we would have held our peace." They are

hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it.

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible, and declared that they would renounce everything which it condemned. Against these men, persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.

### As Trials Increase

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: "We dare not tamper with God's word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?"

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition

of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained when the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.

### A Pentecostal Work

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 had 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 work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close, for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21.

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from

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# EDITORIAL

Notes About Pioneer Workers and Early Experiences

## No. 1. New Issues in the Great Controversy

WITH the coming of the judgment hour, in 1844, and the rise of this advent movement, new issues rose in the great controversy between truth and error. Our pioneers who started out with the message of the judgment hour were faced with intensified opposition from the adversary of truth.

The prophecy of Revelation 12 had foretold this. There we have the picture of the Christian church under the symbol of the woman, persecuted by the dragon, or Satan. The woman fled into the wilderness, and was strengthened to continue through the "time, and times, and half a time"—the 1260 years of papal supremacy. The end of this appointed period of persecution was to reach to the beginning of "the time of the end." Dan. 11:35. And in this time of the end was to come the close of the 2300 years (of Daniel 8:14), which would mark the coming of the judgment hour in the heavenly sanctuary, in 1844, and the coming on earth of the last church, the remnant keeping God's commandments. And the dragon who had pursued the early church into the wilderness, was to bring his final attacks upon this remnant:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

### The Trail of Opposition

The trail of opposition to the law of God runs clear and plain through the centuries, from the time when the papal church developed the great apostasy, that was to "think" to change the times and the law of the Most High (Dan. 7:25), to the last attack upon the holy law as it is lifted up again by the remnant church. The Roman Catholic Church has ever been keen to boast of its antiquity and to speak scornfully of Protestant churches that have come in modern times. A gallant French Protestant, Philippe de Mornay, Knight du Plessis, answered this taunt in a telling way. It was in times of trial in old France, while still the period of persecution was on. He wrote:

"Dost thou ask, therefore, where our church was so many ages past? 'Where it fed her flocks? Where it lay at noon?' Hear, I pray thee, what St. John the Evangelist saith, 'The woman,' that is the church, persecuted by the dragon, 'did flee into the wilderness, where she hath a place prepared of God, that they should feed her there, one thousand and two hundred and threescore days,' that is, prophetic days, a time certain, and that not short. She is not therefore to be sought in the popedom, in the light of the world, in the midst of pride and excess. . . .

"It shall be easy for thee there [in the 'wilderness' described in St. John's prophecy] to note her footsteps. Here some by flocks are massacred, there other by

multitudes are consumed by fire. For fear lest thou shouldst lose thy way, and go astray, he hath marked it out for thee with these everlasting cinders."—"The *Mysterie of Iniquitie*" (Introduction), "Englised by Samson Lennard." London, 1612.

It was a cinder path of fiery trial. While we are listening to that trumpet blast from the doughty old French knight, may I let a later witness speak also? Answering an English papal taunt, "If your religion is old, where were your forefathers during the Middle Ages?" an English preacher and writer on prophecy, John Cumming, of London, said long ago:

"I will tell you where they were. They were often hiding like outcasts in the caves of the earth from the tortures of the Inquisition. They had to escape from the fagot and the furnace and hide themselves on the mountains; to wander in sheepskins and goatskins; seeking refuge from the fires persecution was kindling and the engines of torture preparing for their death. They were where Elijah and the seven thousand were—serving God in secret and in silence, whilst the awful Western apostasy spread itself from sea to sea and over vast continents of space, like some evil genius."

### A Warning Against Papal Power

Latest of all, smallest as it rose, has come this remnant church of the advent movement with its direct message of warning against the power that thought to change God's law, and calling men to the original New Testament platform: "The commandments of God, and the faith of Jesus." Early in Catholic lands it was recognized that here was something new, and that small as the people were, it was a church not to be despised, but a church with a message. Years ago, in southern Germany, a princely prelate of the Catholic Church declared: "The Seventh-day Adventist Church is not *an* enemy of the Catholic Church, it is *the* enemy of the church."

As our pioneers came into this advent movement, which was rising in 1844, they began to see that the evil power of papal apostasy, joined by a backsliding Protestantism, would continue in our day the old original warfare against God's law and the holy Sabbath. Our men had begun to study the latter part of Revelation 13, which foretells the effort to enforce the mark of the apostasy in the New World, the latest land of Protestantism and religious freedom. So far as I know, the first suggestion of an exposition of this portion was by Joseph Bates, in his pamphlet, "A Seal of the Living God," written in 1848. On verse 16, speaking of enforcing the "mark," he wrote:

"This last text is still in the future, and has a direct bearing on this very sealing message. This ungodly power, from which God's people have been called out (Rev. 18:4), will yet, as it now appears, enact a law



for the express purpose of making all bow down and keep the pope's sabbath (Sunday)."

While looking into the future for this development, our early brethren were amazed at the bitterness of opposition to the law of God as they pressed the claims of the holy Sabbath. They met the spirit of the dragon. It was really the beginning of the downright open religious attacks upon the law of God that have characterized our time, and that have helped to spread lawlessness toward God and man. I was intending to set down here some of the phrases used by preachers of that time, denouncing the law of the Most High; but their words look really too irreverent to repeat.

### A Positive Testimony Needed

In the intensity of the controversy our brethren were moved to stern replies. They hesitated not to challenge an opposer direct and personally with such texts as Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." In their first zeal to turn men to flee from the wrath to come, some may have been too vehement. They felt this, and modified their method a bit after the first years. But they had this truth in their souls, and knew they were offering men a gospel message that was to be a savor of life or of death, as the apostle Paul says. After all, we need more of the apostolic and pioneer spirit in these easygoing days. The *Churchman*, of England, prints what a bishop of the Church of England said was too often the spirit of some modern preachers: "Brethren, unless you repent, in a measure, and be converted, as it were, you will, I regret to say, be damned to some extent." Jesus sets it before us as it is in the great commission:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. ("Condemned," the Revised Version renders it in modern English.)

Our pioneers knew that they were not out with a message merely to interest people. The advent message to them was a life line that they were flinging out to men sinking to death in the ocean of sin and transgression. They cried to men and women to lay hold of it and live.

Then there were Spiritualism and evolutionism rising in 1844. There is no doubt that, as God sent the advent movement into the world with the last message of salvation, Satan launched new deceptions into the world to hold his ground as long as he could in his losing battle. In a way, these deceptions were as old as the temptation in Eden, by the tree of knowledge of good and evil; but they were intensified and developed into new systems of error.

### The Rise of Modern Spiritualism

Generally, it has been said that modern Spiritualism came in 1848, first appearing in the sounds of the strange rappings heard by the Fox family in the house near Rochester, New York. But a Spiritualist leader, E. W. Capron, wrote in a book on the cult:

"It has generally been supposed, and so published in most of the accounts of the commencement of the phenomena, that the sounds were first heard when the house was occupied by a Mr. Weekman [in 1848]. This seems to be an error, as there are at least two witnesses whose testimony is recorded in a small pamphlet published by E. E. Lewis, Esq., at Canandaigua, New York, in 1848, who testify to the sounds' being heard by a family who occupied the same house in 1844."—*Modern Spiritualism*, p. 33. Boston, 1855.

The date, 1844, is interesting. At the very time when the Lord was launching the advent movement, in 1844, here Satan's agencies, fallen angels that rebelled with him in heaven, were trying to call somebody to give heed to the manifestations that were to help the doctrine of spirit communication to sweep the world.

Soon, while newspapers and pulpits were crying, "Humbug," "trickery," the Spirit of prophecy was warning to what extent the new deception would grow. In 1849 it was written:

"I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost."—*Early Writings*, p. 43.

We have seen it sweep the world. Our pioneers had the Bible basis on which to oppose this deception, in the doctrinal truth of the nature of man, and the prophetic forecasts of this special working of evil spirits in the last days.

### Evolution to the Front

One other modern delusion came into the open in 1844, though its elements have always been present since man lost knowledge of the Creator. It was evolution. As to the step forward taken by this system of error in 1844, an English writer says:

"In 1844 Robert Chambers published his 'Vestiges of a Natural History of Creation,' propounding a disturbing theory of man's origin because utterly at variance with the Biblical story, vouched for only by the revelation of nature's book, with its pages of petrified flora and fauna—evidence that was soon to be reinforced by the ampler discoveries of Darwin."—*Psychic Tendencies of Today*, A. W. Martin, p. 17.

To directly meet this issue, there came the advent message (also rising in 1844) with its call to men to line up with the Creator: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Our pioneers were laying hold of the advent message with its truths that meet every Goliath of error that can appear to challenge the living God. Clad only in the armor of righteousness, and with a truth for every challenge, like the smooth, round stones that David picked from the brookside, our pioneers went forth to battle for the Lord. As we survey those early times and see this cause spreading in all the world, we thank God for the faith and loyalty to truth of those early pioneers who began the work in the days following 1844.

W. A. S.

# Our Armor and Weapons

## Part IV, A War in Which We Are All Engaged

**L**AST, but not least, of the important conditions we must meet if we are to claim God's promise of victory in the fight, is the condition set forth by the apostle Paul. We read:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:13-17.

There is something very important in that word "whole" in the opening line of this passage. We are to take the "whole armor of God." There are many who take part of the armor. They may have a shield or they may have a sword. They may have a breastplate or they may have a helmet, but they fail to take the whole armor, and then they wonder why they are wounded and defeated in the battle. In the days in which Paul lived and wrote, this figure of speech was well understood, and how ludicrous it would have seemed to anyone for a soldier who was going to wear any armor at all to fail to put on the whole armor.

We will not attempt to comment on every detail of this passage, but there are three main points that we wish to stress.

### The Scriptures Our Best Protection

We are instructed to have our "loins girt about with truth" and to take "the sword of the Spirit, which is the word of God." These two, of course, are closely related. We are girt about with truth as we are fortified with a knowledge of Scripture, for the Bible is the great source of truth that God has given to us. The psalmist declares, "Thy word have I hid in mine heart, that I might not sin against Thee." To the extent that we know the truth, to that extent we are protected against evil and falsehood.

In the description of the temptations and delusions of the last days that is found in that inspired work, "The Great Controversy," we find these striking words:

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptations, the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?"—Page 625.

### The Work of the Spirit

The sword of the Spirit may be viewed as a figure to describe the operation of the Spirit of God in the heart of man, and also that holy weapon, the Bible, which is a product of Spirit-

filled writers. Paul declares in his epistle to the Hebrews:

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifested in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:12, 13.

As we permit the sword of the Spirit, the word of God, to cut its way deeper and still deeper into the very recesses of our soul, we will find it increasingly easy to discern the difference between right and wrong in all matters. The word of God will search out the very thoughts and intents of our hearts, and place them on one side or the other of that dividing line between right and wrong.

The Spirit that inspired the writers of the Bible is described by Christ as possessing the power to "reprove the world of sin, and of righteousness, and of judgment." John 16:8. Thus if we allow the sword of the Spirit to do its appointed work, the distinction between sin and righteousness, between good and bad, will become increasingly clear. Our hearts will reprove us if sin is there, and arouse us to act in defense if sin even draws near.

Our feet are to be "shod with the preparation of the gospel of peace." It is quite probable that as Paul wrote this he thought of the statement in the Old Testament, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52:7.

### Missionary Work a Protection

We believe that Paul and Isaiah present a clear picture of the Christian going forth to proclaim the gospel. And how does this relate itself to the subject of a successful fight against the devil? The answer is not hard to find. When salvation comes to us, we must either use it or lose it. We must take it to others, or it will be taken from our own hearts. We cannot assume a neutral, negative, passive attitude. The Christian life is not a program simply of not doing this or not doing that; it is a positive, aggressive life. We are to practice the virtues of the gospel we have received, and present the virtues of that gospel to others.

If we remain in an idle state after we have received salvation, we most surely lay ourselves open to the temptations of the devil. The old saying here applies, that the devil still has work for idle hands to do. Into what sad situation do many churches fall because they have set out on no aggressive evangelizing program to use up their God-given energy! If we are provoking one another to love and to good works as the Scriptures enjoin us, we will not fall into the vice of



provoking one another to envy and jealousy. We can scarcely be busy for God and busy for the devil at the same time, though of course it may properly be remarked that we must always be on guard lest even when we are working for God, some temptation may present itself. We are never wholly safe from attack, but of a surety we are in a better position to meet attacks and temptations if we are aggressively serving God and working for Him.

### That Defensive Weapon, Faith

Paul declares that "above all" we should take the "shield of faith" in order that we may be able to quench all the fiery darts of the wicked. There is something very significant in that phrase "above all." Quite evidently the shield of faith is very important, and how true this is. There have been those who were girt about with truth, who knew the Scriptures well, who wielded the sword of the Spirit, who were active in missionary work, but who were deficient in faith. The fight grows bitter, the fiery darts fly fast, and such persons become fearful, panic stricken. They doubt whether God is still with them and is able to defend them. In short, they lack faith. The result is that they begin to think defeat. And that is only one step removed from defeat.

If we are to be successful in the good fight, we must always remember that it is the good fight of faith. We must believe from the very depths of our soul that if God be for us, who can be against us? In that great chapter on faith, the eleventh of Hebrews, Paul speaks thus of the

feats accomplished by ancient worthies: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. 11:33, 34.

### The Matter Summed Up

The whole matter is summed up this way: either God is with us or He is not. If He is not, then we ought never to set out on the fight. We are defeated in advance. We cannot meet the devil in our own strength, and any pretense of opposition is but hypocrisy. We ought to abandon any form of religion, any seeking after the truth, any attendance at holy service, for what would it all amount to? Nothing but an annoyance of the spirit.

But if God be for us, if Heaven really intends that we should be successful and has promised us all the legions of heaven if need be, then let us resolutely set our minds day by day to the task of victory, thinking victory, talking victory, praying victory, never admitting even the possibility of defeat. For defeat is impossible so long as we are submitted to the will of God and each day have dedicated our heart unreservedly to Him and are in that attitude of prayerful relationship to Him that is called for by the Scriptures. If defeat seems to impend, it is not a call to us to flee in panic, but a challenge to us to call more resolutely upon God for the needed help. If God be for us, who can be against us?

F. D. N.

## God's Concept of Our Foreign Mission Program

**A** BUNDANT instruction has been given to the advent people in regard to the great task that has been committed to them. Three texts provide the Scriptural basis for this instruction, and we must not forget that they are binding so long as untold millions wait for the light of truth. These words of Scripture have aroused thousands of youth to dedicate themselves to the cause of God in foreign lands, and have inspired tens of thousands of members of the home churches to sacrificial giving.

Read again the great commission:

"Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Consider the prophecy of Christ concerning this work:

"This gospel of the kingdom shall be *preached in all the world* for a witness unto all nations; and then shall the end come." Matt. 24:14.

Again Christ speaks to His church concerning the task committed to them. It is a word that He sends through His servant John to the remnant church. He does not permit His people to forget the broadness of the task. This time He speaks

to the church through a very significant and impressive symbol. John says:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

### The Work Begun

When at last the time came for the remnant people to take up their task, God did not leave them long without some very definite instruction as to the world-wide extent of the work before them. At first the advent believers concentrated their efforts in the Eastern part of the United States. They then spread west to Michigan, to Wisconsin, and then to California. They felt a burden to preach the new-found message throughout the United States. Surely this was task enough for so small a people, with so unpopular a faith. It would have been natural for them to concentrate all their efforts in this country. Or, if work was to be done abroad, they could have taken the easy way of sending letters and literature to the peoples of other lands, and then letting them struggle alone with their own task.

There was plenty to do at home in that early

day, with a few churches scattered here and there over the vast expanse of a great country, with a struggling publishing work just getting under way, and with but few trained leaders and ministers to care for the growing work. Then, too, there was little prospect that the wealthy businessman or the prosperous farmer would readily accept a message which would curtail his weekly labors and take a large portion of his earnings to promote the cause of God.

God knew the inclination of the human heart toward exclusiveness. He knew the tendency would be to concentrate efforts in places near at home among people of one's own kin. There the burden would rest heavy while the benighted races of earth in many lands would be neglected. The advent believers, earnest though they might be, might find many excuses why they should not undertake to warn the whole world.

### An Apparently Impossible Undertaking

In the first place, it would appear very foolish and preposterous that so small a people should undertake to warn the whole world in a generation. Where would the means come from? Where would the missionaries come from? Enough money might be acquired to pay their passage to another shore, but how would the burden of their salaries and expenses be met, to say nothing of the expense of fostering the interests they would create, and this not for one year, but for many years?

I have not forgotten with what disdain and pity a certain missionary of another denomination looked upon me in my early days in China when I attempted to explain that we had a world task and that we could not enter into any plan for dividing territory in China among the denominations. I was full of zeal for the world work. I had responded to the call. I said to the man, "We have a message for every nation, kindred, tongue, and people. We must go everywhere preaching the truth for these last days." The missionary appeared stunned at the audacity of that statement, and then said, "Why, young man, if the denominations should all unite their wealth of membership and means in order to undertake such a task as you have outlined, they could not accomplish it in three hundred years!"

Yes, little David was attempting to tackle the great Goliath, with a few stones from a brook. But that inspired story gave us courage. We had no less a God on our side than the God of little David. He had commanded us to attack the giant. It was our duty to take up such weapons as were at our hands, feeble though they were, and go forth with an undaunted faith.

### "Take Broader Views"

In 1874, while Mrs. White was in California, she was given a dream in which she heard a messenger from the Lord speak as follows:

"You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world. . . .

"The message will go in power to all parts of the

world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples. Preserve the dignity of the truth. It will grow to large proportions."—"Life Sketches," pp. 208, 209.

When this was spoken, we had not one worker outside of North America. But that same year God's people stepped out in faith and sent our first missionary abroad. Elder J. N. Andrews was sent to Europe. The next year Mrs. White wrote:

"The church of God are asleep. They are enfeebled by inaction. Voices come to us from every part of the world, 'Come over and help us;' but there is no answering movement. There is a feeble effort now and then; a few show that they would be coworkers with their Master; but such are frequently left to toil almost alone. There is but one missionary from our people in all the wide field in foreign countries."—"Testimonies," Vol. III, p. 404.

While foreign work was being concentrated in Europe, it was ten years before another advance move of faith was made into the broad harvest field. In 1885 a party was sent out to Australia under the leadership of S. N. Haskell, and that same year Mrs. White paid a visit to the work in Europe. The testimony to the church that year was, "My brethren, we have erred and sinned in attempting too little. There should be more laborers in the foreign missionary field."—*Id.*, Vol. V, p. 391.

The work then began spreading out on broader lines. The first missionaries were sent out to South Africa in 1887. The mission ship, "Pitcairn," was sent with a group of missionaries to the South Seas in 1890. Mrs. White went to Australia in 1891. The first work in Inter-America was begun in Jamaica in 1893. Our first worker was sent to South America in 1894. That same year workers were sent to India. W. C. Grainger and T. H. Okohira were sent to Japan in 1896.

Thus the whole world, as it were, was staked out for the advent message by the opening of the twentieth century. But how weak and how far apart those stakes were! Great impetus was given to the work by stirring messages which came from the messenger of the Lord during the late nineties. From Australia came that remarkable prophecy in 1892 which declared:

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."—"Life Sketches," p. 338.

In 1900 the following word came to the Lord's messenger: "God's people are not to cease their labors until they shall encircle the world."—"Testimonies," Vol. VI, p. 24.

Thus was laid the foundation for the great onward surge into the mission fields that was begun following the great mission conference held in 1901. Since then more than four thousand missionaries have been sent to the ends of the earth by this people.

Some might now ask, "Have we not reached the peak of our endeavors?" To this we must reply, "Our watchword is to be, Onward, ever onward. . . . Our burden for the 'regions beyond' can never be laid down until the whole world shall be lightened with the glory of the Lord."

F. L.

# IN TIME OF WAR

## Alone, but Not Alone

My experience was in no way to be compared with that of many others. I did not meet the difficulties and trials through which many of our boys had to pass. I had no special training for a special line of work. Being a cattleman, I was one of the common people.

I was called by the draft in June, 1918. We arrived at our training camp on Sabbath morning, and before the next Sabbath came around we were changed into soldiers and sold to the fact that we were in the army now. While going through this changing process, I had declared myself a noncombatant and asked for a place in the noncombatant service. There was supposed to be a red circle stamped on my card to indicate this; but for some reason it was omitted, and I went through the line without this distinction.

I found myself the only Adventist in a group of about one hundred fifty men. As my first Sabbath drew near, I informed my officers that I was a Sabbath-keeper, and was granted the day off. That day while I was in my quarters, I discovered another boy who was keeping his first Sabbath in the army.

During the following month I had no trouble in getting the Sabbath off. Being inexperienced, and not knowing what was before me, I was led into taking a rifle with which I drilled for some weeks. During this time I learned much, and knowing that I was to be transferred to another company, I asked to be transferred to noncombatant service. This they promised to do. Nevertheless I found myself in the supply company of the infantry. Though we did not drill with rifles, we were supposed to be armed. I asked at once for the Sabbath off, and my request was granted. I asked to be exempt from bearing arms, and that was granted. I found it necessary to go only to my top sergeant and my captain to receive these concessions.

But there was trouble ahead. One day an order was posted, "No passes granted." The whole camp, 80,000 men, were ordered out for a grand review early Sabbath morning. Friday afternoon I went to the orderly room to see the captain. I told him why I could not go out on the review the next day. In his hard, short way, he tried to influence me to go. He said they had been good to me in the past and he expected me to follow orders now.

I told him I could not go. He said, "Look here, Hill; all I am asking you to do is to get in a wagon and ride out to the field and ride through the review." When I still urged that I could not do it, he flew into a rage and threatened to put me in Federal prison for twenty years if I was not on duty the next day, and ordered me out of the office. What a night I spent! And what a day I spent! I did not go, and it was a Sabbath never to be forgotten. Alone, and yet not alone.

The following Wednesday we were ordered to receive rifles and to prepare to leave right after dinner for the rifle range. While on my morning duties I had to go by the supply room. The supply sergeant called to me and asked me if I had a rifle. I answered that the captain had given me exemption. Just then the top sergeant came along, and when he was informed by the supply sergeant that I had refused to receive a rifle, he also demanded that I take it. When I still refused to accept it, he was furious. He seized a gun and threatened to beat my brains out if I did not take it. Still I did not move. He put me under arrest, and put me in the guardhouse for disobedience. This was at noon.

That afternoon we prisoners were put under heavy guard and marched out to the rifle range some miles away. I ate supper that night while two men with rifles stood by me on guard. Without any explanation I was released from the guardhouse and turned over to my company. Thursday and Friday I was on regular

duty. Friday night I went to the bulletin board, hoping that my name would not be on it. But there it was, detailed for supply train. I went to the top sergeant and asked to be let off the next day. He said, "I talked to the captain about you, and he said to put you on." I asked to see the captain, but I could not find him. It was just sundown. Here we were in tent camp out in the country on an army reservation. There was no human friend to go to—no one to confide in, no one to turn to for help. Yes, I had the same Friend to whom I had turned for help in the trials of the past week.

I went for a walk out into a large meadow. I wanted to be alone with Him who had been through so much for me. When I got out where I could be neither seen nor heard, I dropped to my knees in the tall grass, and poured out my heart as I had never done before. I do not know how long I was there, but I had won the victory over temptation and was ready by God's help to face whatever might come. I will never forget that night.

When I opened my eyes, everything was total darkness. When I arose to go back to camp, a voice spoke to me. I was startled. I had intended no human ear to hear what I said. I had meant to be alone in the audience chamber of my Lord and Master. I could see no one, but when I spoke, a man answered. A few rods from where I was that Friday night there were two Adventist boys camping in what appeared to be a vacant house. They were army boys out in a hay camp, putting up hay for army horses. When they heard me, one of them came over to see what he could do. I went with him, and at their camp we had prayer and a talk together. I then went back to my quarters for the remainder of the night, but to little rest. I saw visions of twenty years in a Federal prison. I thought of my wife of only a few months, of my mother and my sister. But morning came, and with it a firm resolve to remain true whatever might come.

At my first opportunity, I found the captain, who was in the supply tent eating his breakfast. As soon as he recognized my presence, I saluted and asked that I be excused from duty, on account of its being the Sabbath. He was silent for a few moments, and then said, "Stay in camp, then." This was the end of all trouble for me as far as the Sabbath or bearing arms was concerned.

Some time after this I was transferred to the quartermaster corps, where many of our Adventist boys were stationed, and all was well. More than twenty years have gone by since all this took place, and now I have a boy twenty years old. My prayer is not that he may not have to pass through some of these experiences, but that he will trust in God, and stand true to the right because he loves the right.

If this recital of my experience will be of help to any young person in encouraging him to stand for the right, I shall be happy. I send it with the prayer that the Adventist youth will stand as one man for God and for the right in the crisis before them.

OKAY HILL.

## Almost Home

BY ISABEL MC DONALD

A SHIP with its shining white sails all set  
Sails away o'er life's billowy seas;  
The spray dashes high, and the bow is wet;  
Yet onward, straight onward it flees.

'Tis nearing the port, O sailor, beware,  
There are breakers ahead, rough rocks are there,  
A treacherous sea with an undertow.  
There's danger, grave danger; heed where you go.

One move to the left, one turn to the right,  
You may be lost with the harbor in sight.  
Sailor, stand firm till all danger is passed,  
And safe on the shore you anchor at last.

# IN MISSION LANDS

## Visiting the Tribes Work in Yunnan—No. 1

### The Trip to the Mountains

By W. H. BRANSON

PASTOR LOEWEN and the writer made the journey from Chungking to Kunming in a big Douglas plane built to accommodate fourteen passengers. We arrived in Kunming about eleven o'clock in the morning on Tuesday, October 24, and noted that we had covered the six hundred miles from Chungking in just about three hours. The same journey ordinarily requires many days by bus, and during the present war emergency, one is fortunate if he gets through in the course of a few weeks when the ordinary facilities of travel are employed.

Upon arrival we found that M. C. Warren, Milton Lee, and Phil Parrott had completed arrangements for us to accompany them on a two-week trip into the mountains to visit our work among the Miao and Nosu tribes.

The next day pack horses were loaded up and saddle horses were secured, and just after noon we started off toward the high ranges. One sedan chair was secured as an auxiliary, since there were not enough saddle horses for all members of the party.

Three days were spent in an effort to reach the first station before Sabbath. We were told that we would follow the main Yunnan-Tibetan highway, but we were soon disillusioned by finding this so-called highway to be nothing more than a footpath for man and beast. No vehicles of any kind have ever passed over it. In some sections the path is paved with large flagstones, which have been worn slick and are full of potholes as the result of constant use for the last millennium. In other sections it spreads out into many little footpaths, and at times almost entirely disappears from view.

When we came to the steep ascents over the mountain ranges, we found in some places great stone stairways winding up the slopes to the highest peaks, some of them several miles in length. Over other ranges we were compelled to follow narrow dirt paths that had been in use for many generations, and in places the torrential rains had carried all the dirt away and left huge boulders and cobblestones to form the floor of the path. Some of these paths could not be surmounted by the small saddle horses when laded with a rider, and we found it necessary to dismount and scramble over the best way we could. Some days more walking than riding was done in an effort to spare the animals as much as possible.

To reach one station we had to scale the mountain to a height of nine thousand feet. We had

left the famed "highway" and for hours followed tortuous, serpentine footpaths that often led us along the face of some of the steepest slopes. Up, up, up we went, with giant, ragged bluffs towering directly above us and great gorges and chasms yawning below us. In places the path was not over eighteen inches wide. A single misstep could easily have carried one to his death thousands of feet below. In places where the grade was so steep that it became exceedingly difficult to climb, we got behind our horses and held on to their tails, and thus made them give us a lift up the ascents.

Our trip through the entire district which we were to visit required eight days of travel; and much of the time our path took us through sections of country infested with bandits. For this reason, the provincial officials at Kunming arranged to send an armed guard with us. Usually we were accompanied by three or four such guardsmen, but when we came to certain very dangerous narrow passes through the mountains, the number was increased to ten or eleven. Fortunately, we were not molested, and our entire journey was completed without mishap of any kind.

Our journey took us through many beautiful valleys where the rice crop was just being harvested. The nights were spent in typical country inns at which both man and beast can find shelter. Often the horses are stabled in one end of a large room, and the guests, and perhaps the family, sleep in the other end. In some places the animals were quartered on the first floor and the guests above.

Food is cooked on open fires made on the floor of the inn, and at times the smoke becomes so thick that a foreigner finds it impossible to remain indoors.

The people were always hospitable and ready to contribute whatever service they could to ensure our comfort.

During the eight days of laborious travel, going from station to station, we covered only about two hundred miles. What a contrast this was to the six-hundred-mile trip Pastor Loewen and I had just made from Chungking by air. This is illustrative of the vast changes that are taking place in China's hinterlands. The old routes of travel which have been followed for millenniums, are rapidly being abandoned, and modern methods of travel are being introduced. An air route from Rangoon to Hong Kong across China has now been

established. Many other air routes connecting with this and other main lines now crisscross the country. Several thousands of miles of railway is being constructed. Motor highways are being built, and the country generally is passing through the throes of rebirth. As we see these rapid and revolutionary changes taking place, we cannot but feel profoundly convinced that God is preparing a highway in the desert to make possible the rapid spread of His message to the far reaches of this vast, populous, and difficult field.

No doubt a door of opportunity is opening in China such as has never been opened before, and God bids us enter and proclaim His life-giving message to China's millions.

## Publishing Work in East Africa

By L. A. VIXIE

THE Kenya Mission publishing house at Gendia, near the equator in Kenya Colony, East Africa, is one of the "lighthouses" which casts its light into many a home, into many a benighted soul.

A. Carey, who received his training at Stanborough Press, England, operates this fine little plant on the shore of Lake Victoria. This press serves Kenya and Uganda, and frequently Tanganyika orders literature from it. Eight well-trained native boys work in this publishing house to supply the needed literature.

Our recent colporteur institutes were attended by twenty-four in Kenya and twelve in Uganda. Their earnestness touched my heart. They are indeed colporteur evangelists, as you can see from the following experiences:

One colporteur canvassed on a plantation. The white man bought books and invited him to preach to his servants. To his audience, which included the European farmer and his family, the colporteur preached a stirring message on Christ's return. At the end of the service the farmer turned to his regular native minister and asked, "Why don't you preach like that?" Our colporteur was invited to continue his sermons, but his

privilege to preach ended abruptly when in a later sermon he preached the Sabbath truth and the servants began to ask for Sabbath off. Several determined to find work where they could obey God.

One young colporteur was brought before a European officer, who demanded a license. The frightened brother said: "Please, officer, may I speak?" "Yes, you may speak; what is it?" the officer answered gruffly.

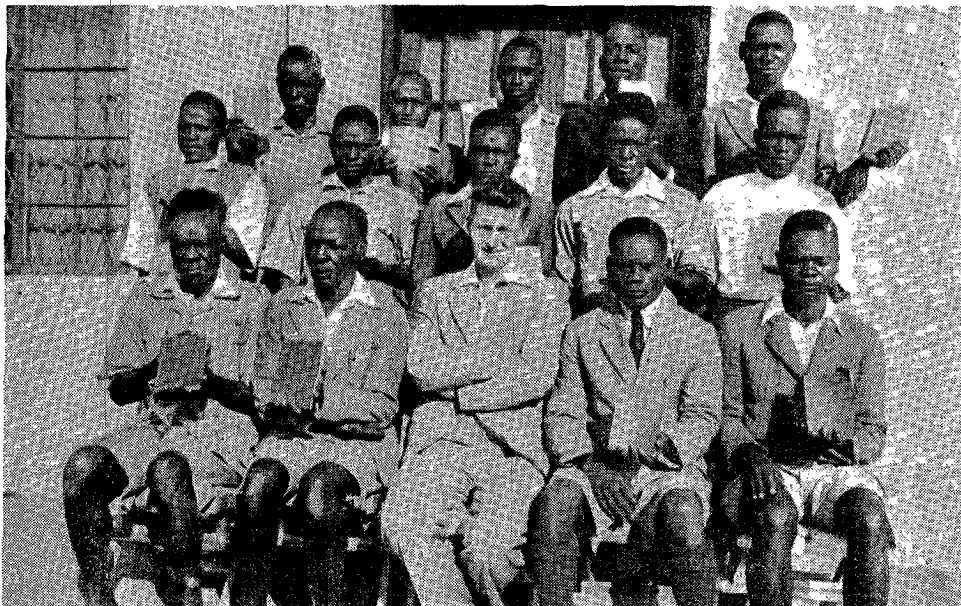
"Please, officer, I am not working for myself. I am working for the God in heaven. Did the Lord Jesus have a license to work for His Father?"

The officer was speechless, and discharged him, saying: "Carry on."

One young man in Uganda had heard and heeded the call to labor for God. For a whole month he worked and prayed, but did not succeed in selling a single book. He thought he would have to discontinue his work and go home. As he started the second month, he came into a large village and went first to the native pastor, who spoke very kindly to him until he learned that his book was published by the Seventh-day Adventists. This information made the minister very angry, and he asked his servants to chase the colporteur away. With sticks and clubs they pursued him. When the colporteur came behind a clump of trees, he began talking to his pursuers. Just then the minister's wife appeared, listened, and purchased a book. She was a good woman, and her influence persuaded others to buy. In only a short while he had sold seventy-one books.

These earnest men have many difficulties to meet which are unknown to most American and European colporteurs. The colporteur must wrap his books in waterproof paper to keep them dry from soaking rain. They are then packed in a tin box. When he needs a fresh supply of books, they are sent to him by private trucks operated by Indians. The trucks are very irregular, and he is obliged to wait weeks for his new shipment of books. The colporteurs do not see their families for three or four months. During this time they seldom receive any word from them, and often when they return they learn of the death of a child or see for the first time a new baby.

A large percentage of the people are illiterate. This illiteracy plus the small income of our native colporteurs makes it very difficult for them to earn a living. Often they must spend the night where the dangers are so great that they dare not fall asleep for fear of wild animals. They endure many hardships and are often sick with malaria; but they rejoice that they are counted worthy to suffer for their Master.



A. Carey, Manager of the Kenya Mission Publishing House, East Africa, With a Group of His Colporteurs



# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Blessed Are the Peacemakers

By JOSEPHINE CUNNINGTON EDWARDS

DAVID HOLMAN was quite a neighborhood character. His little grocery stood next to the street, and it was the meeting place of all the people thereabout. The women gathered there to visit, exchange "receipts," and pass the time of day. Of course, they also bought their supplies there, and went on their way, but not with breathless haste as it is done today. That was back in the horse-and-buggy days, long before gasoline, nerves, incompatibility, inhibitions, and complexes.

Even the business district was sluggish and sleepy. Dry-goods stores, guiltless of hardwood and chromium, displayed bolts of goods inartistically in dusty show windows. The blacksmith shop, the shoemaker's, the drugstore, and the hardware emporium completed the tiny downtown section. In the outskirts of the town, neighborhood groceries supplied the gastronomic needs of the people. David Holman's store fell into this class. In fact, he not only supplied foodstuffs, but he carried a stock of work shirts, overalls, socks, and gloves to meet the needs of the factory and farm workers. Then there were kegs of nails of various sizes, coal scuttles, water buckets, and fire shovels. A tiny feed room, built tightly at the back and heavily screened, kept the flour, meal, and feed free from rats and mice.

The store was long and cluttered, but was meticulously and scrupulously clean. Davy was always brushing things up and rubbing and shining things when he wasn't waiting on trade.

This particular merchant was very different from his fellow businessmen. For one thing, he belonged to a peculiar religious sect known as Seventh-day Adventists, who believe in rest on Saturday. Now anyone knows that Saturday is the best day of all the week for business. And the neighbors never ceased to marvel at his drawn shades on that day.

And they all craned their necks on Saturday morning to see him drive past, his whole family dressed in their best, on their way to church. It was a constant source of wonderment to them. Yet they could find no fault with his life. He was honest and fair in his dealings with all. What did it matter what day he kept holy?

Davy's customers consulted him, much as a person would a sage, or a physician.

"What would you do for this boy's hand, Davy?" a neighbor woman might ask, showing him her child's hand, where a gash looked angry and infected. "I put a strip of fat meat on it. They tell me there's nothing so good for sores as fat meat. They claim it draws out the fever."

The grocer always had time to stop and help. He looked at the ugly cut closely.

"I'd clean it up good first with soap and water. Then I'd soak it good in as hot water as he can stand. Tonight, put on a flaxseed-meal poultice. It'll be on the mend tomorrow; you see if it isn't."

"What's that 'receipt' your wife uses for rug cleaning, David?" another would ask. Or, "How do you folks put up kraut? My cabbages are big as melons, and are breaking open. Elmira tells me that your kraut is the best around here."

So he passed out "receipts," advice, counsel, and groceries to his friends over the counter. He sat up with their sick. He helped keep watch, country style, with their dead. He was a neighborhood character, Davy was. And there are still a good many people in that neighborhood who quote him, talk over his deeds, and chuckle over the way he handled Phoebe and George Curry.

Even old George, snowy of beard and of hair, cackles out a thin little raspy laugh, and invariably makes the same comment:

"That Davy! A peacemaker! That's what he was! And a first-rate one at that!"

And though the years have rolled on and left most of the participants in their narrow houses and their breathless sleep, the blessing of a good life is immortal, and people will remember good as long as they remember evil.

Phoebe Curry was a pretty woman, but she was a shrew—a virago. Her tongue was two-edged, and it dug and slashed as mercilessly as a razor in the hands of a fiend. Her neighbors hated and feared her.

All except Davy.

He was the only storekeeper in town who could get along with her and please her. Her trade was no small thing, for George was a skilled machinist and a good provider. She always set a bountiful table.

But who was it who said, "Better a crust of bread in peace than a dinner of meat with—" well anyway, there wasn't a man in Mink County who didn't pity home-loving, peace-loving George from the very depths of his soul. Some of the ruthless and outspoken offered solutions one to another for a fellow sufferer's woes. One big moron allowed that a "good whipping" would do Phoebe some good. Others thought there was no way out except for George to leave home. But George acted on none of these decisions. He loved little Oney and Lottie, and sturdy, sober Mark, his six-year-old boy. His heart was wrung with pity for them. They were sensitive enough to wince when Mother Phoebe's voice grew shrill in fault-



finding and quarrelsomeness as it so often did.

The day that a crisis came in the Curry household was an ominous one in nature itself. The air was heavy and thick, and the atmosphere seemed sticky and oppressive. Davy kept going back to the black iron sink in the back of the store and bathing his face and forearms with cool water. Then he would wipe his face on the clean roller towel that Mother Catherine kept fresh for him. It made him feel cleaner and fresher to meet his trade when he did this. He had changed his apron three times and had sprinkled the floor of the store with cool water several times to temper the stifling heat. Oh! It was hot! Hardly anyone was astir. Muttering of thunder spoke in a deep bass from the southwest, and occasionally a fork of lightning clawed the heavens angrily. The sky was becoming overcast with the impending storm when, lo—another storm broke!

Phoebe Curry thrust open the screen door noisily and strode through. Her brow was clouded, and forked lightning leaped from her eyes. She was dragging a terrified child with each of her hands.

"Well, I've left him," she announced without preamble, her words as cold and sharp as icicles, and her lips compressed into thin, cruel lines.

"He doesn't amount to a thing, not a thing, and I'm going to take these children and go home to mother. I won't stay another hour under his roof. Why, he's the meanest—"

But Davy rose magnificently and was advancing toward her. She broke off in the middle of her sentence at the look on his face. There was about his whole demeanor an air of studied calm, but

Phoebe was alert enough to sense that she was treading on dangerous ground.

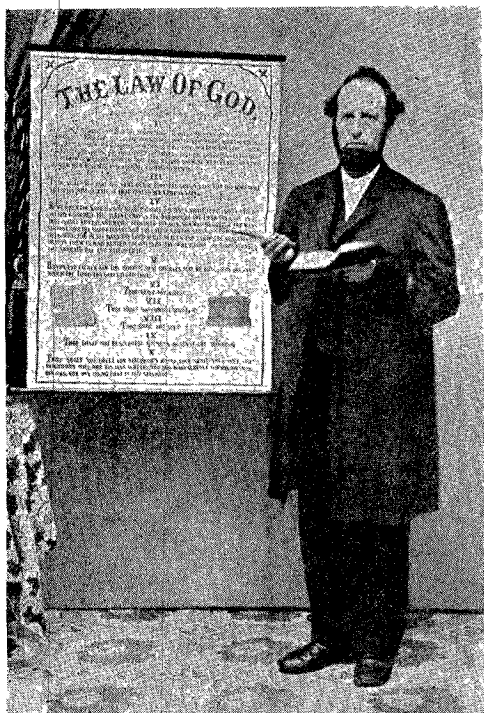
As for Davy, he was fairly seething inside. How dare this woman, who was—everybody knew—one of the meanest women in town, talk about poor George in this way. George, so patient under fire, so anxious to please. Willing to placate. Willing to temporize. Well, for once in her pampered, selfish life, Phoebe Curry should hear the truth. Yes, even if it lost him a good customer, he'd tell her what he thought of her. It would be worth it.

"You sit down there," he thundered, thrusting a battered old chair toward her.

Phoebe sat down suddenly; then she looked up almost fearfully. Here was a new person to deal with. Not the politic, suave Davy whom she had "jewed" and bullied and who had catered so diplomatically to her outlandish demands.

"I'm going to tell you just what you are, Phoebe Curry," he said, firmly. "I've known you ever since we were children together, and I've always made it a point to say a kind word when I could. Now, I'm going to say the kindest word I can think of to say to you. Maybe it will wake you up. Maybe it won't. But you're the *meanest*, the most hateful, and the most contemptible woman in town. You never have a pleasant word for anyone. You are grossly selfish, and you lead your husband and your children a terrible life. Now, Phoebe, why don't you straighten up and pray to the good God to help you? You have got the makings of a wonderful wife and mother if you would just let go of yourself and let Christ Jesus take hold. That's what you need. Here, now,

## KNOW YOUR CHURCH HISTORY



"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

In his youth he entered heart and soul into the proclamation of the advent message, and at twenty-one he held a six-week series of meetings during which more than a thousand were converted.

He was united in marriage with one who was as devoted as he to the message.

He published the denomination's first periodical; compiled the first hymnal; wrote the first series of Sabbath school lessons; was elected the first president of the General Conference, but declined to serve; later filled that office for a number of years; was identified with numberless pioneer activities.

He lived to see the denomination which he had helped to found and administer, established upon a firm basis, and the message he loved speeding as if on wings to encircle the earth.

This great pioneer of the Seventh-day Adventist Church was

STELLA PARKER PETERSON.

(Answer on page 16)

take my Bible and go in there in the feed room. You read and pray awhile, and God will give you such a victory as you never dreamed of."

Phoebe had stared at him wild-eyed and angrily at first. Then, as his calm voice went on and inexorably pointed out to her the very things she knew in her secret heart she was guilty of, somehow her anger left her. For a minute she was appalled. Then she weakened into tears. Her face was bathed with them. Her eyes were streaming. Her shoulders shook. She took the Bible and went without a word into the tiny room where feed, flour, and meal were stored. Davy closed the door. Then, he took the wide-eyed children around to where his own children were playing.

When he got back around to the store door, whom should he meet face to face, but George! His brow was furrowed with worry, and his eyes looked like those of a patiently suffering animal.

He started to speak to Davy in his slow, patient way, but the grocer was scrutinizing the sky worriedly. A look of cunning was in his eyes.

"Going to be a big blow," he prognosticated. "I'll put up this awning, George, and I wonder if you'll go shut the window in the feed room. I'm afraid it'll rain in there and get the flour sacks wet."

Almost dully, as if he hardly knew what he was about, George obeyed, and Davy followed him stealthily. When he had gone into the feed room, Davy snapped the latch after him, and then went out to put up the awning and bring in the green vegetables from the display bins in front.

"A little six-by-nine room," he muttered to himself. "A husband and a wife and a—Bible. That'll help them to make up with each other if anything can. But I guess—I guess I'll pray."

The rain was pouring down now, and he could hear the children shriekingly seeking shelter on the fine big porch next door. He slipped to his knees behind a big cracker barrel and prayed effectually and fervently, and it must have availed much. The hand of God surely was in it, for a half-hour later there came a knock at the locked door of the feed room. Davy could hear suppressed laughter as he hurried to release them.

Phoebe and George came out, hand in hand, smiling sober, quivery little smiles. Phoebe's voice broke when she spoke.

"Davy, you're the best friend I ever had. I'll never forget what you have done for me as long as I live. I've given my heart to God this day, and I'm going to be a good woman. I am, indeed."

Years later they led old George tottering past Davy's casket. He was as bent as a horseshoe, and his face was as dark and wrinkled as a raisin. He stood there, bent and trembling, and stared with pale, watery old eyes on the silent visage of his lifelong friend. Then, taking out a blue handkerchief, he wiped away the tears that wiggled down his wrinkled cheeks.

Only those who were near could hear the words he uttered as he turned to go on, wearily.

"'Blessed are the peacemakers,'" was what he said in a high, cracked voice.

## The Final Warning

(Continued from page 4)

heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Rev. 13:13. Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—*"The Great Controversy,"* pp. 608-612.

### Know Your Church History Answer

James White.

## THINK IT OVER

By RUTH NERLUND HOLLEY

*"I go to prepare a place for you, . . . that where I am, there ye may be also."*

These were the words of the Master to His disciples just before He ascended to heaven. And they are His words to you and me. How wonderful it is to know that Jesus has gone to the courts above to prepare a mansion for us, and that He will come again to take us with Him to glory. This is indeed one of the sweetest verses in the Bible, assurance that Jesus wants us to be with Him.

"A boy who had been serving the Lord for a few months visited a dying man and offered to read the sweetest verse in the Bible. He read the first two verses of John 14. '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.'

"My boy," said the aged Christian, "they are very sweet verses; but look on me, my son. Do you think it is a mansion that this old head is longing for, a pearly gate that these old eyes are longing to see, a golden street that these old feet are longing to walk? No, no, my boy; have the kindness to read the next verse."

"Then the boy read, '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.'

"The old man said, 'Now you have it, my boy; it is the Master I want.'"

Do you want the Master? Are you watching and waiting for His coming? If He should come tonight, would you be waiting to receive Him? Ah, this promise is for you—

*"I go to prepare a place for you, . . . that where I am, there ye may be also."*

# BEACON LIGHTS

## Bingo in Cincinnati

A Religious News Service (January 16) item from Cincinnati, Ohio, states: "Bingo games for charitable purposes, the majority of which are sponsored by Roman Catholic churches here, drew a greater attendance during the past year than did all of the National League baseball games played at Crosley Field by the Cincinnati Reds, and made a profit of nearly \$1,500,000. . . . During 1939 an average of 45,766 persons attended bingo games each week, making a total attendance for the year of 2,431,861. . . . Prizes totaled \$465,721.59, and receipts amounted to \$1,458,959.60 during the year. . . . Some bingo games, sponsored by large suburban churches, have attracted more than 4,000 persons, and squads of special police have been necessary to handle the throngs." These facts were secured from a report of the city chief of police. How could the gospel of Christ reach such a low estate unless men had fallen away from the original purity of the faith? The fact that police must watch and report on the money-raising practices of a church is sufficient grounds to condemn the church, and its tenets, which permits such practices. If men would follow the true pattern for church support as provided in the tithe and offerings, they would not need to resort to gambling devices and questionable practices. Even when these are used for the purposes of charity, the dignity of the church is lowered, and confidence in its precepts is at a great discount. Imagine the early apostolic church resorting to such practices in order to help the poor at Jerusalem!

## Experiment in New Haven

The New Haven *Journal-Courier* (January 4), announcing the plan for the opening of "The Adult School in Religion" to be held in the Hillhouse High School and sponsored by the "Catholic Confraternity of Christian Doctrine," says, "The purpose of the school is to give the public an opportunity to learn the background and beliefs of the church." The list of subjects to be presented includes the following: "Church History," "The Life-Giving Sacraments," "The Holy Sacrifice of the Mass," "The Bible—Its Origin and Contents," "Marriage—Its Nature and Problems," "The Christian Philosophy of Education." This is indeed a rare and interesting program to be conducted in a publicly supported educational institution. Is this the answer to the growing demand for more religion in education? If an adult class in Roman Catholicism can be conducted in a high school, why not a youth's class? The *Christian Century* (January 17) remarks regarding this innovation, "If this sounds like a Catholic effort to proselytize non-Catholics, carried on in a public institution maintained at public expense, it is because that is exactly what it is." With a Catholic mayor, a Catholic superintendent of schools, and a Catholic majority on its board of education, it is not strange that in New Haven the Catholic Confraternity has been enabled to carry out this new scheme. But, we ask, is it American?

## The Railroads Speed Up

The *Scientific American* (February) presents this interesting bit of information: "That the United States has made amazing progress in the speeding up of passenger trains in recent years can be seen from the fact that in 1932, American mile-a-minute daily runs totaled only 2,022 miles, while today they have reached 48,247 miles. American railroads also operate 4,415 miles at 70 miles or more per hour, and 1,012 miles at 75 miles or more per hour." The times seem to demand speed, and the railroads, as usual, are meeting public demand. The present-day desire for speed is very timely, for God has a work that requires haste. This is the day in which the "mystery of godliness" is to be finished, and the work of the gospel is to be cut short in righteousness. What a privilege it is to be one of God's messengers in such a momentous hour!

## More Billions for United States Navy

The general world apprehension is reflected in the demand on the part of United States naval leaders that more billions be set aside for the building of a much larger navy. On January 12, Admiral Harold R. Stark, chief of naval operations, drew a rather grim picture of the future before the House Naval Affairs Committee. He indicated that present naval plans would not be sufficient to guard American interests in case a coalition was formed against this country. It is to meet such an eventuality that the naval leaders make their large demand. *Newsweek* (January 22) states, "The Navy's program would provide for 175 new warships by 1946, of which more than half would constitute additional tonnage (as distinguished from replacements). That part of the program for which appropriations would be needed after July 1, 1941, would cost up to \$2,500,000,000—in addition to the \$997,561,797 appropriated for the Navy last year and the \$1,135,542,577 asked in the current budget." We learn from this same number of *Newsweek* that the defense bill of the United States since 1934 (Army, Navy, and trimmings) has amounted to close to \$10,000,000,000. What a strange world we live in! Is this what is now being called "waging peace"? Or with whom are we at war? The Bible prophets long ago saw just such a paradoxical situation as this, and it was to be the prelude to a mighty event—the coming of our Lord and Saviour Jesus Christ.

## How to Bring About True Unity

The *Watchman-Examiner* (January 18) strikes a right note regarding the problem of unity in religion when it states: "The best way out of confusion is to return to divinely ordained and approved truth and method. Such a simplification will lead us to a reverent study of the Scriptures in the acknowledged faith that they are God's Holy Word. Out of such simple primitive faith will come unifying and awakening theological truth. . . . Herein is the path to unity and mutual understanding; herein is the inspiration which reaches new heights in private and corporate prayer; herein is that fellowship which makes common purposes in service possible; herein is that discipline which purges out the dross of divisive unbelief." What a challenging statement! And how true! Dare the members of the Protestant churches follow this out in practice and thus complete the work of Reformation begun so long ago on the principle, "The Bible and the Bible only is the rule of faith"? If they did honestly follow such a plan, it would not be long before they would be commending Seventh-day Adventists for their stand in regard to the Bible Sabbath instead of upholding an institution of the Papacy. Once the true basis for unity is clearly acknowledged, the issue of the seventh-day Sabbath cannot be laid aside, for it is a Bible truth that can never be ignored without undermining the Bible as an authority in Christian faith and doctrine.

## A Startling Statement

The New York *Times* (January 21), in discussing editorially the growing problem of insanity, says: "Half of our hospitals are occupied by the mentally afflicted. Add up all the sufferers from cancer, syphilis, infantile paralysis, malaria, and yellow fever—five diseases which are the special concern of Federal public health officials—and the total falls below the number of dementia praecox cases alone." Besides this we are told that "dementia praecox . . . accounts for about half of all mental diseases." This problem is being attacked in earnest on many fronts. Scientists are being encouraged to pool their resources and investigate more thoroughly this dreadful disease. The subject of mental diseases in general is coming to be such a large problem as to be most alarming. One dare not predict what the race would be like if the present nerve-racking, uncertain pace of life should continue for any great length of time. But God knows the frailty of the human frame, and He will not long delay to come and deliver men from the dire fate that appears to await them.

F. L.

## Looking Forward

(Continued from page 2)

going to strive to follow it. "Let others do most of the talking." The statement I am about to read I have read here in chapel before, but it is such a fine presentation of a very important truth that it bears rereading. "A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it."—*Emerson*. That is a solemn bit of truth, so solemn, in fact, that it makes us almost flinch as we read it, because we cannot read it without taking a little inside look at ourselves and recalling how many times we have by unwise words drawn to others a picture of ourselves that perhaps was far from what we desired or intended.

### Avoiding Strife

"Speak with respect." It never fails to bring rich returns in happiness.

In an institution like ours, where our service finds its inspiration in Christ, a disrespectful attitude toward anyone and disrespectful remarks about anyone have no place. May God help us always to show the respect toward others which we desire to receive ourselves. And let us abound in true Christian courtesy toward one another.

"Sometimes in light and idle chatter  
A careless, unkind word I say,  
And yet it seems a serious matter  
When others speak of me that way."

In connection with this thought, my mind turns to that text in Proverbs (Prov. 20:3, A.R.V.) which I believe I have read here before. "It is an honor for a man to keep aloof from strife; but every fool will be quarreling." How many precious hours have been wasted, and what damage has been done, by useless, pointless argument! Let us remember that it is an honor to stay aloof from strife and that it is foolish to be quarreling and arguing.

And then I want to remember in a new way, though for many years I have known it to be true, that life is not a gamble. Attainment is not based on chance. Abiding happiness does not hang on chance. Life is not a game of chance. If I fail, I fail for definite reasons within myself. If I succeed, I succeed by earnest effort from within. Luck plays a very small part in the broad reaches of attainment.

A course leads to a desired goal because it is wisely fixed and carefully charted, because danger spots are known and avoided. Much unhappiness is due to the lack of a true sense of direction and to mistaken beliefs and purposes. We need a deeper understanding of life to assure an economy of effort toward our goal.

A London jurist gives counsel in this respect. He says:

"It is a mistake—  
To set your own standards of right and wrong and expect others to conform to them.

To measure the enjoyment of other people by your own.  
To expect uniformity of opinion in this world.  
To look for sound judgment and experience in youth.  
To endeavor to mold all dispositions after the same pattern.  
To be unwilling to yield in unimportant matters.  
To be discouraged because you do not attain perfection.  
To worry over mistakes and failures that cannot be remedied.  
To make no earnest effort to alleviate conditions that need alleviation.  
To fail to make allowances for the weakness of others.  
To consider anything impossible simply because you cannot perform it.  
To believe only those things that the finite mind can grasp.  
To live as if the moment, the day, were so important that it would continue forever."

### Improvement Through Study

During 1940 I intend to study every day the books and magazines which will stimulate me in the task that is at my hand and increase my efficiency in the activities in which I must engage. I hope that every one of us will do that. I know that the tendency is to think that after we have worked at a certain task for a long period of years we know all that there is to know about it and believe we can learn very little, if anything at all, by further study and reading. That, I am sure, is one of the saddest mistakes we can make. It is one of the most depressing conditions which may face one who must direct the interests of an organization like this.

There is not one of us who does not need to study constantly to stimulate himself to better service in his field of endeavor. There is no worker in this house who can afford to lay aside his study. If he does, he will not only cease to progress, but will actually start backward. The world is going on to increased knowledge and better methods, and we must go on, too, if we are to serve it. One cannot serve the world today with the methods of the day before yesterday. We must serve it with the understanding and the knowledge and the skill of today. New and better ways are constantly being found. Never has the world made such an advance in technical knowledge in a five-year period as it has made during the last five years. We need to study earnestly today to increase our ability and to do the tasks before us well and economically.

And so we face the new year. Either we must overcome our difficulties during 1940, or our difficulties will overcome us. That is just as sure as the sunrise. Our measure of devotion, of forethought, of careful planning, of new acquisitions of knowledge and skill, will determine whether we overcome these difficulties or not. If we have superior personal equipment and superior preparation, we shall win in our endeavors. If we have inferior equipment and inferior preparation, we shall be overcome and shall surely go down to defeat.

May God help us by His grace to make such a preparation of heart and mind and to chart such a course ahead as to ensure happiness and real personal achievement for each one of us during 1940.

## Soul Winning in South Africa

"I WILL pour out My Spirit upon all flesh," is a promise of the Lord that is certainly being fulfilled in these days. Through our literature and by the spoken word, the Lord is stirring up hearts everywhere to ask for the way of salvation. During the months of the past year we have reached a large number of people in this old city of Cape Town with our message.

Not long ago a young man appeared at a Wednesday night prayer meeting. It was his first meeting. At the close of the service we spoke to him, and at once he expressed a desire to join the church. An appointment was made for a study, and then we learned of his interesting experience. More than a year ago he was greatly stirred in his soul to seek the Lord. He desired to know God's will for him. About that time he visited at a friend's home in the city, and when leaving he noticed a number of old books that had been thrown out in an old shed in the back yard. Among them he saw a book that contained lessons on the Bible. He asked for it, and the people were glad to get him to take it. This book was "Bible Readings," which had been sold to the family forty-five years before. It was printed in Battle Creek, in 1892. For a year he read and studied the book in connection with the Bible, and we found him fully conversant with all the message. Soon after we met him, he began keeping the Sabbath, and he is now a baptized, faithful member of the church.

### After Long Years

In one of our city hospitals, one of our elderly sisters was introduced to a man who she soon learned believed the Sabbath truth, but she was the first Seventh-day Adventist he had met. She invited him to the church service, and we made an appointment for studies for the following week. At the first meeting we were quite surprised to learn that he understood all the truth, except the Spirit of prophecy. He told us that thirty-five years ago his father purchased a copy of "Bible Readings" from a colporteur, and during the next few years the father read the book to the family. They were all so convinced of the truth it contained that they left the established church, and worshiped at home alone on the farm, keeping the Sabbath as best they could. The father died without meeting our people. The son, somehow, had not met our people, as he had spent many years in the army. At our

first study he said over and over again, "I know the Lord has spared my life to this time, so that I might be baptized and unite with the Sabbathkeeping people." He has now been baptized and is happy in the Lord.

"I was shown men and women studying with intense interest papers and a few pages of tracts upon present truth. . . . I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth."—"Life Sketches," pp. 214, 215.

A young woman, a nurse, had placed in her hands one of our small books, "The Bible Made Plain." She was a sincere Christian, and had been asking God for more light, since she saw but little spiritual life in her church. She told us that night after night after receiving the booklet she read it with the Bible, and after one week's study, while on her knees at midnight one night, she decided that Saturday is the Sabbath of the Bible, and there and then decided to keep it. She told of the peace that came over her soul that night and the next day, and the assurance that the Lord had directed her in the stand she was taking. She is now a member of the Seventh-day Adventist Church, and rejoices greatly in the light.

The Lord's hand is not shortened that He cannot save; and He knows where the honest in heart are. He can finish His work in a short time, and He will do it very soon, we are convinced. E. L. CARDEY.

## Brooklyn German Church

WE are very grateful for the blessings that attended the work of the Brooklyn German church this past year, and we wish to pass on this encouraging report to the readers of the REVIEW. In every line of our endeavor God's blessing was manifested. It has been an outstanding year in many respects, and we give God the glory. During the year which has just closed, twenty-five new members were added to the church. We wish we could report a larger number of converts, but when we consider the problems with which a foreign-language-speaking church has to contend in these times of turmoil, and especially in a city like New York, we cannot but thank our heavenly Father for this victory. A fine spirit prevails in the church, and the cooperation of all the members makes this report possible.

If our financial gain is a sign of the spiritual condition of the church, the church has made progress in the right direction. Our per capita offering per week for 1938 reached the commendable sum of 57 cents. For the year 1939 this figure was increased to 65 cents.

Our Harvest Ingathering was finished in short order. On the last Sabbath of September we reached our goal of \$3,032, which represents the Minute Man goal for the church. There were 166 members who reached their Minute Man goal. Eighty-six per cent of the entire membership was active in the Ingathering work. Our goal was surpassed by \$446. The young people of the church raised the amount of \$1,000; we do thank the Lord for young people in our churches.

The tithe for the year amounted to \$12,868, and the Sabbath school offerings to \$3,607. All offerings for the year amounted to \$26,651. We are so grateful to know that God has blessed our people also in a financial way and that they express their appreciation by their liberality.

We face the new year with courage and cheer, knowing that our Captain will lead His army to even greater victories.

ARTHUR KIESZ, Pastor.

## Malayan Seminary

THE Harvest Ingathering effort has surely become a world-wide institution, and our young people the world around are having an important part in it. The students of the Malayan Seminary, located in Singapore, the crossroads of the Far East, believe in the Harvest Ingathering campaign, as is indicated by their enthusiastic participation in their field day, November 1, 1939.

At chapel preceding their field day, ninety-six students and teachers volunteered to take part in the campaign. Bands were organized, territory assigned, and a goal of \$1,000 was set. A thousand dollars here is relatively the same as a thousand dollars in America, and it seemed that such a goal was a bit high. That meant an average of something over \$10 for each one who went out that day. Now let us go to chapel the day following their field day. Band after band stand as they are called, and their leader reports their respective totals. How happy and surprised we are to hear the final results—\$1,409.09 in cash, besides pledges that will come in later. There is rejoicing by all. One day, and the campaign is over! What a



victory! Ninety-six persons participating meant an average of \$14.67 for each one taking part. This is the largest amount ever received in a one-day campaign in the history of the seminary.

"We called on thirty shops (stores)," said one band leader, "and received only four donations." "One man said," reported another leader, "we used to eat three meals a day; now we eat only two, because we must help in the war." One boy was treed by an ugly dog when he came into a yard. Finally he was rescued and invited into the house, and was given \$2. One group of small boys worked so hard all day that they could hardly walk when they came in that night. Their band reported but \$1.82. "You girls," said a shopkeeper, to a group of girls, "are Seventh-day Adventists." "How do you know?" responded one of the girls. "I can tell by your faces," he replied, and gave them \$2, and asked them to come again next year.

There was rejoicing in the seminary for the victory gained in their Harvest Ingathering efforts, and they recognized that surely God had helped them in their efforts.

GEORGE A. CAMPBELL.

## Camp Meetings in Kenya, East Africa

How I wish you could have heard the songs which were composed and sung by those in attendance at one of the five camp meetings I attended in East Africa. Only those who had shown a real burden for others and had won souls for the hearers classes were allowed to sing before the congregation.

In one song the women sang, "Will our Redeemer soon return to take us home?" The male voices answered, "Yes, all the signs show that He is even at the door." Others sang of their responsibility and joy in keeping the Sabbath. Some referred to the struggle with the adversary, and their final victory. They sang songs of experience which touched our hearts. Then I wish you could have heard a seven-year-old girl repeat the twenty-sixth chapter of Matthew without one mistake. Another girl gave the Sabbath school memory verses for a whole year; one young man repeated the one hundred nineteenth psalm, and an old gray-haired mother, who is unable to read, had, by the help of others, learned 1 Corinthians 13, and slowly recited it.

I wish you could have seen the earnest faces, and the eagerness with which the people vied with one another in putting up the best hut for camp. Someone had foresight to plant blue gum trees for shade for the large numbers in attendance, and these, with the bright pennants and mottoes brought in by enthusiastic Missionary Volunteers, added to the attractiveness of the

spot. The most unforgettable scene was the 184 candidates dressed in white robes. They came down to the river singing praises to God. These black people place first things first. They are primitive, but many of them take their religion very seriously. They begin planning to attend the annual camp meeting six months before it actually takes place. They work zealously. A spirit of service for God possesses the lay members to an astonishing degree. About thirteen thousand natives were in attendance at these five camp meetings held in September. Six hundred were baptized.

Truly the heathen of East Africa are hearing and accepting the gospel. Do not forget to pray for our faithful missionaries.

L. A. VIXIE.

## When the Day's Work Is Done

WHILE we were visiting in behalf of our missionary work in Lima, Peru, one of our brethren took us down to the city cemetery to see some of the graves of our missionaries who faithfully stayed by their post even until death. Among the six or more graves of Seventh-day Adventists, certain ones are reminders of special consecrations and phases of Christian interest.

In the photograph shown, are the graves of a mother (left) and daughter side by side. On the tombstone at the left is written the name of Rovilla M. Field, and beneath is carved "Mother of Missionaries." This mother in Israel gave of her sons and daughters to God's great call for "overseas" until she had no more to give, then finally joined one of the daughters in Lima, Peru. The testimony borne of this servant of God was that she had a large, kind heart and was an energetic missionary worker till death.

Here is also the grave of Ennis V. Moore, who was devoted to the work to which he was called, and who stayed by the post till the last. Then there is also the resting place of Mrs. H. U. Stevens. But there is a tiny little grave there which especially caught our attention, a very young child of Elder and Mrs. H. B. Lundquist, dear little Harriett, about six years old. This faithful couple have devoted many years to

building up God's work in many parts of the South American Division. And now when they turn their faces homeward, it is not without the deepest sense of having bound themselves to overseas soil and souls in a Christlike gift of themselves at great cost.

Mothers and fathers from the homeland have given of their sons and daughters, sometimes never to see them again in this life, and have cheerfully, though in tears, seen them sail for far-off lands. This is true sacrifice, their gift from a heart full of love for humanity's lost. These sons and daughters of the Great King, doing His bidding, have mustered up the courage to bid farewell to their dearest on earth, braved dangers of all kind, and sailed off to new and strange posts of duty.

We, their comrades who have "stayed by the stuff" back home, have followed in prayer, interest, and similar consecration, watching the untiring energy and devotion to their difficult tasks, but can we say in similar sacrifices? God watches to bless and protect every consecrated worker, wherever he may be. We are bound about by these God-given ties in the love of souls and of this great blessed truth; we are sent to earth's remotest places, and those that receive the message we bear are bound to God and to us.

God, our heavenly Father, knows every sacrifice and watches every grave. An angel is delegated to take charge till the Life-giver, Jesus, comes; then the greater rewards will be realized.

WILLIAM A. BUTLER.

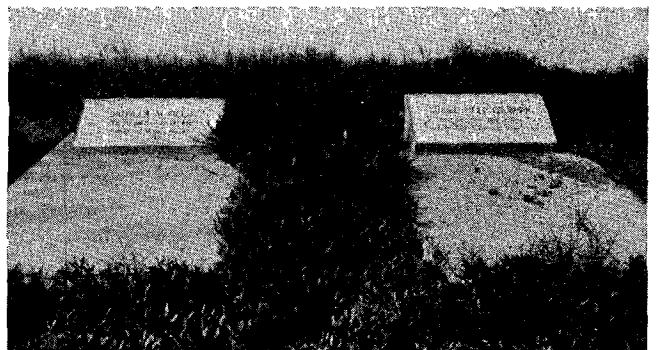
## Mountain View, California

ON August 1 of last year I accepted the responsibilities laid down by Elder I. M. Burke, who for several years served so well this large district of the Mountain View church and five others. I have been made happy to discover a fine spirit of unity in these churches, and we have reason to believe that this will continue.

Soon after coming here, I began a series of studies from the Bible and the Spirit of prophecy in the

(Continued on page 22)

Graves of Two Devoted Missionaries Who Laid Down Their Lives in Service in South America





# North American Division Gleanings

Compiled by M. R. Thurber

## Atlantic Union

O. R. SNIPES, of Bermuda, has accepted a call to the Northern New England Conference as departmental secretary.

Northern New England is also welcoming Dr. and Mrs. M. W. Westermeyer, who are setting up practice in that conference.

The Union Springs (New York) church is getting right under a new literature-distribution plan for 1940, at the same time following up the interests aroused by the work of last year.

## Columbia Union

The Washington, D.C., First Church Sabbath school (colored) recently celebrated its fourteenth year as a pennant school. The pennant indicates that it has averaged thirty cents a week a member and one dollar a member on thirteenth Sabbath. This school has held its pennant ever since the plan was inaugurated in 1925.

## Central Union

F. W. Detamore, of Kansas City, Missouri, is planning to start a series of evangelistic meetings early in February. He is now broadcasting over station WDAF under the program title, "The Bible Auditorium of the Air."

Alfred Morford, of Rogersville, Missouri, is holding a lay effort at which he has an average attendance of twenty-five persons. One man and his wife are already keeping the Sabbath.

Last year lay workers were instrumental in bringing 214 persons into the truth in the Central Union.

The Missouri Conference showed a \$1,700 gain in mission offerings last year over 1938, and more than a \$5,000 gain in tithe.

The North Denver church recently dedicated their enlarged church building. J. F. Piper preached the dedicatory sermon.

The Pagosa Springs (Colorado) church also recently dedicated their rebuilt church.

## Lake Union

It is planned that the Lake Union educational fund shall this year provide some much-needed equipment for the college at Berrien Springs and for some of the academies. Emmanuel Missionary College is in desperate need of a new boiler for the central heating plant. (Your compiler remembers very distinctly the many tons of coal he shoveled and hauled for that heating plant.) The college farm also needs a good greenhouse. One of the academies is looking forward to some new agricultural machinery. Surely our educational institutions deserve good

equipment in their work of training Adventist young people for God.

On January 19 and 20 there was a young people's rally at the Peoria, Illinois, church for the surrounding district.

The new church building at Columbus, Indiana, is still in the process of construction. So far it is free from debt. The church members hope to have the building completed and ready for occupancy this spring.

The Michigan Conference has called N. R. Dower, pastor at Harrisburg, Pennsylvania, to fill the pastorate at Flint, Michigan, left vacant by the tragic death of Gordon Oss.

E. S. Knecht, Book and Bible House secretary in Michigan, has accepted a call to the Potomac Conference to work in the Book and Bible House there. H. P. Evens, former manager of the Japan Publishing House, has accepted the secretaryship of the Michigan Book and Bible House.

H. J. Capman began his Sunday night evangelistic meetings January 21 in the Englewood Masonic Temple in Chicago's South Side.

## Northern Union

Radio station WHO, Des Moines, Iowa, over which the Iowa Conference regularly broadcasts, is so well pleased with the type of programs our workers present that they are offering one hour each Sunday during February for a special program in addition to the regular broadcasts.

The Tri-State colporteurs' institute at Fargo, North Dakota, brought courage to many of our literature ministers.

Gerald Wilson, of Huron, South Dakota, has organized a Sunday school among the members of the community. He has been elected leader and is giving lectures with the aid of a film projector.

## North Pacific Union

The Upper Columbia Conference has several successful lay efforts either in progress or just closing. At Brewster, Washington, a number of persons desire Bible studies as a result of literature distributed by Brother Lamberton. At Lacrosse, Washington, sixteen persons have joined the Community Bible School conducted by Brother Patzer. At Kellogg and Wallace, Idaho, twenty-five persons are receiving Bible studies from Brother McGhee.

Several of the pastors in the Upper Columbia Conference are conducting Bible training classes: W. A. Gosmer at College Place; Stewart Kime at Walla Walla; H. E. Weaver at Sunnyside; C. F. Cole at Wenatchee and Electric City; A. G. Emmer at Colville (all in Washing-

ton); and R. F. Bresee at Coeur d'Alene, Idaho.

Albert Kruger is holding Sunday night meetings at Toppenish, Washington, and F. M. Oliver is conducting Sunday night meetings at Lewiston, Idaho.

Halvard Thomsen is having a good attendance at his Sunday night meetings at Billings, Montana.

R. E. Finney, Jr., started an evangelistic campaign in Darby, Montana, on January 14.

G. E. Patterson reports a good attendance at the McMinnville, Oregon, tabernacle effort.

J. K. Fish recently began a series of evangelistic meetings in the Albany (Oregon) church, assisted by Paul Anderson.

Rogue River Academy is enjoying the many recent improvements which have been made on the physical plant. A good school year is in progress.

V. C. Becraft, of the Medford (Oregon) district, is attending the Theological Seminary this winter.

## Southern Union

The Alabama-Mississippi Conference has had an increase of twenty-five per cent in book deliveries during the past year.

The Carolina Conference has reorganized its districts for greater efficiency, and renamed the territories. Several workers are being shifted.

G. A. Coon is conducting evangelistic meetings in the Armory at Sanford, Florida.

Nathan Russell, field missionary secretary in Florida, has accepted a call to the Northern New England Conference.

J. G. Thomas, secretary of the colored department of the Florida Conference, has accepted a call to the pastorate of the Atlanta colored church.

A young people's rally was held at Trezevant, Tennessee, on January 20, for the young people of Trezevant, Leach, Hustburg, and Jackson.

Our note in a recent issue about Southern Junior College brought us a nice letter from Fred L. Green, the college treasurer, long-time personal friend. A large percentage of the students at Southern Junior work part or all of their way through school. In spite of the difficulties which surround the program, this school is going a long way to make self-earned education a possibility for many young people.

## Southwestern Union

Oklahoma is planning a youth's convention to be held in Oklahoma City, February 9-11.

The Shattuck (Oklahoma) church is planning to start work soon on a new church building, and to have it completed some time in April or May.

Texas is planning a youth's congress to convene February 2.

H. J. Detwiler, of the Columbia Union, was a recent visitor at Southwestern Junior College.

# Mountain View, California

(Continued from page 20)

Mountain View church on Wednesday nights. The attendance rapidly increased till we had a fair-sized congregation at each prayer meeting. Considerable time was devoted to a study of the Laodicean message, which brought a hearty response during these precious seasons of heart-searching endeavor.

A. S. Maxwell, A. C. Gilbert, and the leading brethren of the Pacific Press cooperated most earnestly in all our efforts toward a definite forward spiritual move. There is a pressing together for the accomplishment of desired results, and each of the leaders in the church is willing to do his or her individual part.

The Week of Prayer was indeed a season of refreshing. H. E. Westermeyer, principal of the Mountain View Union Academy, Paul Meeth, principal of the Miramontes school, and their assistants did all in their power to make it possible for our young people and children to find the Lord in these last days. During the entire week we endeavored to conduct a meeting in each room, and surely the Lord answered our prayers. With very few exceptions, the students in both schools early in the week indicated their earnest desire for an experience that would meet God's mind in everything.

Mountain View and the other churches of this district are organizing for intensive soul-winning work during an eventful 1940. We solicit the prayers of God's people for success. With the Lord's blessing on the faithful Harvest Ingathering efforts of the churches, the district went well over the top.

While we greatly enjoyed our nearly six years of labor in the large district about Fresno, and miss all the believers there, we humbly praise our heavenly Father for His presence with His people in this community.

L. E. FOLKENBERG.

## APPOINTMENTS and NOTICES

### RECORD OF REVIEW SUBSCRIPTIONS WEEK ENDING JANUARY 13, 1940

	Sub- scriptions Received	Sub- scriptions Canceled
<b>Atlantic Union</b>		
Bermuda	1	..
Greater New York	6	..
New York	22	1
N. New England	16	..
S. New England	17	..
Total	62	1
<b>Columbia Union</b>		
Chesapeake	34	..
East Pennsylvania	14	2
New Jersey	76	..
Ohio	10	..
Potomac	19	1
West Pennsylvania	26	..
West Virginia	20	1
Total	199	4

<b>Lake Union</b>		
Illinois	32	..
Indiana	36	1
Michigan	32	3
Wisconsin	7	..
Total	107	4
<b>Northern Union</b>		
Iowa	2	1
Minnesota	6	..
North Dakota	2	..
South Dakota	4	2
Total	14	3
<b>Central Union</b>		
Colorado	20	..
Kansas	14	1
Missouri	3	1
Nebraska	11	2
Wyoming	1	..
Total	49	4
<b>North Pacific Union</b>		
Alaska	..	..
Idaho	2	..
Montana	6	1
Oregon	19	2
Upper Columbia	41	1
Washington	19	..
Total	87	4
<b>Pacific Union</b>		
Arizona	2	..
Central California	29	3
Hawaii	2	..
Nevada-Utah	2	..
Northern California	32	..
Southeastern California	29	4
Southern California	61	1
Total	157	8
<b>Canadian Union</b>		
Alberta	3	..
British Columbia	6	..
Manitoba-Saskatchewan	6	..
Maritime	1	..
Newfoundland	..	..
Ontario-Quebec	12	..
Total	28	..
<b>Southern Union</b>		
Alabama-Mississippi	19	..
Carolina	11	..
Florida	12	5
Georgia-Cumberland	110	2
Kentucky-Tennessee	44	1
Total	196	8
<b>Southwestern Union</b>		
Arkansas-Louisiana	9	..
Oklahoma	2	..
Texas	20	..
Texico	6	1
Total	37	1
<b>TOTALS</b>	936	37
Previously reported	2,391	256
Grand total	3,327	293
Net gain		3,034

### WASHINGTON MISSIONARY COLLEGE CORPORATION

NOTICE is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Maryland, at 10 A.M., February 20, 1940. The object of the meeting is to elect trustees and to attend to other matters which should properly come before the membership of the association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committees of the local conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the Board of Trustees of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

H. J. DETWILER, President.  
B. G. WILKINSON, Secretary.

### WASHINGTON (D.C.) SANITARIUM ASSOCIATION

NOTICE is hereby given that the biennial meeting of the constituents of the Washington (D.C.) Sanitarium Association will be held February 19, 1940, at 10 A.M., in the sanitarium gymnasium, Takoma Park, Maryland, for the purpose of electing a Board of Trustees, and for such other business as may rightly come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the Board of Trustees of the Washington (D.C.) Sanitarium Association, the faculty and heads of departments of the Washington (D.C.) Sanitarium, the

president and treasurer and the medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of the Washington Missionary College.

W. E. NELSON, President.  
H. E. RICE, Secretary.

### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-sixth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 10 A.M., February 22, 1940, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.  
F. M. WILCOX, President.  
L. W. GRAHAM, Secretary.

## THE ADVENT SABBATH REVIEW and HERALD

Dedicated to the Proclamation of the  
Everlasting Gospel

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One year.....\$2.50 Six months.....\$1.40

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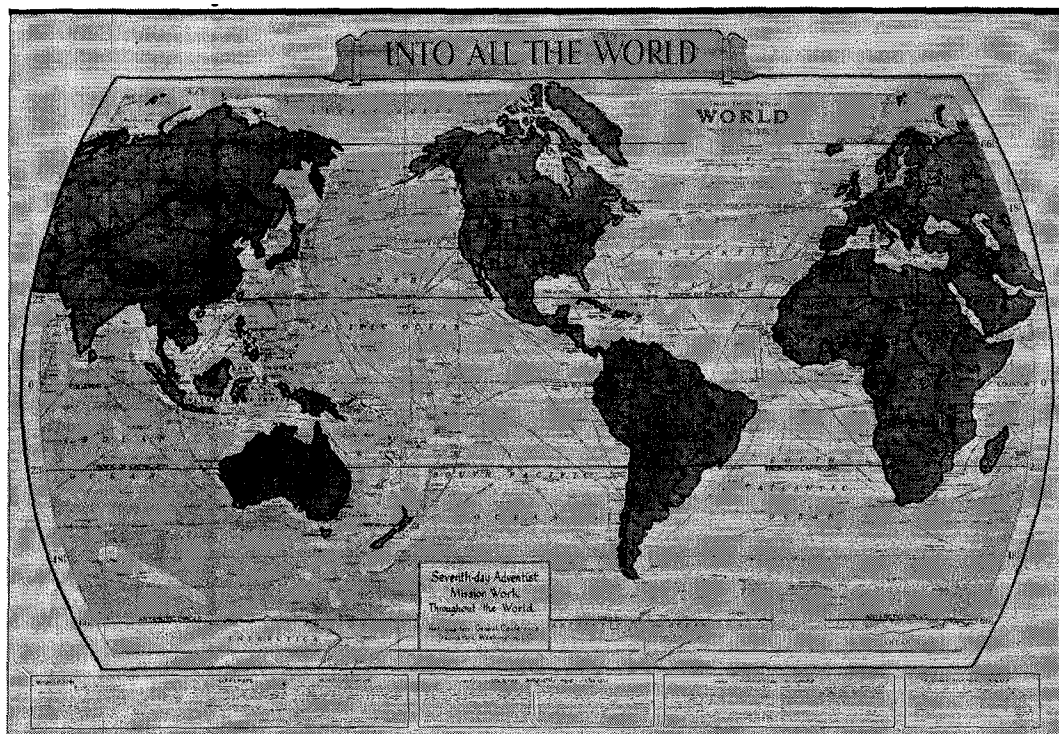
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# OF SPECIAL INTEREST

## Mariazinha

MARIAZINHA is a little girl of nine, and is the only daughter of one of our faithful sisters. She does not have the privilege of attending a mission church school, because we do not as yet have a teacher. Because of this she is obliged to attend the public school in the city of Ponta Delgada.

Upon arriving at school with many other little girls, after getting seated, she began to wonder what she would do this year when she would be obliged to kneel before an image in the corner of the school-room, as was the custom at the close of the day. It was indeed a great test for Mariazinha. When it was about time for the teacher to dismiss the school and ask all to arise and bow before the image, this little girl hurried up to the teacher's desk and in very serious tone said, "Dear teacher, I do not bow before images any more. Will you please excuse me?"

The teacher was very thoughtful for a moment; then, placing her hand gently on the child's hand, she arose and said before all, "Mariazinha, you may be seated and read your book while the others go through their devotion. Everybody has a right to follow the religion he chooses, and should not be criticized for it." That evening the teacher walked home with our little heroine. The next Sabbath Mariazinha told her Sabbath school class the story, since the title of the lesson was, "Dare to Be a Daniel."

E. P. MANSELL.

## Report From South India

"MOST of our near-by Christians are poor villagers who have had no chance to get any education. Illiteracy, among the women especially, is very high. Most of the women have to work in the fields, and at the close of day come home tired, to cook an inadequate meal for a family of several children. If they try to learn to read, it has to be at night after a hard day. The baby must be held in one arm, while the book is held in the other. Even after they learn to read, these women are too poor to buy their Bibles. I promised to each of these poor Christian village women a copy of the New Testament as soon as she was able to read it.

"The other day, when visiting in one village, Samathanam ('Peace') told me that she could read. I handed her a copy of the New Testament, and asked her to read me a passage. When she read it to my satisfaction, I wrote her name

in the book and told her to keep it. The look of joy on her face was worth far more than the price of the book. While the other women were reading their lessons, she sat there, entranced, turning over the pages, reading a passage here or there very softly to herself. She acted as if she had found a great treasure. Some of the other women seemed very proud of her, and it is proof to them that it can be done in spite of difficulties.

"Until the others receive their copies, Samathanam will read to them, and she is also helping them with their letters. It is my hope to have a Bible in the hand of every Christian woman in the village who has good enough eyesight to learn her letters. It will bring a remarkable change, I am sure."—Mrs. E. E. White, in *American Bible Society Report*, 1939.

## The "Signs" Campaign

A PIONEER among our missionary papers, the *Signs of the Times* has a long and productive record of achievement in winning men and women to the message. From the early days of the proclamation of the message down through the decades, the *Signs* has stirred men's minds and hearts to a love of truth and has brought many to a decision to prepare for the coming of the Master.

Each year in February, time is set aside for the *Signs* to be brought before the churches, and subscriptions are taken to be sent to friends, relatives, and interested people. It is a missionary project of a high order. Steadily the *Signs* has worked through the years for the saving of souls. In these final days of prophetic significance and fulfillment, the *Signs* is continuing to serve as a power for the Lord's work. Let all rally to it fully by increasing the subscriptions in every church. The time this year is February 3-17.

H. T. ELLIOTT.

## The Book Explained

WHILE I was in Recife in northern Brazil, Alcides Parentes, the field missionary secretary for the Northeast Mission, told me the following experience:

While canvassing some time ago in difficult country among high mountains, where bad roads made travel difficult, Brother Parentes reached a crossroads. The day had been a hard one, and the orders had been few. The hour of evening was at hand, and he was tired and hungry. Feeling impressed to pro-

ceed in a certain direction, he walked for upwards of an hour and finally reached a tiny home in a clearing in the forest. He felt it to be so small and humble that it would not be worth while stopping. As darkness was approaching, he decided to go on, hoping that he would soon find a larger and possibly a more comfortable home. But as he walked he was impressed that he should stop at that house; so he turned around and went toward it.

Knocking at the door, he was met by an elderly woman, and he immediately began to give her a canvass for the book, "Hope of the World." The woman left him rather hurriedly, going inside and then appearing with another book issued by our publishing house. She asked Brother Parentes if he knew this work. Upon being told that he did, she asked him if he could explain some of the truths of the book. He went inside, and the woman told him that she had owned that book for five years, but could not understand all of its teachings, nor could any of her friends; so she asked Brother Parentes questions, and prepared a meal for him while she talked.

She said she was particularly concerned about the Sabbath, and when this was studied with her she told Brother Parentes, "I will keep the next Sabbath." And she did. She said, "I have swine. These I shall sell at once, and I shall be a Seventh-day Adventist. For twenty years I have been a Protestant, but only now have I found the truth of God."

The woman was very sincere, and a number of her friends have accepted the truth with her, and now we have a company of believers in that community. W. G. TURNER.

THE following interesting statement which comes from Elder C. E. Weaks, who writes from Keene, Texas, well illustrates what one person can do in the circulation of the REVIEW:

"Sister E. L. Taylor, of this place, will be seventy-five years old this coming April. She has been an Adventist for about fifty-five years. She is a great lover of the REVIEW, and has been a reader almost from the time she became an Adventist. She had a great burden to see more people taking it; so she called on the members here at this old center, and in about two weeks' time she had taken eight renewals and thirty-six new subscriptions, or forty-four subscriptions in all. What a blessing it would be if in every church in America some good soul would get a burden similar to the one that came to Sister Taylor."

We congratulate this good sister for her excellent work, and we wish there might be many in other churches who would follow her good example.