

THE ADVENT S A B B A T H

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DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

"Thou Art Worthy"

By D. H. KRESS, M. D.

THE One who thought it nothing to be desired to be equal with God, but "made Himself of no reputation, and took upon Him the form of a servant, . . . God also hath highly exalted Him, and given Him a name which is above every name."

In the hereafter, when the redeemed of all nations, kindreds, and tongues stand before the throne of God and before the Lamb, they will ascribe all praise and glory and salvation to God and unto the Lamb. They will sing a new song, saying: "*Thou art worthy: . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.*" The angels, numbering ten thousand times ten thousand and thousands of thousands, take up the strain, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:9-13.

Among all that throng there is not one who considers himself worthy, or who ascribes glory to himself. All feel unworthy of a place among that throng. All ascribe glory to their Redeemer.

This feeling of unworthiness will be possessed by the redeemed not merely then, but now while they are still here upon earth and engaged in God's service. Never will we reach the place in our Christian experience where we will think ourselves worthy either here or in the hereafter. The fact is that the nearer we come to Christ, the better our knowledge of His character, the more conscious we become of our defects, and the less we shall see in ourselves to admire.

A certain centurion, whose servant was sick, when he heard of Jesus, sent unto Him the elders of the Jews, beseeching Him that He would heal him. "When they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus

went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself: for I am not worthy that Thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto Thee: but say in a word, and my servant shall be healed." Luke 7:4-7. Though we feel ourselves unworthy, if the life has been consistent, those who observe us should consider us worthy. They should be able to say, "He is worthy," while we will say, "I am not worthy."

John the Baptist, of whom Jesus could say, "Among those that are born of women there is not a greater prophet," referring to Jesus, said, "Whose shoe's latchet I am not worthy to unloose." To the one who came to Jesus saying, "Good Master," Jesus said, "Why callest thou Me good? there is none good but One, that is, God."

When the prodigal returned to his father's house, he said, "I . . . am no more worthy to be called thy son: make me as one of thy hired servants." This is how every prodigal will feel, not merely when he returns to his Father's house, but afterward, and even in the hereafter. The father said to this prodigal who felt unworthy: "This my son . . . was lost, and is found." Luke 15:19, 24. Those who feel unworthy, as did this prodigal, God can acknowledge as sons.

Not the one who trusted in himself that he was righteous and despised others, and who in his prayer said: "God, I thank Thee, that I am not as other men are," was approved of God. The one who, "standing afar off, . . . smote upon his breast, saying, God be merciful to me a sinner, . . . went down to his house justified." Luke 18:11-14. He felt unworthy of the least of God's mercies.

The one who is nearest to Christ should be most admired by honest men and angels, but he will see the least in himself to admire. When Isaiah, that man of God, beheld in vision the glory of the Lord, he said: "Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the Lord of hosts." The nearer we come to Christ, the more marked will become the contrast between His character and ours. As throughout eternity new glimpses will be continuously obtained of His character of love, we

shall continue to feel as did Isaiah; but by beholding we unconsciously are being changed more and more into His divine image. Throughout eternity we shall continue to press toward the high calling of God in Christ Jesus.

Paul, who is regarded as the greatest of all the apostles, referring to himself, said: "Unto me, who am less than the least of all saints" (Eph. 3:8), and, "I know that in me (that is, in my flesh,) dwelleth no good thing." And again, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. This was not a play of words on the part of Paul. It expresses just how Paul felt and undoubtedly will feel throughout eternity.

There was a time in the experience of Peter when he was unwilling to make such an acknowledgment. When Jesus said to him, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren," Peter was offended. He did not feel the need of the prayer of Jesus. In self-confidence "he said unto Him; Lord, I am ready to go with Thee, both into prison, and to death." Luke 22:31-33. Peter meant every word of this. When Jesus said, "All ye shall be offended because of Me this night," Peter took exception to this, and "answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended." Matt. 26:31-33. Others may, he intimated, my associates may, but I never will. You can depend upon me. He expressed surprise that Jesus had so little confidence in him. Peter was offended, and so were they all. "Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." Verse 35. Possessing such confidence in themselves, they felt no special need of prayer.

A little later after Jesus had been pleading with God in prayer, "He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Verses 40, 41. How miserably Peter failed. Not merely did he forsake Jesus, but when the crucial test came, "he denied with an oath, I do not know the man" (Verse 72), and a little later "began he to curse and to swear, saying, I know not the man." Verse 74. Peter now had a revelation of himself. He lost confidence in the flesh, and "he went out, and wept bitterly."

From this time on he and the disciples could say, "We have no confidence in the flesh." Prayer was no longer a mere form; it was now felt to be a necessity. Depending now as never before upon God, brought Pentecost and power to witness. Marvelous was the change which took place in the ministry of the disciples as they lost confidence in what they themselves could do, and depended wholly upon what God could do as they relied upon Him. What the work needed then was not change of men, but changed men. Where do we read in the Gospels of Matthew, Mark, Luke, or John, of these men pleading with God for

special grace and help? I find no such record. Jesus, while they were associated with Him, did the praying.

Later it was different. The Acts of the Apostles is a book of prayer from beginning to end. After Judas, the man in whom they had such confidence, had betrayed their Lord, and one had to be chosen to take his place, "they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." Acts 1:24. They did not feel capable of making a selection. They felt that they could not depend on their own individual judgment as they had previously. How differently they would have disposed of this matter before their failure! Counsel and prayer were now their dependence.

This spirit of prayer runs all through the book of Acts. After this change came, great power attended the message. Thousands were converted in a day. We read that in one place, while engaged in prayer, the place where they were assembled was shaken. Acts 4:31. Not merely that, but prison doors were thrown open in answer to prayer. Acts 5:19; 16:25, 26. Miracles of healing took place; even the dead were raised to life, so mightily did God work. Acts 9:40, 41.

No glory did the disciples ascribe to themselves. All glory was given to God. Whatever they accomplished, God was recognized as the doer of it. Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. Those whom Christ has forgiven most will love Him most. These are they who in the final day will stand nearest to His throne as trophies of His mercy. They will be the greatest monuments of His forgiving and all-conquering grace.

Surveying

—BY MRS. PAULINA ALWAY ANDERSON

COULD I survey among the hosts of men
That in each favored land profusely dwell,
The mighty work that, angels helping them,
Has been accomplished faithfully and well
By those who, laboring, their all forsake;
And view the saved that stand in every clime,
Clean washed, alert, frugal, and wide awake,
In lives of happiness and hope sublime;
Not only washed without, but hearts made clean
And pure, reflected in each glowing face
That shows itself in loving deeds that seem
To speak the potency of saving grace;
Seeing, in person, what results obtain,
My joy, in humbleness, I would acclaim.

And, though I cannot go and visit them
And stand enchanted on the shores afar,
Singing the praises of love's stratagem
With those who do the heathen gates unbar,
I would the progress of the work discern
And all its calculations understand,
The reasons why, the motives that concern,
The part that I can do with my own hand
The advent cause in its distress to speed;
I fain would, earnestly, my search pursue
Among our folios of truth, and read
And scan their sacred pages, and review,
And, in profoundest gratitude, acclaim
My faith and hope and courage in His name.



The Wise and Foolish Virgins

By MRS. E. G. WHITE

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps."

Though five of these virgins are represented as wise and five as foolish, all had lamps. They had all been convicted that they must prepare for the coming of the bridegroom, and all had gained a knowledge of the truth. There was no apparent difference between the wise and the foolish until the cry was made, "Behold, the bridegroom cometh; go ye out to meet him;" but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps that were beginning to burn dimly might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

The Lesson for Us

In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work. Many profess to be Christians, and for a time their halfheartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it, we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who

manding officer for trial. The captain himself was there to make the charge against me. When the charge had been read, the colonel ordered the captain and the escorts to leave the room. The colonel was a formidable-looking gentleman, and when the captain and the escorts passed out of the room, I felt that in them, whom I had hitherto looked upon as enemies, I had lost my only friends. I was alone with my archenemy, the colonel!

As soon as the others had left the room, however, his face softened and with kindness in his eyes he began to talk to me as a father would. He asked for my reasons for declining the appointment to be the captain's servant, and I repeated to him, more humbly now, what I had said to the officer on the parade ground the day before. The colonel said, "I admire your eagerness to get out to active service. But tell me, do you always expect to be an ordinary soldier, or do you have any thought of promotion and progress?" And I told him of my second and secret ambition, to rise in rank and someday carry important responsibilities in the army. He smiled at me and said, "That's fine, my son, but the man who hopes to lead well must first of all learn to serve well. If you wish to demonstrate that you have officer material in you, you must first of all demonstrate that you can be an efficient servant. He leads best who serves best."

Many times as I have looked back at that experience, I have recognized how similar to the teaching of Christ was the admonition of that friendly colonel. My punishment was made triflingly light, but the benefits of that experience were immeasurable, thanks to the kindly interest of him whom I had feared so much at first. Later, when I became an officer, I often realized the truth

of what the colonel had told me, and was most regretfully conscious of the fact that I would have made a very much better officer if I had learned better how to be a servant.

The way of service is the proper way to the top of the ladder. It must be, because it is the Christ way. "Let this mind be in you, which was also in Christ Jesus," who, though He was equal with God, "made Himself of no reputation, and took upon Him the form of a servant." And because He thus humbled Himself, "God also hath highly exalted Him, and given Him a name which is above every name." Phil. 2:5, 7, 9. Jesus was willing to serve at the foot of the ladder, and, because of that, God has raised Him to the very top, so high and exalted that no one else can ever go as high.

In an art gallery in Europe there was a picture which depicted two scenes. The picture was entitled "The Conquerors." One scene pictured Alexander, Caesar, Napoleon, and other world conquerors, followed by fierce hosts, with banners flying, and behind them a multitude of dead and suffering. The other scene pictured a Man passing through a village, touching men and women here and there and speaking these words, "Be thou whole," "Receive thy sight," "Arise and walk," etc. This Man, Christ Jesus, *stooped* to conquer. He *serves* to win. And multitudes love Him, are healed, uplifted, saved through His ministry of love and humility. It is recorded that Napoleon one day during his captivity on St. Helena made the statement that he himself, Charlemagne, Caesar, and Alexander had completely failed, and that Jesus Christ alone had demonstrated Himself to be the conqueror of the world.

(To be continued)

God Ruleth Over All

By W. E. READ

WHEN the nations are angry, when the noise of battle is heard, when destruction is abroad in the land, when countries are overcome by the withering devastation of mechanized force and aerial warfare, it is good to remember that, after all, God still reigns. He rules in the heavens, and He rules also in the earth. At times it certainly looks as if the enemy of souls has full control of the hearts of men, and that he is now giving full vent to his evil passions and destructive proclivities. But we need to recall the divine utterance given centuries ago to Nebuchadnezzar, the mighty king of Babylon. Experiences came to him which were to bring home to his heart vital and important lessons. "Until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:32.

None of us, of course, would question that God rules in the heavens. That, after all, is His domain, but in this verse we learn that He "ruleth in the kingdom of men."

Even here in this world of confusion, amid the clash of arms, with the sound of battle in many lands, where the sirens, night after night, give forth their weird and uncanny wails—even here God ruleth. What a comforting thought, and yet how difficult at times to realize.

Years ago the messenger of the Lord wrote encouraging words to the advent people in a comment on Ezekiel's vision. It reads as follows:

"This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. . . . That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar, revealed an overruling

power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned.

"The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones." —*"Testimonies," Vol. V, p. 752.*

Note also the following:

"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the

agencies of the All-merciful One, silently, patiently working out the counsels of His own will." —*"Prophecies and Kings," pp. 499, 500.*

The reins of human government are still in the hands of the Omnipotent God. These He has never surrendered.

Shall we not with calm, quiet confidence remember that, after all, our citizenship is in heaven, that we are pilgrims and strangers in the earth? We long for a country, but it is a heavenly country. We are looking "for a city which hath foundations, whose builder and Maker is God." Let us make sure that our title to heaven is clear; let us make sure that our passports are in order, so that when the everlasting kingdom of God is set up, we may have an abundant entrance into that kingdom, and live and reign with Christ throughout eternity.

Tithes and Offerings—No. 1

Stewardship and a Test of Loyalty

By J. K. JONES

AT the creation of the world the Lord God, the Creator of heaven and earth, told Adam and Eve, our first parents, to "be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:28, 29.

Thus in giving to man the dominion of this world and all its material things, God appointed man to be His steward. It was the Lord's intention that as man cultivated the soil and increased his possession of the material things of life, he would continue to recognize God as the owner of all things, ever keeping in mind that he is God's steward. In appointing man as His steward, the Lord desired only loving, loyal service.

The only kind of obedience that God accepts is that which is rendered cheerfully and voluntarily. When God made man a free moral agent, He of necessity set up a test that would prove whether or not man would choose to be loyal to His Creator.

We may build a boat that appears to be perfect in all its dimensions and outward beauty; but we are not satisfied, nor can we know how much dependence we can place upon it, until we put it to the test in the water. By testing man and proving his loyalty to stand firm to principle, God would have the satisfaction of knowing that man chose to obey through love rather than fear. And by having such a test continually before him, man would always be led to remember that the Lord God is the Maker of all things, and that he is only a steward serving under God's direction. This would keep him loyal, faithful, humble, and teachable.

The forbidding of man to eat of the fruit of a tree in the midst of the garden, called the "tree of the knowledge of good and evil," was man's first test of obedience in his stewardship. There were all sorts of fruit trees in the Garden of Eden, and it was not necessary to partake of the fruit of this forbidden tree to sustain life. This surely presented a test. Here were all of these other trees given over for man's use, and they were sufficient to satisfy his need for food, but God reserved one tree for Himself, one that man did not need for food. If man had been content with the portion that God gave him, had recognized God's portion as something reserved by God for Himself, and had been satisfied with God's plan, he would have stood the test, and God would have blessed him for his loyal, willing obedience. But when man, not content with what God gave him, appropriated to himself that which belonged to the Lord, he proved himself an unfaithful steward.

After sin entered the world, man was driven from the Garden of Eden, and began to multiply and scatter abroad upon the face of the earth. He soon became possessed with the desire to gather riches to himself and to build beautiful homes. This desire to acquire wealth has been the curse of man through past ages, and it is one of the leading sins of these last days. It would seem very fitting that at a very early date in the history of the world, as men multiplied and moved to and fro in the earth, the Lord would set up some plan or system to test man's loyalty as a steward that would be world wide in its application.

As Satan planted in the hearts of men a great desire to gain wealth for their own selfish interests, he knew in this that men would soon forget God and would fail to recognize that they were merely stewards of God's gifts. It would be necessary for God to institute some plan that would be definitely connected with man's material

possessions, in order to really bring home to his heart and life in a definite way the lesson of God's ownership and man's stewardship. What could the Lord establish that would be more effective in teaching men the necessity of recognizing their dependence upon God than a plan that would call for a setting apart of a portion of their income and substance as holy unto the Lord?

A man's wealth is very close to his heart, whether his possessions are small or large. To the natural heart, before the love of Christ comes in, the desire is continually to grasp for more and more of earth's possessions and to hold what one gets, or to spend it for selfish purposes. Truly it is a test of loyal, loving service to God for a man to cheerfully and with joy recognize God as the owner of all things by giving to Him regularly a specified portion of his income for the support of God's work in the earth. We know of nothing that comes closer to one's heart than this. Doubtless the Lord saw that the reserving to Himself as holy a specified portion of a man's income for the support of His work, would present as strong a test of man's loyalty as a steward as any plan that could be instituted.

The portion that God has reserved for Himself is the tithe, or the tenth, of a person's income. This plan is world wide in its application, and today, when the love of money is a universal sin, the faithful paying of tithe by the remnant people of the Lord will be one of the true evidences that they recognize their Lord as Maker of all things, and that they intend by the grace of God to be faithful stewards, prepared for His soon coming.

Statements From the Spirit of Prophecy

"The tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His; and this claim was recognized and honored."—*Patriarchs and Prophets*, p. 525.

"The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements, they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchizedek, the priest of the Most High God."—*Testimonies*, Vol. III, p. 393.

"It was by the Lord Jesus Himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as commander of the heavenly hosts, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world."—*Review and Herald*, Feb. 4, 1902.

"Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption."—*Testimonies*, Vol. VI, p. 479.

"The tithe is set apart for a special use. . . . It is to be especially devoted to the support of those who are bearing God's message to the world; and it should not be diverted from this purpose."—*Review and Herald*, Supplement, Dec. 1, 1896.

"God has not changed; the tithe is still to be used for the support of the ministry."—*Testimonies*, Vol. IX, p. 250.

The Lord Jesus Himself, when on earth, while severely condemning the scribes, Pharisees, and hypocrites for neglecting "the weightier matters of the law, judgment, mercy, and faith," stated that "these ought ye to have done, and not to leave the other [tithing of mint, anise, and cummin] undone." Matt. 23:23. Thus Christ taught the obligation to pay tithe on even the smallest amounts.

The apostle Paul, years after the resurrection, was an advocate of the tithing system. We quote him as follows: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

The apostle here refers to the divine arrangement that God had made for the support of the priests. This plan is clearly stated in Numbers 18:21, as follows,

"Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

In the matter of tithe paying, man recognizes God as Creator and owner of this world and regards himself merely as a steward, who is to render faithfully and loyally to God the portion that He reserves for Himself, in return for the blessings he continually receives from his heavenly Father. This command of God has been binding through all the ages, and this obedience has been

Homesick

BY GERTRUDE PATTERSON RODMAN

HOMESICK, oh, so homesick for that country bright and fair,
And the land whose brilliant splendor nought doth here
on earth compare;
Homesick for the pearly portals and the glittering
streets of gold,
Homesick for the glorious mansions and the mysteries
they hold.

For the tree, whose fruit, life giving, maketh glad the
city there;
For the flowers blooming ever, casting fragrance every-
where;
For the river's sparkling water, flowing from the
throne of light,
By whose side a cast-up highway for the saints in robes
of white.

Homesick for the wondrous music, for the grand, tri-
umphant song,
For the heavenly choir of angels mingled with the
blood-washed throng.
Homesick for the face of Jesus—how I long to see that
face!
Hear Him tell redemption's story, how He saved me by
His grace!

For that land where earthly sorrow ne'er invades its
bright domain;
Where there'll be no voice of crying, neither there the
cry of pain.
Eye hath never seen its splendor, ear hath never heard
it told,
Heart cannot conceive its beauty, with its streets of
shining gold.

The Tithe Is Holy Unto the Lord

By J. K. JONES

ALL the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. So sacred and important was the tithe regarded in the days of ancient Israel, that in the case of a farmer, if the tenth ox that passed under the rod chanced to be unusually large and strong, an animal that the farmer needed for heavy draft work, he could retain it for his own needs only by contributing to the treasury, as tithe, the sale price of the ox, and by giving to God 20 per cent in addition. Thus the Lord sought to teach the children of Israel the sacredness of the tithe, as well as the seriousness of tampering with it. We do not understand that general permission was ever given by the Lord for using the tithe for personal advantages, provided a person paid it back later with 20 per cent interest.

The Tithe and the Sabbath

The enemy of souls is very willing that God's professed commandment-keeping people should appear to be careful to observe certain truths of this message, and at the same time be careless about other matters of equal importance. It is not unusual to note that some church members speak a great deal about the sacredness of the Sabbath and apparently seem to refrain from either working or indulging in pleasure on that day, but at the same time either do not pay tithe, or withhold a part of it. The Sabbath and the tithe are equally holy unto the Lord. One is His holy day; the other is His holy money reserved by Himself for the work of the gospel ministry. We quote concerning this the following from the writings of the Spirit of prophecy:

"The very same language is used concerning the Sabbath as in the law of the tithe: 'The seventh day is the Sabbath of the Lord thy God.' . . . That specified portion of time set apart by God Himself for religious worship, continues as sacred today as when first hallowed by our Creator. In like manner a tithe of our income is 'holy unto the Lord.' . . . While we as a people are seeking faithfully to give to God the time which He has reserved as His own, shall we not also render to Him that portion of our means which He claims?"—*Review and Herald, May 16, 1882.*

What Constitutes an Honest Tithe

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me, I will surely give the tenth unto Thee." Gen. 28:20-22.

In these two scriptures, all classes of tithe-payers are included. Jacob worked for wages, and also became a possessor of flocks and herds. He promised the Lord that all that He gave him, whether money or other possessions, would be

faithfully tithed. When the children of Israel harvested their crops, one tenth of the harvest was set apart as holy unto the Lord.

From this tithe, or one tenth, the priests were paid in either money or produce, and this portion which they received was considered their income, which they in turn were to tithe. Thus a constant stream of tithe from both people and priests kept flowing into the treasury for the support of God's work.

Tithing Farm Produce

When a farmer accepts the truth, his farm, stock, tools, etc., constitute his substance, and would be worth a definite sum of money if he were to sell them. They are money to him, just as the bank account is to the man who lives in the city. Consequently, a proper valuation should be placed upon these things, and a tenth, or tithe, paid into the treasury of the Lord as soon as it can be done. There are doubtless many untithed farms among us which should be tithed for the Lord.

The man in the city, in order to earn an income, must give his full time, and his wage constitutes his income. The farmer should give his full time on the farm without deducting this from the returns of his crops, dairy, etc., when he tithes his money. A careful record should be kept of hired help, seed, fertilizer, and feed purchased, cost of harvesting, etc., in order to have a true bill of what it actually costs to operate the farm and harvest the crops. But just as accurate an account should be kept of everything that is produced on the farm, whether it be milk and cream, butter, fruit, grain, vegetables, poultry, eggs, or animals, regardless of whether it is sold or not sold; thus both sides of the ledger are in hand.

The actual cost of running the business, deducted from the gross income, will give the real income of the farm, and on this an honest tithe should be paid.

But right here is where many fail. For while they are sure not to forget the price paid for things, many times they do fail to put down in actual valuation the produce received from the farm. Thus they are forced to guess at their income, and the tithe, likewise, is but a guess, rather than a tithe of the increase. Surely such slackness is not pleasing to the Lord; neither will anyone be excused for guessing in regard to such a solemn matter as tithe paying.

What about all the milk, cream, eggs, fruit, vegetables, grain, etc., our people on the farms or those who have gardens in cities, towns, or villages use on their own tables? Surely these all have a definite money value at the time they are used; for if a family had to buy these articles at the store, real money would be required to purchase them. The brother in the city church tithes his wages first of all, and pays for his family's

stated by Paul, "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4. And after His resurrection "He showed Himself alive . . . by many infallible proofs." Acts 1:3.

While the power to raise the dead was exercised in only a few instances by our Redeemer prior to His crucifixion, the first instance being the resurrection of Moses (see Luke 9:27-31; Rom. 5:14; Jude 9), Matthew states that after His resurrection many saints came out of their graves and went into the Holy City and appeared unto many. Matt. 27:52, 53. It is doubtless this group that Paul mentions in Ephesians 4:8, margin, as "a multitude of captives" whom Jesus took with Him when He ascended to heaven. After Jesus' resurrection He said, "All power is given unto Me in heaven and in earth," and He gave this as the foundation for preaching the gospel. Matt. 28:18-20. On another occasion He said, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

About two thirds of a century after Jesus' ascension to heaven, He appeared in His glory to the beloved apostle John on the Isle of Patmos and identified Himself in these words: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1:18.

The only hope of the children of God is found in the supernatural power of Christ which will be manifested at His coming in the resurrection of all the righteous dead and in the translation of all the righteous living.

The question may arise in some minds, How much supernatural power is available for the full accomplishment of the plan of salvation? The answer is, "All power in heaven and in earth." In view of the supernatural power of infinite love, the complete success of the plan of redemption is assured.

A Time for Decision

By ERNEST LLOYD

WE live in a time of great transition. "To the discard" is written over the old, established ideas. Our institutions—social, religious, political—are in a state of drastic and fearful change. Old opinions and standards are being thrown into the melting pot, where they are being fused to be cast anew. Who can tell under what new forms they will come forth? We are reminded of the thrilling prophecy, "I will overturn, overturn, overturn," saith the Lord.

How many are the menacing features of our times! There are such terrible elements at work; such dread combinations for evil; such wild, destructive, and anarchical spirits gripping the nations, that we stand appalled at the despairing picture, and we hear the question, What will abide in the coming convulsions of civilization? The earthquake of change is destined to shatter all

things sacred and honored among men. On the other hand, there are noble combinations for good that put forth gigantic efforts for the furtherance of truth and righteousness.

It is also a time of godless speculation and indifference regarding the Bible and its teachings and warnings. True, the Book of God is not openly trampled underfoot as it was in former centuries, but it is betrayed by countless numbers of professing Christians. It is not wholly set aside; but it is so undermined and defaced by its pretended champions, that the matter of what is inspired and what is not inspired, of what we are to receive with undoubting submission and what we are to cast away or embrace as we please, is left to utter uncertainty.

Reader, the word of God must be taken altogether or rejected altogether; its teachings and warnings must be received as divine, or else we shall have no certainty of truth, and no confidence of faith. The temple of inspiration must stand or fall as a whole. Take out one foundation stone of truth, and you endanger and enfeeble the entire structure. And yet at this moment many of the great universities, halls of science, and current periodicals are tearing down the faith of millions in the eternal word of the living God.

This has been one of the chief causes of lawlessness among the youth of our age. Whenever the parents, the educators, and the leaders of youth in any age show indifference and apathy to the claims of God and the teachings of His divine word, there have always followed a decadence of morals and a very passion for lawlessness and revolution.

The times in which we live convince the most skeptical that there are mightier than mortal combatants engaged in the present world struggle. Illumined by the light of Bible prophecy, the situation presents a scene of stupendous warfare between the forces of wrong and the forces of right. We know that the great conflict is approaching its height; that Satan, the prince of the power of the air, the god of this world, the creator of hate and of war, realizing that his time is short, is putting forth his most agonizing efforts to advance his kingdom of iniquity and darkness.

We have come again in the history of man to an evil day, a day when men and women are ambitious to control, and are defiant of authority. All would rule, and none obey. The spirit of revolution is prevalent everywhere. And disaster is ahead! Yet there is light in this dark hour for all who seek for it. Jesus, the light of the world, shows the way.

Nothing is more urgently needed today than a strong, robust faith that goes forward with truth, and gives a divine elevation to our life course. We need for these times the living faith of God's men and women who in all ages kept their eyes on Him, and so endured through all and triumphed over all. Their tribulations were forgotten in their spiritual happiness, and the joys of an eternity with the Lord Jesus Christ, and daily communion with Him here, made them victorious over the world, the flesh, and the devil.

We need such steadfastness of choice and of

purpose, such godly courage, that we shall be able to stand faithfully for truth and righteousness in the face of opposition as did the Master Himself as He walked the earthly trails in old Galilee. To follow Him means true happiness, freedom, and enduring satisfaction.

The Need of the Hour

By W. C. MOFFETT

THE world is facing its supreme crisis. Our boasted twentieth-century civilization is rapidly going to pieces. Mighty empires are engaged in a death struggle for existence.

In this desperate conflict the nations are marshaling every resource. The wealth of the nations is being poured out unstintedly. Men, women, and children are being conscripted. In England, four million men called to the colors have been replaced by four million women in the industries. A half-million women are being called to work in munitions factories. Girls from eleven to nineteen serve in the youth squad in minor capacities.

In Germany 8,420,000 women between the ages of twenty and sixty are employed on the farm and in the factory, munitions plants, and general industrial lines. In every land men and women are being feverishly trained for some effective part in offense or defense.

In the light of world conditions it is high time that we who have committed to us the last message of mercy to a doomed world should shake off our lethargy and harness every resource in a supreme endeavor to finish the work of God. Surely we have reached the time for the mighty movement under the outpouring of the latter rain that will lighten the earth with this glorious message. This movement calls for the same enlistment of men, women, and children. It calls for the same thorough organization and intensive training that we are witnessing in the world about us—the same devotion of life and talents and means. It calls for a genuine revival and reformation that will bring the outpouring of the Holy Spirit in compelling power.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . . .

"It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*"Testimonies," Vol. IX, p. 117.*

If the same concentration and enthusiasm and organization were put into an all-inclusive soul-winning campaign as have brought such success in the Harvest Ingathering campaign, we would witness an ingathering of souls that would surpass anything in previous experience.

Pentecost was preceded by the ten-day upper-room experience. Following those days of con-

fessing of sin and of putting away of differences came the mighty outpouring of the Spirit of God. Under the influence of the Holy Spirit came a marvelous transformation.

Peter, who a few days before had denied his Lord with bitter oaths, faced the assembled multitudes and preached the risen Christ whom they had slain with a power that brought conviction and salvation to thousands in a day.

Under the bitter persecution that followed, the scattering of many huddled in that Jerusalem center resulted in the successful proclamation of the message far and near. Consecrated laymen like Stephen and Philip were mightily used of God. Men and women sold their houses and land and laid the proceeds at the apostles' feet. Miracles were wrought. A single generation sufficed to spread the gospel over the then-known world.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. . . .

"What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusements, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned."—*Mrs. E. G. White, in Review and Herald, March 22, 1887.*

Hence the call for a definite movement of reformation.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

"God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed."—*"Testimonies to Ministers," p. 514.*

Under the redeeming power of the grace of Christ, the outcast woman at Jacob's well was so marvelously transformed that her simple testimony of what Jesus had done for her soul brought a whole Samaritan city to Christ, a city so prejudiced that the disciples, going for food, saw no opportunity for service.

When this transforming power becomes a reality in the experience of the people of God today, there will be witnessed a movement of irresistible power as the work, which began in a corner in obscurity and poverty, closes gloriously.

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were

wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*"Testimonies," Vol. IX, p. 126.*

In this solemn hour, when men's hearts truly fail them for fear, and for looking after the things that are coming upon a doomed world, may God give us, as leaders and members in every field, and in every church, knowledge of what Israel ought to do.

A Little Fire

By NINA M. MUNSON, R. N.

EVEN so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" James 3:5.

Moses was elected of God to do a great work for His people Israel. Aaron was chosen to be his co-worker. Even with his intimate knowledge of Moses' standing with God, Aaron dared to speak against him. He and his sister Miriam, in assuming their human viewpoint in the matter of Moses' having married an Ethiopian woman, were called to task immediately by the Lord. "The Lord spoke suddenly unto Moses, and Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation." Then He said to them, "My servant Moses . . . is faithful in all Mine house. With him will I speak mouth to mouth; . . . wherefore then, were ye not afraid to speak against My servant Moses?" Num. 12:4, 7, 8.

When the Lord had finished speaking to them, the cloud lifted off the tabernacle, and God departed. Then, when they looked upon Miriam, they saw that she was "white as snow" with leprosy.

Aaron at once acknowledged his mistake. "We have done foolishly," he said; and he entreated Moses to intercede for them that Miriam might be healed. The Lord heard Moses' prayer in Miriam's behalf, and she was healed. But the Lord required her to remain outside the camp seven days, according to the custom in those days in dealing with contagious diseases, "and the people journeyed not till Miriam was brought in again."

From a human standpoint it might appear that Aaron and Miriam had just cause for their criticism of Moses. But God did not look upon it in that way. Moses was elected by God to perform an important work, and it did not profit man to act as his judge.

In reading the twelfth chapter of Numbers one is impressed with the seriousness, as judged by God, of the offense of Aaron and Miriam. In our present day such speedy reproof is not usually meted out to the one who, with self-justification

and confidence in his ability to sum up matters, judges the acts and words of others. The one who so indulges his natural tendencies seems little conscious of his limited ability, and frequently, if not always, is unaware of the real circumstances which surround his victim. Such a one seldom gives thought to the effect on his "brother in the faith" and the ultimate consequences to himself.

But God is taking notice and carefully keeps books for the final judgment. For "every idle word that men shall speak," they must give an account. Though man may feel that his reason for speaking as he does is most logical, is it going to be possible for him to make those reasons pure and justifiable before the One who reads the heart?

How shallow, how devoid of real worth, *idle* words are! Ranging, as they do, all the way from exclamations to frivolous chatter, from routine gossip to malicious censure, it takes real effort and determination to eliminate them from our vocabulary make-up.

One young woman of my acquaintance is making a sincere effort to catch her idle words before they escape her control. Several times a day she may be heard to say a few words, then she is seen quickly to press her fingers to her lips to hold in check the unspoken words which are clamoring for utterance. A whole hand pressed over the lips hardly holds back the words when the spirit behind them is let loose, "for out of the abundance of the heart the mouth speaketh." Matt. 12:34. When once the heart is adjusted and put in tune with Christ, the words will take on a higher quality.

Bridles with bits are used to make horses obey their driver; ships are "turned about with a very small helm;" "but the tongue can no man tame." Only the Lord can do that, and He is ready to manage and direct it when the heart is in harmony with Him.

No, it is no small matter to direct the thoughts and the words, and few there are who do not know from experience that the tongue "is a fire, a world of iniquity: . . . it defileth the whole body." It is "full of deadly poison," and with it we bless God, "even the Father; and therewith we curse men. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:6-10.

No, they "ought not so to be." Perhaps, looking back, we are certain we never would have dared to criticize Moses, as did Miriam and Aaron. It makes us tremble to think of uttering a word of censure or even thinking a thought against him, for he was chosen of God and talked with Him face to face. But are there not leaders today who are as truly elected of God to aid in carrying out His directions for the finishing of His work in the earth? Can we now escape the frown of God when we withdraw ourselves to the side lines to shake our heads and give our time over to unprofitable speculation and criticism? No. These things are no more pleasing to God now than they were when Aaron and Miriam were "suddenly" and severely reprimanded by God for their whispering about Moses. God never changes.

Each individual who professes the name of his

Maker and who endeavors to live in harmony with His laws is the "apple of His eye." No one can afford to forget his own human weaknesses and shortcomings, and his unavoidable meeting with his Maker, long enough to turn his attention critically upon the outward deeds and words of another. It is so easy to sit on the side lines and nod the head and squint the eyes at the reaction of another to some circumstance which is taking place in his life. It is particularly easy to do this when things are going smoothly and those who sit on the side lines have never had to meet that particular problem. But if placed in his position, with all the same circumstances surrounding them, would they react differently? We all are human! God alone knows all the circumstances that surround and influence each one of us. He knows them from before our birth. He takes into account that this man was born here and that man was born there. And He is quick to forgive when any ask, and ready to say, "Go, and sin no more."

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. . . . How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:1-5.

His Touch

By ALTA HILLIARD CHRISTENSEN

HE touched her hand, and the fever left her." Matt. 8:15. It was Peter's wife's mother who lay ill—ill with a burning, distressing fever. Her head throbbed, her brow was hot, as she lay helpless on her bed. The routine of the home was disturbed, and to her daughter and her son-in-law the Sabbath day seemed very strange. Everyone moved about quietly, and even the servants frequently stepped noiselessly to the curtained door of the sickroom, and carefully drew aside the drapery to steal silent, anxious glances toward one they respected and loved, hoping each time to find a change for the better.

But nothing seemed to help the patient. Then, perhaps, someone saw Jesus leave the synagogue there in Capernaum and walk down a street of the little town, followed by the characteristic throng of cripples, blind persons, and others who needed and craved healing. Immediately messengers were dispatched from Peter's house, beseeching Him to come there.

When Jesus heard, He came. We read of no delay in His response. And "He touched her hand." But it was her head that throbbed, it was her brow that burned under the scorching grip of the fever. Why did He touch her hand?

Without doubt Peter's wife's mother was the ministering spirit in that home. Her hands were ever active, ever busy, in the everyday tasks of life. She could take over the management of the household affairs when the young couple wished to

have a free day; she could help with the necessary extra duties if visitors happened in for a meal or to stay overnight. She loved to be busy, loved to feel that she was not yet too old for helpful service. Perhaps it was overactivity that had brought on this illness, that had made those ministering hands helpless under the control of this raging fever.

Jesus did not apply restoratives. He did not ask any questions. He merely touched her, and the fever left. But it was not her throbbing head or her burning brow that Jesus touched. It was that organ of greatest activity, her hand. And when His fingers rested on her hand, the throbbing in her head ceased; her brow immediately became cool. Her thoughts and her motives were pure; her heart was sincere. She merely had been very busy. It was her hand that needed the touch of the Master, and when it came, what a marvelous miracle was wrought! Her whole being was well, entirely healed!

With the blessing of that touch still upon her, she arose and joyfully ministered to her dear ones again, serving both the members of the family and the visitors who had stopped in for a passing call and had witnessed the miracle. Through her glorified, grateful service, these people received the touch of the Master in the commonplace, homely duties that she performed.

This brief record of the experience of Peter's wife's mother—the most detailed account in the Gospels being only three verses long, and not even giving her name—may seem at first reading to be that of only a casual circumstance in the lives of those concerned. But as we consider it more closely, we find it packed with food for thought.

Perhaps it is possible that we, too, may become overactive in the things of this life, and feverish anxiety may bring us down to the place where we are of little or no help to others about us. It may be that our hands go beyond our heads and our hearts, and we need the Master's touch on those restless organs of activity. But receiving it, blessed with the power of His hands on ours, what loving ministry we may perform for the dear ones all about us! Then our restless fever of life will subside, our painful, throbbing anxiety will vanish, and we shall go forth bearing to others the Master's calm and loving touch in ours.

"Oh, the touch of His hand on mine!

Oh, the touch of His hand on mine!

There is grace and power, in the trying hour,
In the touch of His hand on mine!"

Yes, not only is there calm, soothing blessing in His touch; there is also power—marvelous power. The hands that have felt the Master's touch will carry that blessing and will accomplish much by that power in service for others. And any sick soul who desires that healing power may have it, for Jesus has promised, "Him that cometh to Me I will in no wise cast out." John 6:37. Also, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father." John 14:12.

"He touched her hand, and the fever left her."

IN MISSION LANDS

Evangelistic Effort in Rangoon, Burma

By F. ALLEN WYMAN

THE first tabernacle effort for this field is being conducted in a dome structure located on the intersection of two busy streets, near a residential district of Rangoon, Burma. The tabernacle is thirty-five by sixty-five feet, and seats about three hundred. A gift from the General Conference evangelistic fund helped us in erecting this building. It is equipped with electric lights and fans, a projector, an amplifying system for speech and for music, a piano, a bookstall, and three hundred chairs.

The unusual appearance of the tabernacle attracts public attention. While the building was being constructed, many people stopped every day to inquire what it was to be. Some wondered if it were a new type of air-raid shelter.

About five weeks before the beginning of this effort, Pastor W. W. Christensen, the leader of the effort, and members of the church began free literature distribution from house to house in the section near where we were to build the tabernacle. The church members have continued to help as they could in distributing announcements and literature, inviting their friends, meeting the people, and helping with the music. Two of our women workers have taken the responsibility in

connection with the bookstall. The writer is acting as assistant evangelist.

On the opening Sunday night the tabernacle was full, and the attendance on Sunday nights has continued good. Although it is usually difficult to persuade people here to attend night after night, yet a group of earnest folk are doing this. Pastor Christensen is giving the message in a very clear and interesting way, and there has been a good response to the straight-to-the-heart appeals that have been made. On a recent Sunday night, after an inspiring sermon on the unpardonable sin, many in the audience were greatly moved. A large number stood in response to a stirring appeal to serve God wholly, and to keep all His commandments.

The newspaper with the second largest circulation has been glad to receive our copy, and several Sunday sermons have been reported as fully as we could wish.

A baptismal class has been organized, and a few courageous souls have already made a definite decision to go all the way and identify themselves with Christ and His remnant people. Some are already attending Sabbath school. We ask an interest in the prayers of the REVIEW family.

Our Southernmost Church in the World

By H. O. OLSON

DURING January and February it was my privilege to visit the Magellan Mission. This mission is very sparsely settled. The population is slightly over a hundred thousand, thirty thousand of whom live in the city formerly known as Magallanes, but now called Punta Arenas ("sand points").

Students from our schools in Chile and Argentina have at different times during vacations done colporteur work in this city and in the towns. At present we have only one regular colporteur, Brother Chamberlain. For many years he has traveled on horseback through these vast territories and sold our gospel literature. For a time he was our only worker, as the mission lacked even a superintendent. Last year J. D. Replogle came as superintendent of the mission. He located at Trelew, Chubut, where Brother Rhys and his family have for years been the only Sabbathkeepers. Some time ago they started a Sabbath school in Trelew, which has grown to about fifty members. Nearly all the people in the Chubut valley are Welsh. Until recent years they used

their own language only. In most of their chapels this is still the language used in their worship. Many of them speak English and appreciate English services. Our Sabbath school and church services are held in one of their chapels in Trelew. We were invited to hold preaching services in a country chapel, and a large number attended. Brother Rhys has also built a chapel on his farm, and invited his neighbors for services.

Elder Replogle organized a baptismal class of twelve, several of whom were to be baptized March 1.

In Punta Arenas we have an organized church and our own church building. It is our southernmost church in the world. It is an interesting church. The members are for the most part Yugoslavians. Other nationalities are Spanish, Swedish, Danish, English, and, I believe, Portuguese. This important cosmopolitan city has had no worker for several years. The superintendent of the mission used to be located here. The brethren urged that we send them a worker, some of them promising to pay, in addition to their tithe,

liberal amounts each month toward the support of a worker. We held a ten-day series of meetings with this church, and we believe that the church was greatly revived. Some who had not been paying tithe promised faithfulness in this important matter. On the last Sabbath we ordained a local elder and celebrated the Lord's supper.

One family of the Punta Arenas church lives in Porvenir, Tierra del Fuego. We crossed the Strait of Magellan to visit them, arriving about 7 P. M. Immediately they announced with a

megaphone through the streets of the village a meeting in the theater at 9 P. M. In spite of a widely advertised political meeting that evening, a goodly number came, among them the editor of a daily paper in Punta Arenas, and his wife. The next morning in the hotel he asked what denomination we represented. When we replied, he immediately said, "*Atalaya*" (*Watchman*), the name of our Spanish missionary paper. He said he reads this and has many of our books. We find the same to be true of a large number in this mission.

Bhuket

By V. T. ARMSTRONG

BHUKET, Thailand, has been entered with the message. Dr. Arthur E. Geschke, with his wife and little son, moved to this city in October, 1940, to open medical work for the sick and needy in this part of the Thailand Mission.

Bhuket is a city of approximately twenty thousand inhabitants, Chinese, Thais, and Indians. The city is situated on the island of Bhuket, noted for its rich deposits of tin ore. Many rich tin mines are in operation, and one large dredge has for years been taking tin ore out of the Bhuket Bay, which seems to be filled with rich deposits of the ore.

The latter part of 1940 the brethren from the Malayan Union and the Thailand Mission visited several promising fields for our medical work for south Thailand. After careful investigation and upon urgent invitations from the leading businessmen of the city, they decided to locate Doctor Geschke in Bhuket. A building formerly occupied by a Chinese school which was not in use was offered to Doctor Geschke for a clinic without rent. The building was made ready for our work, and about the middle of December the doctor and a small staff of helpers opened the clinic for patients.

Before they were ready, however, people began to come. Their first patient was a man who had been given up to die. It was thought that nothing could be done for him. He applied for surgery at the government hospital, but they sent him home,



The Bhuket, Thailand, Clinic

stating they could not help him, as they considered his case hopeless. Upon repeated requests, Doctor Geschke admitted him as patient number one, and operated, although at that time he had no operating room and had to use an ordinary cot as an operating table. The man made a rapid recovery. From his experience many others learned of the clinic, and from the first the small staff of workers has been more than busy.

Arrangements have been made for additional room, and they are now ready to admit in-patients. The small staff—altogether too small to care for the people who apply for help—is being increased. The work from the first has been self-supporting. They have averaged more than fifty patients a day since the clinic opened. The influence of the work is spreading, and



The Bhuket Clinic Staff

people are coming from long distances to see the doctor.

Bhuket is a lonesome and isolated place for our missionaries. With the exception of a few overseers at the tin mines, there are no European associates. It is a sacrifice for the doctor and his family; yet they are happy and contented in their labor of love.

Bhuket is the third largest city of Thailand.

We solicit your prayers for the doctor and his family and for the staff of workers associated with him in the Bhuket Mission clinic.

Interest in the Publishing Work

By E. D. DICK

THE publishing work presents one of the most cheering aspects of our work in the South American Division. As one sits in their circles of councils and listens to their reports, there flash fragments of stories which, to those who are familiar with the work, are looked upon as only ordinary happenings, but to the newcomers they are almost unbelievable. I share with you some of these which were of particular interest to me.

In the Cuyo Mission, Argentina, the book sales have been increasing steadily in spite of the fact that there is no colporteur leader there. Their record of sales during the last few years reads as follows: 1937, 5,000 pesos (roughly, 4 pesos for each dollar; the purchasing power in the country, however, is really more than this); 1938, 4,300 pesos; 1939, 13,000 pesos; 1940, 15,600 pesos (January to November 1).

The total membership and working force of this mission is as follows: two churches (membership, 160), six groups (membership, 75), two ministers, four colporteurs, one church school teacher.

The laymen are active. One group of eight is ready for baptism. In another group a woman leader preaches twice each week. Thirty to forty people attend. Twelve are ready for baptism.

In Paraguay the currency of the country is so depreciated that it requires one month's salary of the purchaser to buy a book; yet our colporteur work is prospering. The October sales record exceeded the entire previous year's sales record by 3,000 pesos.

Ten colporteurs are working in the city of Rio de Janeiro, which has a population of approximately one and one-half million. In 1940 hundreds of copies of "The Dawn of a New Day" were sold by student colporteurs. In one building alone, the Bank of Brazil, 120 copies were sold. It is interesting to note that nine months after this, another colporteur sold 50 copies of "Patriarchs and Prophets" in the same building. All books were sold entirely on a religious basis.

Both publishing houses in the division have prospered. Not only have they themselves been favored, but they in turn have been most generous with their profits. I have before me only the record of the Brazil Publishing House. Doubtless the Argentina house has been equally generous.

During the last ten years the Brazil Publishing House has distributed 577 contos from its earnings to the fields. A conto is now worth approximately \$60 in U. S. currency. In former years it was worth much more.

The record of gifts of the Brazil house to the fields and institutions by years runs as follows: 1927, 75 contos; 1928, 114 contos; 1929, 3 contos; 1934, 10 contos; 1935, 20 contos; 1936, 100 contos; 1937, 125 contos; 1938, 45 contos; 1939, 64 contos; 1940, 21 contos.

The buildings and equipment of the house are very modest, and, had the management so desired, they could have found many ways of expending their increase in improving their own plant. Their generous spirit is most laudable.

The Brazil Portuguese health journal, *Vida e Saúde (Life and Health)*, which was started only a few years ago, now has a circulation of 25,000, and prospects for increasing the circulation are promising.

"No Time for Vacation." Under the sales policy in Brazil, colporteurs whose sales reach a certain figure are entitled to a fixed vacation at the expense of the interested organizations. Sister Dorothea is a brave widow, the mother of two daughters. She canvasses in South Brazil with a large book in combination with *O Atalaia*. She works for souls, but earns sufficient to support herself and her two daughters, who are in college. By her successful selling, the result of long hours, she was entitled to the vacation with compensation at the end of the year. When she was informed that she could take her vacation, she replied, "While we have liberty, peace, and prosperity here in Brazil, I must work. There is no time for a vacation. No! no time for me to take a vacation. Time is too short for us to be idle. I want to give the last warning message as quickly as possible."

The prosperity which has attended the publishing work is no doubt due to the spirit of devotion shown by this widow. The work is not easy—far from it—but with this spirit of devotion the work is bound to succeed.

British Honduras

By L. ASTLEFORD

WE constructed a tabernacle on a vacant lot in the city of Belize, and the believers distributed handbills all over the town. The Lord sent the people out to us. We had seats in the tabernacle for three hundred and twenty-five people, but some nights there were nearly twice as many people standing around the open tabernacle as there were sitting inside. The Belize church choir supplied the singing, and U. E. Morgan ably conducted the singing and assisted in every way that he could. The brethren and sisters of the church did everything in their power to help out in the meetings. L. L. Garbutt came in to assist us with the Bible work in the homes of the interested ones.

It did our hearts good to see the crowds of people coming out from night to night to listen to

Macassar, Celebes

By RUTH NERLUND HOLLEY

[EDITORIAL NOTE.—In recent changes made in the Far Eastern Division, Brother and Sister Roger Holley were transferred from Japan to the Celebes. A recent letter from Mrs. Holley, under date of April 25, speaks of some experiences which we believe will be of interest to our readers. We quote the following paragraphs.]

WELL, we are a long, long way from everybody now, it seems. We are alone here on the southern part of Celebes. That statement isn't quite right, is it? We are alone as far as missionaries go, but there are many, many people here. The Kimes are located in the northern part of this island. We shall have the opportunity of seeing them once a year, I think.

But we are not lonely. We have a great work to do and are kept very busy. This is just the type of work that Roger wanted, and we are very happy. We have a membership in this church of a little more than a hundred, composed of Malayan and Chinese people and two or three Dutch people. The Malay language is used in the church; so we are learning that language first. Then we must learn the Dutch, for our work will never prosper among the Dutch people unless we use their language. We have finished our first quarter's work in Malay, and are knee-deep in the second quarter. It is an interesting language, and not very hard. We feel that our burden is very light compared with learning Japanese.

In a few weeks we shall begin to build a new church building. For the present we are meeting in temporary quarters, but it surely will be better when we have our own house of worship.

Our territory includes the southern part of this island and the eastern part of Borneo; so when we get the Malay language well in hand, Roger will have to do some traveling. We surely will be happy if work can be opened up on these islands.

We have not rented a house yet, but are living in a *pension*. We did not think it advisable to buy furniture when we first came here, for we did not know how long we would be able to stay. But we hope in a few months to be in a house of our own.

Macassar is a pleasant little town situated on the water front. I wish you could transport yourselves to this part of the world for at least one night, and see our beautiful sunsets. We thought we had beautiful ones in America, but they can't compare to these. The sun usually sets here about six-twenty. About six o'clock the whole sky is lit with various colors—deep pink, bright blue, brilliant red, different shades of lavender and green. Then as the sun goes down, these colors gradually fade out of sight. Every night it is different. I only wish I had time to walk to the seaside every evening and watch this beautiful sight. It is only a five-minute walk from where we live, but we are usually out visiting then. Sometimes we have seen half the sky a brilliant red; sometimes this has been mixed with a glowing yellow. And we have tried to picture what Jesus' coming will be

like. We know it will be even more beautiful than this.

We have our sunset worship on Friday evening by the water's edge. It is such a peaceful way to greet the Sabbath, to see the sun go down in such splendor, and to worship the Creator—Him who has put the sun in the heavens.

How would you like to have a little Malay lesson? Be sure you don't get mixed up. *Kasi* is "give," and *kaseh* is "love;" *kepala* is "head," and *relapa* is "coconut;" *tandok* is "horn," and *handok* is "towel;" *boesok* is "bad," and *besok* is "tomorrow;" *kayu* is "wood," and *kaya* is "rich;" *ramboet* is "hair," and *roempoet* is "dirt;" *merah* is "red," and *marah* is "angry." *Chari* is "search," *jari* is "finger," and *jadi* is "become." When you say "fingers," you must say "*jari, jari*." But if you make a mistake and say "*lari, lari*," you are saying, "run, run." Well, maybe this is enough for this time. We have made many mistakes in our conversation with the people, and they laugh at us. We are learning to speak better, and are having a good time.



We Are Nearing the End of the Journey

BY GERTRUDE PATTERSON RODMAN

We are nearing the end of the journey;
Earth's lengthening shadows flee;
A few more storms of relentless wrath,
A few more thorns in our untrod path,
And the King in His beauty we'll see.

We are nearing the end of the journey;
The sands of earth's time are run;
The hearts of men are growing so cold,
The earth itself is waxen old,
And the work is nearly done.

We are nearing the end of the journey;
Portentous signs are flown;
O'er all the earth and sea and sky
They tell that the King is drawing nigh
And soon will receive His own.

We are nearing the end of our journey,
Where we'll never be tried again;
Behind we'll leave all vexing cares,
All seemingly unanswered prayers,
And forever with Jesus reign.

We are nearing the end of our journey;
What joy to be anchored at last
In the Harbor of Peace
Where wars shall all cease
And the storms of life are all past.



had less than four years of schooling, and did not look very promising, but he was so insistent that he was allowed to come. As he had absolutely no funds, he worked for a year to build up a credit with which to enter upon his studies. At the end of the year he attended the colporteur institute and went out to canvass. During the summer he was sent alone to a small town in the interior that is strongly Catholic. As is the custom of our colporteurs here, he first went to see the mayor. The mayor was not in; so he went to see the chief of police and offered him the book. The man became very angry and said, "I will have you know that we are all Catholics, and no one can sell Protestant books here. I am going to expel you from town. Go to your hotel, get your things ready, and come back here at three o'clock."

What was he to do? He was alone, as far as human help was concerned, and he felt that everything was at stake. He went to his room and got down on his knees and prayed earnestly that God would intervene in his behalf. At three o'clock he returned to the police station. When he entered, the chief greeted him with a smile, begged his pardon for having mistreated him, ordered a book, and bade him go ahead with his work. At the end of the vacation this young man came back to the college with his scholarship. This is only one of many similar experiences that could be told.

Camp Meetings in the Gold Coast

By J. CLIFFORD

AS a result of the growth of the work in the Gold Coast during recent years, four camp meetings are held in the field instead of one as formerly. A brief report of those held this year may be of interest to the readers of the REVIEW.

The first was at Begoro, a large town that nestles in the Akwapim hills, where twelve months previously there had not been a single Adventist. A lay member aroused an interest, which was followed up by Pastor F. L. Stokes and our African evangelists. At the time of the camp meeting there were 90 from the town enrolled in the hearers' class, and a Sabbath school of 134 members. These new converts, as well as some of the heathen, worked hard to care for the members who came in from all parts of the Koforidua district to attend the gathering. It was good for these new believers to get in touch with those older in the faith, and the services proved a source of inspiration to all who attended. The chief and the townspeople were present at the public services, and on the last day of the meetings an offering of about \$45 was brought in by Christians and heathens. Since the camp meeting a church school has been organized in Begoro to train the children of the new converts.

The second and largest camp meeting was held at Nsuta, in the Agóna district, where more than one thousand five hundred Adventists from the northern half of Ashanti assembled in a booth

built for the purpose. Here, under the leadership of Pastor T. H. Fielding, a well-arranged program of services was carried through, and the wide streets of the town were filled with companies of believers singing harmoniously the songs of the advent hope as they passed to and from the meetings. Here, too, the chief and his people attended the public services, and the offerings amounted to about \$125.

The camp meeting for the Bekwai district was held at Eduam, where is located an earnest group of young believers. Though this was a smaller gathering, there was a good spirit throughout, and members and townsfolk alike went out of their way to make the meetings a success. On the Sabbath afternoon the believers divided into groups and went to the many near-by villages preaching the gospel. We believe that as follow-up work is done, souls will take their stand for the message in several of these places. The offering taken up at the close of this meeting amounted to about \$55.

The last camp meeting was held at Forikrom, among the Brong people of northwest Ashanti. Here, under the leadership of Pastor Essien, our believers gathered to feed anew on the word of God. The Brong Adventists live in one of the strongholds of heathenism, and as victories are gained over temptation and souls are brought into close touch with God, we know that the power of Satan is being broken.

Though wartime conditions affect this land, we are thankful that such gatherings could be held. The past year has been marked by a greater faithfulness among our membership in tithe paying, and as all reconsecrate themselves to God, we look forward to greater achievements in soul winning in the days to come.

Limon, Costa Rica, Meeting

By FRED I. MOHR

THE first elder of our English church in Limón, Costa Rica, Brother N. E. Rogers, is now eighty-five years of age, and seems to be in good health. His son, John E., was elected church elder of the same church in 1910, when the cornerstone for the present church building was laid. Now the son of John E. Rogers is associated with his father as elder. This to me is a wonderful picture. Three church elders of the same family have directed the affairs in our Limón church for all these many years. The membership is something like 140 at this writing. The charter members of this church come from Jamaica.

Recently it was our great pleasure to celebrate a general meeting in Limón, with delegates present from ten other English churches. We were honored with the presence of E. E. Andross and Wesley Amundsen as visiting brethren from the General Conference and the Inter-American Division. Besides these brethren there were A. H. Roth, the acting superintendent of Costa Rica, C. E. Westphal and L. Astleford, from outside of

Costa Rica, superintendents of two other local fields. These brethren gave wonderful Bible studies to something like seventy-five delegates and other representatives present, besides local members of the Limón church. Several remarked to me that they considered this one of the best meetings yet held in Limón. The only complaint received was that it was too short. We held this meeting for four days and five nights.

One delegate, H. Wylie, the only representative of the Colorado Bar church, came a distance of more than one hundred miles. S. E. Farrell, our only ordained minister working among these people, told me that Brother Wylie had no money with which to pay his passage on a small boat; so he intended to walk more than one hundred miles. I told Brother Farrell not to let him do this, that we would pay his way, for I wanted to see him. I wonder how many in the homeland would think of walking so far to attend a service?

One evening a fifteen-minute song service was conducted by Elder Farrell and John E. Rogers. On the front seat sat Brother N. E. Rogers, the old father of John E.; and how I wish you could have seen his hope-filled face. It actually shone with joy. And how he did sing those songs! One song which was sung touched the old brother's heart, and mine, too. I was seated on the platform with the brethren, and could watch the face of Brother Rogers. Tears were stealing their way down his face as we were singing "On Jordan's Stormy Banks." I could imagine that Brother Rogers was thinking of the present age, and of that to come. How he must have longed to be on the other side of Jordan. Brother Farrell, who was sitting next to me, said, "Notice old Brother Rogers' face." I said: "Yes, I see it well."

Brother and sister, how many of you who are standing on the stormy bank of Jordan just now wish to cross over in peace? Soon Christ will come and will take all His children home. Let us turn away from the ways of this world, and look for a better world to come.

A Trip in North Brazil

By JOHN BAERG

RECENTLY it was the writer's privilege to accompany Elders L. B. Halliwell and R. A. Wilcox on a twelve-day itinerary into the interior of Caerá in North Brazil. Train, motor truck, saddle horses, and pack mules were utilized for the trip. All along, the work of God-fearing colporteurs is evidently beginning to bear fruit.

Perhaps most ministers feel that they were born too late in earth's history when they read how in the apostle Paul's day almost a whole city came together to hear the word of God. Well, on this trip it was our privilege to see an entire colony come together to hear the word. There were more than two hundred and fifty present at an evening meeting, and at the close we were urged to return again. At present two ministers are at that place conducting more meetings.

About a year ago our beloved veteran colporteur, André, was warned not to preach his doctrines in the vicinity of Catolei, and was threatened with incarceration in their new jail if he did. His answer was for them to put him in jail then and there, if they were serious, as he certainly planned to go out and preach. His only stipulation was that if they put him in jail, he would refuse to come out until they produced a legal statement from the district judge regarding his guilt. He preached, and raised up a company of about forty believers.

Eager to see and film the famous new jail, we rode out to Catolei on a Sunday morning, and to our surprise found that for no apparent reason the entire roof had collapsed. Arrangements were made for a night meeting, which was held within a block of the jail ruins, and more than one hundred were present.

In another fine city the mayor granted us permission to hold an evening meeting, and offered us the use of the square that faces the city hall, which was gladly accepted. As was our custom, the writer announced the meeting by playing his trumpet for about half an hour before the time, and the people came from everywhere. Elder Halliwell began to tell the story of the life of Christ, accompanied by beautiful screen pictures projected against the city hall. After about five minutes the mayor appeared and informed us that the meeting must be discontinued, as opposers had demanded it and had threatened him his position if he did not stop the meeting. When the interruption occurred, a beautiful picture of Mary and the Christ child was on the screen. The audience was plainly displeased with the mayor, and during the ensuing half-hour many told him so in no uncertain terms.

Many called at our hotel that evening and apologized for the treatment that had been given us. One man who had not been at the meeting said his little boy came home crying because the mayor stopped some men in the square from showing them pretty pictures. "But," the little fellow added, "I saw Jesus anyway."

The mayor in the next city, about fifty miles away, had received a telegram from the city in which our meeting had been stopped, not to let us preach, but he turned the matter over to the judge, who readily granted us permission and protection. We used the white wall of the jail for a projection screen, and more than a hundred responded to the trumpet call that night. At the conclusion many, including the policemen, begged us to please repeat the program the next night, so that they might all bring their families and friends. This was impossible at the time.

The following morning a messenger from Maria Pereira called at our hotel to again ask for forgiveness for what the mayor had done, and informed us that many had called on the gentleman the following day and had obtained permission for us to return and preach any time, regardless of opposition. Protection is assured. They are anxious to see the rest of that film about Jesus, and, God helping us, they shall all get to see it and hear the message of Christ's love for them.

BY THE FAMILY FIRESIDE

Nature Study and Your Child

By JESSIE S. BURDICK

It is impossible for the little child to understand the printed page. Yet he can easily comprehend a flower, a bird, or an animal; in fact, all nature, from the tiny blades of grass to the starry lights which nightly sparkle in the sky, may be made an unfailing source of juvenile education and enjoyment.

Children of early age should not be confined to stuffy rooms or be required to burden their minds with lessons which tax the mentality until they have developed a good physical foundation.

"For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book."—*"Education,"* p. 208.

Long before the babe can grasp the meaning of the ten commandments, he may be shown the clover, the lily, and many other "pitty flowers." The squirrel, the pet rabbit, or the puppy will be to him a source of much pleasure, and the bird or the butterfly is not a deep study problem to him, but one more object to delight the eye and the ear.

The first chapter of the book of nature was written long before the Bible was published. It was written in six days. As God spoke, the material world unfolded before Him. The infant mind cannot grasp these truths, but he is very attentive to the presence of God in all created things.

If you were to train a wisteria, or a rose on your garden wall, or a water lily in your pool, how would you do it? How does the successful gardener make his vines and flowers to thrive so beautifully?

"He will tell you that it was by no rude touch, no violent effort; for this would only break the delicate stems. It was by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ."—*"The Desire of Ages,"* p. 516.

Flowers Interesting Study

One of the first requirements in nature study is a small magnifying glass (which may be purchased for twenty-five or fifty cents). It will open a new world to you and to your children. During the growing seasons the study which may be found closest at hand is the study of flowers just outside your door, cultivated or wild. And this includes weeds. There are many weeds that have handsome blossoms.

In the words of William Hamilton Gibson: "Flowers are not mere comely or curious vegetable creations, with colors, odors, petals, stamens, and innumerable technical attributes. . . . Beauty is not its own excuse for being, nor was fragrance ever wasted on the desert air." Flowers were created for a purpose.

We do not have to go to the woods for flower study. Flowers are to be found by every roadside and in every field, as well as in our gardens.

Emerson says, "A weed is a plant whose virtues have not been discovered." Many weeds are of graceful outline and exquisite color. Thistles have exquisite flowers.

Did you ever look at a dandelion or a wood lily through a magnifying glass? Verbenas, pansies, and wild roses, magnified, are all marvels of beauty. Take time, parents, to study the common things about you with your children.

Did you ever put a bean or two, or a morning-glory seed, in a flower box, or the bulb of a lily, narcissus, or hyacinth in a pot, so that your children might observe its growth? Most children

Nature's Wonders



THERE is no more inspiring hobby than the study of the marvels of the great out-of-doors. The book of nature is truly a volume of never-ending interest and pleasure to those who take the time to open and peruse its pages. In the accompanying article Mrs. Jessie S. Burdick gives some very helpful suggestions to parents regarding studying na-

ture with their children. Mrs. Burdick has also written several sketches about birds, which will appear in subsequent numbers of the REVIEW, the first of these, "Call of the Loons," coming next week. The others are: "Woodland Voices," to appear the latter part of the summer; then "Night Wings," to be published in the autumn; and last, "Happy Birds of Transition," which will come early in the spring. These brief introductions to a few of your feathered neighbors will kindle in your heart a desire to know these interesting little creatures better.

get much joy from growing things. At a time such as this the child may be taught that the miracle of all growth is from God.

When gathering flowers, take some of them apart, bit by bit, and show your children the petals, stamens, and pistils. The older ones may be taught the value of pollen.

As you analyze a flower with your boys and girls, notice its color, form, and habit—that is, where it grows, in dry, moist, or rocky soil; whether it is a plant or a weed, poisonous or non-poisonous; the season in which it blossoms. The more facts you learn, the more likely you will be to remember the plant and the flower next year.

Fruit and seeds are also important. Many people fail to recognize a plant's fruit. Jack-in-the-pulpit has a light-green flower. Its seeds consist of a cone-shaped cluster of bright red berries, the size of a large plum. Its leaves grow to a huge size, if the soil in which it makes its home is boggy. Few people know the plant in autumn.

One very interesting way to study wild flowers is to begin a simple herbarium—a book of preserved (pressed) specimens of flowers. I have learned much about wild flowers and ferns from a wild garden in my back yard.

Explain to the children that there are some things about flowers that were not made by God. We read that God "never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom."—*"Testimonies," Vol. VI, p. 186.*

I am sure we all agree with Tennyson when he says:

"Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand,

"Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

There are more than twenty fascinating subjects of nature study—flowers, birds and their nests, butterflies, night moths, insects, including beetles and bugs, spiders, grasses, trees, animals, ferns, mosses, lichens, shells, dragonflies, and other creatures that live in mud and soil, stars, rocks, fish, reptiles, toads, frogs, and mushrooms. Scientific men oftentimes spend their whole life learning the life history of only one of these subjects.

Insects

How would you mothers react if your boy or girl should bring a brilliantly colored beetle to you for inspection? Would you recoil in horror and say, "Ooh! Take that horrid thing out of the house, right away, and don't bring any more to me," or would you say, "Let's examine your beetle. It has six legs—that means it is an insect. Spiders have eight legs. Aren't his metallic outer wings lovely?"

Suppose the beetle is about two inches long, and of a brilliant orange color, with shiny black-

patent-leather overwings containing openings cut to resemble an armor, the bright orange showing through the openings. This is a sexton, or burying, beetle. God made these beautifully tinted insects to help dispose of carrion. They have been doing their part to keep the world sanitary all down through the years long before you and I were born.

Cultivate the habit, fathers and mothers, of taking time to talk with your children about their interests and their discoveries. It will pay you a hundredfold. In a few brief years these boys and girls will have left the home nest and will be building homes of their own. "Conscientious attention to the little things," according to Mrs. E. G. White, "will make us workers together with [Christ]."—*"Education," p. 114.*

Bird Study

One of the most captivating studies in nature is bird study.

Among the various laws given to the Israelites by Moses, was the commandment of the Lord that the brooding mother bird, "sitting upon the young, or upon the eggs," should not be injured or taken away. God cares for even the little helpless birds.

When you point out a bird to a child, do not say, "Ah, see the pretty birdie!" Each bird should be correctly named if possible. If you hear a crow cawing overhead, and see his black ebony wings gracefully beating the air, you may say, "There goes a crow." Or if a robin is heard singing his "cheerily-cheerily-cheer-up," ask, "Do you see the robin out there on the fence and hear his song?" Ever after the child will recognize that song and its singer, and the robin, crow, cardinal, or wren will not be just "a bird," but will have a definite name.

If you hear the call, "Bob-bob-white," you may explain that those notes are the call of the quail to his mate. You who live in the country may occasionally see a pair of quails in your yard or orchard. When you do, point out the white stripes on the head of the male and the sober, dull coloring of the female. Tell the children that God, in His wisdom, has given most mother birds, especially those that nest on the ground, a protective coloring which harmonizes so perfectly with the color of the leaves, dried grasses, and stones, that it takes very sharp eyes to find them while they are keeping the little eggs warm before they are hatched.

Children may easily be taught to observe animals and birds and their habits if parents are willing to answer the many questions stimulated by their observation. They may be told about the marvel of the little germ of life which is developing inside the shell, of the devoted feathered mother who keeps the eggs warm for days and weeks. If it is possible for your child to observe the baby chick in the act of emerging from its shell, he will stand in open-eyed wonder at the marvel of it all, as the tiny creature steps out and moves about. How enchanting is the study of life! Only those who have tried to unravel a few of nature's secrets know!

What would you do if, on a quiet evening, you

heard the quavery notes of a screech owl coming from beside your window? Would you shudder and say, "My! that owl makes me feel creepy! I despise his dreary call!" Or would you enjoy his quaint, tremulous, wild notes floating in to you on the evening air?

Our son was just a little fellow, about four years old, when he first heard those mysterious notes coming from a tree outside. In fear he slipped way down in his bed, until he could go no farther. Finding the coverings a bit stuffy, he plucked up courage enough to put his head out and call in a plaintive voice, "Mother—mother—moth-er, what is that awful noise?"

I took the time to explain to him that the noise was not coming from some terrible monster out there in the dark, but that it was a little soft-winged owl calling to his mate, that this was the only song he could sing, but his mate thought it was beautiful. I went on to say that the screech owl is one of the little birds which fly about at night catching field mice, meadow moles, grasshoppers, and insects, and truly is one of man's best friends. I quoted this quaint little verse to him:

"The owl when courting screeches
Because that is the best he can do;
If you could not court without screeching,
Well, then I guess you'd screech, too."

Then I asked quietly, "Don't you think that is a rather sweet, melodious call, when you know the owl won't hurt you?"

Knowledge of God's creatures trains our youth to be fearless and to look up and adore the great God of heaven, who has given us so many things richly to enjoy.

Stalking the birds in the woods or the field or in your own yard is a fascinating nature pursuit. Learn, if possible, to imitate the different bird calls, and you can bring almost any bird very near, especially if you are skillfully hidden in the shrubbery and undergrowth. You may wind a branch of a young tree around your body to further disguise yourself. Sober colors should be worn when stalking birds, and all movements should be very slow. Of all wild creatures, I believe the bird has the keenest eyesight.

One evening in northern Michigan we called a whippoorwill to our cabin by answering him. Nearer and nearer he came, until his reverberating call sounded from a tall pine close beside our cabin. We held our breath—then I whistled the answering notes again. He dashed swiftly against the screened-in porch, fell to the ground, recovered himself, and flew away—a much wiser whippoorwill. He had evidently thought that the answering voice came from a rival.

That experience gave us a great thrill. We do not have to go to the movies for excitement. There is a world full of it all about us. Nature, in forest, in faraway field, or by the waterside, has an inexhaustible supply of deep, fascinating subjects to study.

I do not need to emphasize the beautiful plumage of the birds. There are very few people who do not know the oriole, cardinal, tanager, blue jay,

goldfinch, hummingbird, and hundreds of other birds that have exquisite design and brilliant coloring.

Cocoons

One of the most breath taking of nature's experiences is to observe the emergence of a night moth or a butterfly from a cocoon.

Early one spring I found six *Promethea* cocoons on a lilac bush directly in front of one of my neighbor's kitchen windows, where they had dangled all winter. Each cocoon was suspended from a twig by a silken band wound tightly around the stem of the leaf, and each little insect had cleverly spun its tiny silken house inside the curled leaf. To the careless observer the cocoons looked like shriveled dead leaves which had fallen.

All six *Prometheas* emerged. The females deposited scores of eggs on the leaves placed near them, which hatched into minute caterpillars about the size of a common pinhead. While they were feeding on the leaves, we could watch the molting and growing process and learn their whole life history.

If your keen-eyed boy or girl should find a four-inch blue-green worm, with brilliant lines on its side and perhaps a horn or two, idling along on the sidewalk or on a tree trunk, I beg you not to destroy it. If you take the proper care of it, and give it moistened leaves to eat from the tree under which it was found, you will be able to look upon that most delightful process of nature—the spinning of a cocoon—and you may see it emerge the following spring. All large, gaudily colored caterpillars are truly "worms of promise." The most ugly and dangerous looking caterpillar is called "old hickory devil." The night moth that it produces is one of Michigan's rarest.

When the flowers are gone, and birds have migrated, and autumn leaves rustle underfoot, it is time to find cocoons of moths and butterflies.

Trees

Tree study is very profitable. Set aside one Sabbath afternoon every month to study the trees in your locality. Take notebooks and record each change in bark, branches, twig bundles, and leaves. Leaf study and collections will help to identify the trees. All trees come under two classes—deciduous (those that lose their leaves), and evergreen.

I know of nothing which delights children more than the development of a polliwog, or tadpole. From the time the spawn is taken from the pond in the ribbonlike jelly formation and the tiny black points, which later become tails, appear, on to the time when they grow legs and lose their tails, frog or toad development is intensely interesting.

Compared to the moth and the butterfly changing from worm to chrysalis, and from chrysalis to butterfly, the development of a tadpole may seem to be quite plebeian, but if you will watch for yourself, you will be astonished at the intricate unfoldment of even a tiny tadpole.

If you live with your children amid the beauties of nature that are found among the common

things about you, you will find the hearts of your boys and girls turning to their Creator as naturally as the flower turns its face to the sun, and you yourself will absorb much knowledge from nature's secrets. All nature still speaks to us of God's goodness, even though we may at times be unappreciative of its messages to us.

Let's Plant a Garden—No. 6

Hoeing Time

By FLOYD BRALLIAR

THIS is the time to cultivate those seeds that have already been planted, rather than to plant new seeds.

Thousands of people get a great burden to plant seeds and to set out fruit trees every spring, but for some unexplained reason, many of these enthusiasts never go any farther. They seem to feel that when they have planted their seeds or set out their trees, they have done their work. If any cultivating is to be done, someone else can do it. As a result, large quantities of seeds and thousands of trees are planted and then allowed to die. In fact, nurserymen and seedsmen would not do nearly the business they now do if those who buy and plant trees would properly cultivate them.

But those who fail to cultivate their gardens and their orchards are failing to find the greatest pleasure of gardening—that of seeing the miracle of their seeds gradually growing into plants, blooming, developing, and ripening into a rich harvest. In fact, those who care for and cultivate their gardens become “co-workers with God,” helpers in the great miracle of feeding the world.

We cannot refrain from drawing the comparison between our physical gardens and God's spiritual garden. How many are willing to sow the seed—preach from the pulpit. But how few are willing to plow, harrow, and thoroughly prepare the soil before sowing the seeds! And still fewer are willing to wait for the slowly germinating seeds to spring up, carefully hoeing and weeding till the tiny plants do finally appear.

When gardeners plant their onion seeds, they frequently mix in a few radish seeds, knowing that the radishes will come up in three or four days, showing the gardener where the row is located, so that he may carefully break up any crust that might form over the onion seeds, thus hindering their coming up. The radishes mature quickly and are excellent food. In order to win men to Christ, are we planting a few radish seed—showing interest in their general welfare—to make it possible for us to cultivate those in whose hearts we have planted our seeds of truth, till they germinate?

When plants first come up, they are often tender and easily injured. We make sure of a crop, not by planting more seed, but by careful, painstaking cultivation of the plants already established and attention to the seed already sown.

Now is the time to be careful that our crops

are not destroyed by insects. Great progress has been made within the last few years in manufacturing insecticides that are not poisonous to man or beast, and yet are powerful enough to exterminate insects. One of these is an extract from a certain variety of pyrethrum, the dried and powdered leaves of which were formerly known as Persian Insect Powder. Pyrethrum extract is practically colorless, odorless, and stainless. It is usually mixed with an oil that evaporates very quickly and that neither greases nor stains. Sprayed on insects either on or off our vegetables, it kills them in a few minutes, and within a short time the entire spray has evaporated, leaving no residue at all.

There is another group of closely related plants that are found in South America and India. They are known as cubér or as rotenone. Their extracts are used in almost the same way as is the extract of pyrethrum. They kill insects as effectively and as surely as do pyrethrum sprays. But because some insects are killed more readily by one of these poisons and some succumb more quickly to others, most of the modern sprays contain both.

Because most of us are not prepared to manufacture our own spray materials of this kind, we are giving a list of several of the varieties that we have used and know are effective, some one or more of which you can no doubt buy in your town. Practically all of these are sold in concentrated form. Some of them can be diluted as much as one part of the concentrate to from four hundred to six hundred parts of water, and still be effective. Personally, practically the only kinds of insecticides we use are those meant to be sprayed on fruit trees when they have either no fruit or very young fruit on them. Here is a short list of these sprays: D-X, Rototox, Hítox, Rotonon, Red Arrow.

It may be stated that these sprays are very effective in killing cockroaches, flees, and other household pests. A small can of any of these sprays may seem expensive, but when we consider that it will make several hundred times its bulk in spray ready to use, it will seem very cheap. It must be remembered that it does no good to spray with this type of material before any insects appear, for the insecticide will evaporate in a short time. In fact, it is largely the fumes that kill the insects.

This power of evaporation is one of the great advantages of these insecticides. Formerly we sprayed with some one of the arsenic poisons, knowing that these poisons would remain on the plants for days, yes, even for weeks, and would poison any insect that appeared and ate any of this poison-coated plant. Convenient, yes; but what about the man who ate these vegetables later?

These spray materials, of course, can be applied with any kind of spray gun, from the simplest hand spray that costs only a few cents, to the most expensive power sprayer; and since they contain no solid material, they will not clog the sprayer. Then, too, they are not caustic; so they do not annoy the user.

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

Literature Sales Among the Wealthy

FOR the last seven weeks I have been working among the wealthy people of Palm Beach, Florida. It is really quite difficult to reach this class, as sometimes access to them can come only through the butler or the secretary, and thus we are denied the privilege of personal contact. Then, too, we find among this class the college-educated and society people who are apt to get away from the simple truths of the Bible. But we are told in "Testimonies," Volume IX, page 113, that the "wealthy . . . [are] not to be passed by," and in Volume VI, page 257, that the wealthy "are often the most difficult of access, but Christ will open ways whereby they may be reached." Let me tell how the Lord has opened ways in Palm Beach.

One woman informed me that the Bible is all right for children, but as we grow older, we come to realize that its stories are but myths. She and her husband had the Bible explained away in college, and believed very little of it. However, she ordered a \$7 set of "Bible Stories" for her seven-year-old son, feeling that he should know something of the Bible while he is young enough to have some faith in it. She gave me a check on her Philadelphia bank.

When I was about to leave, her husband came in, and I had a little talk with him. He also feels that it is almost impossible for one to still believe the Bible. He was much disturbed about the present-day conditions, and as I proceeded to describe the book "Bible Readings" and why we should understand prophecy and what it means to us today, he finally grew serious and felt that I had something he wished he could possess. The Lord gave me words to say that really touched his heart, and as he spoke of his early years, and of a Christian mother, tears came to his eyes, and he said, "I'm going to read that book. Bring one in the best binding." His wife seemed surprised, and said, "I have already given her a check for \$7, and will do no more." He replied, "Then I'll just give my own check for this one," which he made out for \$6 on a Palm Beach bank. A prayer of thanks went up from my heart as I left with the two checks, and when I delivered those books, I found that a new interest had sprung up in those hearts.

One wealthy woman confided in me, and as I offered to pray for her,

she said, "Surely the prayers of anyone as earnest as you will be appreciated." She gave me a check for "Bible Readings" and the *Watchman* for one year, and invited me to visit her again. When I went back, the maid said she was ill, but requested me to come up to her bedroom and pray for her again. I read a few paragraphs from "Steps to Christ" and left the little book with her. She always seems to appreciate my visits. I have been there several times, and she has taken me through her beautiful home. I invited her to come to see me. She asked where I lived, and I said, "In a trailer." We made the appointment, and she drove out in her big new car, and the chauffeur ushered her in. She was as thrilled to see how I lived as I was to see her mansion. Before leaving for her home in the North, she had my husband and me come over for a farewell visit, and after refreshments she gave me another order for \$18 and a check to cover the same. She also gave me an envelope marked, "With sincere appreciation." To my surprise I found a ten-dollar bill in it.

In another mansion I found a discouraged soul who had given up all hope in religion. She had bought some Christian Science books the day before. I had a good talk with her, and after a prayer I left with an order for "Bible Readings" and a subscription to *Life and Health*. She said, "I'm sure the Lord sent you just in time."

One more outstanding incident: I sold to the Duke and the Duchess of Windsor some of our literature. They were visiting in Palm Beach, and I had sold books in some homes in which they were entertained. At the last minute I took courage to call on them. Of course I encountered the uniformed men at the door, and was told that an interview would be granted only by appointment. So I went back to the car and had prayer, and was led to the telephone, which was answered by the secretary. I explained my business and was given permission to leave some books with the secretary, who promised to show them to the Duke and the Duchess. The next morning I telephoned for an answer, and was told to come over for the money. This time I had a visit with the secretary. I tried to sell her a book, but failed. The Lord used her as my instrument, and she gave me the money from the Duke and the Duchess with a

note of thanks. They were just leaving town, and she told me that I might see them as they came out the door. Our field secretary, A. E. Deyo, was with us that morning, and he had his camera; so as I stood near the entrance, he took "our" pictures as the Duke and the Duchess stepped into their car. They both smiled and waved as they departed.

MRS. C. E. WALDO.

Investiture Service at Keene, Texas

SABBATH, April 26, was a red-letter day for the Missionary Volunteers of Keene, and for those who had worked for so long to accomplish what was seen there that day. There were invested 38 Master Comrades, 1 Comrade, 2 Companions, 26 Friends, 2 Builders, and 1 Sunbeam. A number of the Master Comrades had been working for years, having led Juniors through their Friend and Companion requirements, and having done a great amount of work on their Vocational Honors.

Surprising as it may seem, the two most noticeable obstacles that had to be surmounted was the reading of the Bible and the securing of credits in the Study and Service League subjects, such as the Bible Doctrines and Denominational History. Another very noticeable requirement which caused a great deal of work was the proper number of Reading Courses. Books were at a great premium around Keene for a number of months.

Most of the Vocational Honors had been earned before, but those who had earned them had never turned in their request for recognition and certificates. In this way, and because of the amount of work that had been done formerly, it is evident that it would not be proper for those who led out in this work to take all the credit for the honors won. However, anyone who has completed the work of Master Comrade and received his pin in this service, can very readily tell how much work these Missionary Volunteers had to do, and all know that a great amount of credit goes to the sponsor of the Progressive Class for the Keene Missionary Volunteer Society. There was no rest for those who were working on their requirements, till they were completed.

A very interesting exhibit of the work done for the Vocational Hon-

ors was placed on tables at the front of the church. There were more than twenty valuable exhibits, some beautiful paintings, rare collections of wood, stamp albums, shell collections, butterfly collections, flowers, leaves, needlework, beadwork, and a number of very beautiful articles. Not the least attractive was an exhibit for the honor in cooking, a large white cake. These all showed the practical side of this work, and presented those things that help to interest all live boys and girls.

Of those receiving their pins, eleven were teachers in the college or their wives. There were sixteen college students, two missionaries, four housewives of Keene, and four were wives of the workers who live at Keene. Those taking part in the investiture service were R. L. Benton, our union conference president; H. H. Hamilton, the president of the college; V. W. Becker, the Missionary Volunteer leader for the Texas Conference; and the writer.

We trust that many others may follow the good example that has been set, and that every one of these Master Comrades may be faithful to his preparation in leading our Juniors in this interesting work.

R. J. ROY.

The Buenos Aires Publishing House

AS we cast a retrospective glance over the work of this institution during the last four years, we are made thankful anew for the blessing of the Lord which has been so evidently manifest with us. Our forty-three workers have enjoyed good health, and there have been no serious accidents to mar our work. Our plant has been continually under pressure, in order that we might keep up with the needs of the field. For the last two years we have had to work two shifts, day and night, in the press department in order to keep the literature flowing out to the Book and Bible Houses on time. Even so, this department is nearly always in arrears with its work.

During the quadrennial period, 457,592 Crisis size books and 71,800 large bound books were printed. Besides these subscription books thousands of trade books were also prepared for our churches. Seven periodicals, the Sabbath school lessons for adults and children, Harvest Ingathering papers and materials, the Morning Watch, and an innumerable list of miscellaneous jobs have helped to keep all the presses running constantly. More than two hundred fifty tons of printing paper have passed over the presses, and three tons of ink were used in doing the work.

The bindery sent to the shipping department 411,360 Crisis size books and 69,054 large subscription

books, besides the thousands of trade books provided for the various departments of our church work. More than eight miles of binding cloth and keratol were utilized in their work during the period just closed.

Fourteen new books were brought out by the editorial department in addition to all the current work on the periodicals and other jobs.

The shipping and mailing departments sent out to the fields in Spanish-speaking South America and Inter-America more than in any former quadrennium—nearly a half million Argentine pesos' worth of literature per year.

Our missionary magazine, *El Atalaya* (*The Watchman*), has enjoyed a good circulation. More than one and three-fourths million papers have gone out to the field in the four years. The average circulation of 35,972 papers a month, interpreted in terms of evangelism, signifies that the magazine has preached its silent message to approximately 179,850 persons monthly, if we base our calculations on the same base that other publishers of magazines do, that each paper is read by an average of five persons. Only eternity will reveal the fruits from this seed sowing.

The book department shows a sale of 1,308,817.11 pesos' worth of subscription books, 170,879 pesos' worth of trade books, Bibles, and tracts, and the periodical department sent out 406,196 pesos' worth of periodicals during the four years. This makes a total of nearly 2,000,000 pesos' worth of literature going out to the fields during the quadrennial period.

One interesting feature of our work is that the orders from the fields for this period have called for an almost identical number of religious and health books. This is evidence that the colporteurs are holding their work "on an even keel," that they are not taking the "line of least resistance" and selling a disproportionate number of health books.

The house had a neat gain in operations each year of the four, and this was distributed to the fields and institutions in the form of subsidies. These amounted to 97,367.25 pesos for the four-year term. When to this amount is added the sum of 16,598.86 pesos of tithe paid to the South American Division on our gains, the subsidy of 9,475.64 pesos to the maintenance of our church paper, and the 6,573.39 pesos that we donated to the providing of our young people's paper, and the 21,145.00 pesos that were turned over to the South American Division for the denominational Sustentation Fund, it will be seen that nearly 150,000.00 pesos has been dedicated to various denominational activities outside of the specific work for which the institution was established, that of publishing literature.

As we close this report, we wish to register our thanks to the Lord of the harvest for His multiplied favors, for His protection of the lives and health of our workers as well as the material part of our plant.

J. BERGER JOHNSON, *Manager*.

An Impressive Baptismal Service

IT was my privilege to be present at the Grand River Seventh-day Adventist church in Detroit, Michigan, April 19. H. B. Taylor, the pastor of the church, and those who are associated with him in the work at Detroit, have been successful in their devoted service for God, and the church is prospering under their faithful labors.

During the Sabbath morning service the pastor gave a very instructive lesson on the life and work of Christ, pointing out that we are all sinners and need Christ to save us, using the text, "There is none other name under heaven given among men, whereby we must be saved."

After receiving the candidates for baptism into church fellowship, Elder Taylor led thirty dear souls to follow their Master's example in baptism and join the advent believers and march Zionward with the people of God.

In stating my impression of the service I must say that in all my ministry I have never witnessed any service of similar nature that was so impressive as this one. The Lord's presence was felt in a marked way.

May God bless His people and ministry in the great city of Detroit.

W. H. HANHARDT.

Literature Sales in the Manitoba-Saskatchewan Conference

IN our large conference, which covers approximately one thousand miles from east to west, and a similar distance from north to south, we have a great variety of territory. In the south we have vast wheat fields, in the central districts among the lakes we have large fisheries, and in the north we have vast hunting and trapping grounds. In past years our northern areas have proved each year to be more and more valuable for their minerals. More valuable deposits are being found each year. It is of these mines that I wish to write at this time.

Last year our colporteurs went as far north as Churchill, canvassing the railroad men and the trappers in the small towns. Our farthest

north producing gold mines are to be found just south of Churchill. We leave the train at Ilford and fly one hundred thirty-five miles southeast. We took the plane to Lake Gold Mine March 24, 1940. It is with a feeling of uneasiness that one undertakes these trips, because he does not know how large the mine is. You may make many inquiries concerning it and receive as many varied answers. For example, a woman we met several hundred miles south had just returned from this mine, and she said that there were forty houses there. Some men we met still farther away estimated that there would be at least one hundred houses.

In four days we sold \$270 worth of books. We met people who were glad to get our literature. One woman had had a copy of "Home Physician," but about a year after she got it her house burned, and it was lost in the fire. However, she ordered it again. Another woman ordered the same book in the full leather, who had been unable to take it out of the post office on account of an accident that her husband had. Following this visit I went to a little group of mines a hundred and twenty-four miles northeast of Sioux Lookout. The plane fare, round trip, is \$36. However, a man well acquainted in Pickle Crow, who had lived there nine years and knew everyone, said he would help me in sales, and suggested that I stay at a certain hotel. When I arrived at the hotel, instead of registering as he asked me to do, I set my brief case in the hotel and started out to work. In the first home I came to I gave the canvass to two men, but the prospect of a sale seemed entirely hopeless. But the Lord was helping, and my visit resulted in two orders for the large book, with \$2 deposit on one and a bed and meals for deposit on the other. I worked until about seven o'clock, and then took a little lunch.

By Friday morning this mine was finished, and I was ready to move to Pickle Crow. I was anxious about the Sabbath. What should I do? Just a little while before time to stop canvassing, I came to a home, and the woman would not allow me to come in. She said her brother had charge of this work, and she could get the book through him if she wanted it. Imagine my surprise when I asked who her brother was, and she said, "Peter Bly." Brother Bly had charge of our book work in the Ontario-Quebec Conference. When I told her of the plan of staying and allowing for my stay on the book, we soon had arrangements made, and so I was comfortable for the Sabbath.

On Sunday morning, March 16, was the big storm in which so many people lost their lives in North Dakota and Manitoba. But in these places one must work all the time one can; so a little before noon I started out. The Lord especially

blessed me that day. My sales reached more than \$90, with \$45 in deposits.

Around nearly every mine, back from the railroad, is an Indian settlement. These Indians have left their reservation and settled near the mine. They live in tepees. One would think they would freeze to death.

I worked in these mines just a little more than seventy hours, with a sales result of just about \$470 and deposits of more than \$200. I took the plane out one beautiful morning and went on my way to Flin Flon, where I met another one of our colporteurs. I had a very pleasant and profitable time with Brother McEvers. He had been able to find several of our people who had moved in there and were gathering together for Sabbath services. While we were here, Elder A. E. Millner, our president, came to visit and stay with us for the week end and hold meetings with the people. We all enjoyed the meetings. The book work is alive in this very difficult field.

R. CARLILL,

Field Missionary Secretary.

Lake Worth Dedication

APRIL 26, 1941, was a day of praise and thanksgiving to God for the members of the Seventh-day Adventist church in Lake Worth, Florida. This was the day of the dedication of the new church building that has just been completed.

J. K. Jones, president of the Southern Union Conference, preached the dedicatory sermon; L. E. Lenheim, president of the Florida Conference, offered the dedicatory prayer. E. C. Banks, pastor, gave the history of the church; Mrs. Lenheim sang a solo, and the benediction was pronounced by H. E. Schneider, secretary-treasurer of the Florida Conference.

Elder Lenheim preached at the eleven o'clock service on this day, and the dedication was held at three in the afternoon.

This beautiful building of concrete is a neat, modern, stormproof structure. Flowers and potted plants helped to provide an ideal setting for this sacred occasion. This ten-thousand-dollar church was made possible largely by donated labor of members and friends and close co-operation of all.

God has indeed blessed us here in the erection of this beautiful place of worship. We yearn to live more consecrated lives, that we may win precious souls for His kingdom. We ask your earnest prayers that this church may be a blessing to this community during the coming days.

MRS. WILLIE CRAMER,
Clerk, Lake Worth Church.

Harvest Ingathering in Bolivia

IT is doubtful that there is another field in which Harvest Ingathering work is so much enjoyed as in Bolivia. Because of the high altitude and the steep hills and mountains it means strenuous work, but the extremely friendly attitude of the businessmen and the government officials toward our medical and educational work makes it a real pleasure. Never in one week have I heard so much good said about our work as during the week that C. E. Fillman and I did Ingathering work in La Paz. The liberal offerings showed, too, that they meant what they said. Not one of those we solicited declined to give. Their gifts averaged more than twice what they gave last year. One man raised his from \$73 to \$1,095. A bank with which we do no business raised its donation from \$1,095 to \$1,825. The total offerings amounted to \$10,950 in cash besides a promise of a large offering which would be paid the following week. One Swedish-American mine owner, after giving his money, invited us to go with him in his car to his beautiful home outside of the city for dinner. Most of the businessmen are foreigners.

J. C. Culpepper and Segundo León worked about the same length of time in Oruro and the surrounding mining locations, and secured more than \$7,300. They received the same cordial reception, and businessmen even took them in their automobiles between the places and helped them solicit funds. The Ingathering goal is \$9,125; so only a few days' work brought in twice the amount of the goal. The total will likely exceed \$27,375, as E. U. Ayars and his associate teachers at the academy will work Cochabamba, and the Chulumani Sanitarium workers will work their surroundings. Juan Plenc, the mission director, and Brother Manrique, of the treasury office, had just begun work in the city of La Paz. We have to raise practically all our Ingathering funds in Bolivia in a few cities in which the white people live. The country population, as well as much of the urban population, is Indian. It would involve more expense than the income would warrant to work such territory in this campaign.

Thus far our evangelistic and educational work in Bolivia has been almost exclusively among the Indians. The Ingathering overflow this year will be used to finish our church building for the white population of La Paz, and also to provide church pews. The plan is to start an effort for the white people as soon as this is finished. Our new church for the Indians of La Paz is already well filled for the Sabbath services. H. O. OLSON.

Kansas City, Missouri

THE finest spirit and most inspiring enthusiasm were manifested in the Kansas City church on Sabbath morning, May 17. The reason for this enthusiastic occasion was that in three weeks' time we not only reached the \$2,200 Harvest Ingathering goal, but had procured \$2,635—\$435 over our goal.

A debt of gratitude to our heavenly Father was expressed by our pastor, F. W. Detamore, for the blessings received while doing Harvest Ingathering work. Each Sabbath school class pledged a certain amount. Solicitors were chosen and singing bands were formed. The young people's division brought in more than \$400, which was indeed very surprising. It was the first time in the history of the church that the young people have shown such wholehearted co-operation.

It was even more surprising to know that the new members who have just accepted the message played a very important part in helping to reach the goal. During the last year and a half, under the leadership of Elder Detamore, the church has grown from 391 members to 700 members, including a small new organized church.

One of the most encouraging items to note is the radio service that is being conducted every Sunday at 8:30 A. M. on station WDAF. From the result of fourteen weeks' work over the air, a correspondence Bible-school course has been inaugurated, and at the present time there are enrolled 1,050. This year, as never before, the people have been very responsive in listening to what we have to say. Surely it can be said, "See what the Lord God has wrought."

AL COSSETTA.

Increased Literature Sales

WE are made happy to see the literature sales of the Southern Union Conference continue to climb from year to year, and from month to month. For the first four months of 1941 we show a gain of 53 per cent in deliveries made by our colporteurs. There has been a continued increase in the percentage of orders delivered by our colporteurs. In the last three years this percentage has increased more than 14 per cent. We thank God, and take courage as we press the battle as good soldiers of Jesus Christ.

I. M. EVANS.

"BEAR the burden of the present,
Let the morning bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?"

AND SABBATH HERALD

APPOINTMENTS and NOTICES

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR TWENTY-SEVENTH WEEK—June 29-July 5

Volume: "Patriarchs and Prophets"			
"The Night of Wrestling"—Concluded			
"The Return to Canaan"			
"Joseph in Egypt"			
June 29	201-203	July 3	213-217
June 30	204-206	July 4	217-220
July 1	206-209	July 5	220-223
July 2	210-212		

ASSIGNMENTS FOR TWENTY-EIGHTH WEEK—July 6-12

Volume: "Patriarchs and Prophets"			
"Joseph and His Brothers"			
July 6	224-226	July 10	233-234
July 7	226-228	July 11	234-237
July 8	228-230	July 12	237-240
July 9	230-232		

ASSIGNMENTS FOR TWENTY-NINTH WEEK—July 13-19

Volume: "Patriarchs and Prophets"			
"Moses"			
"The Plagues of Egypt" (1st 2 pp.)			
July 13	241-243	July 17	251-253
July 14	243-245	July 18	253-256
July 15	245-247	July 19	257-258
July 16	247-251		

ASSIGNMENTS FOR THIRTIETH WEEK—July 20-26

Volume: "Patriarchs and Prophets"			
"The Plagues of Egypt"—Concluded			
"The Passover"			
July 20	259-260	July 24	270-272
July 21	260-264	July 25	273-277
July 22	264-267	July 26	277-280
July 23	267-269		

ASSIGNMENTS FOR THIRTY-FIRST WEEK—July 27-August 2

Volume: "Patriarchs and Prophets"			
"The Exodus"			
"From the Red Sea to Sinai"			
July 27	281-283	July 31	293-296
July 28	283-287	Aug. 1	296-299
July 29	287-290	Aug. 2	299-302
July 30	291-293		

Camp Meetings for 1941

Atlantic Union

Northern New England (regional)	June 27-29; July 25-27
New York, Union Springs	July 3-13
Southern New England	
South Lancaster	July 11-20

Canadian Union

Ontario-Quebec, Oshawa	June 27-July 6
Manitoba-Saskatchewan	
Saskatoon	July 4-13
Alberta	
Beauvallon (Ukrainian)	June 30-July 6
College Heights	July 11-19
Rycroft, Peace River	July 22-27
British Columbia	
Penticton	July 23-27
Vancouver	July 30-Aug. 3
Maritime	
Halifax	Aug. 14-17
St. John	Aug. 21-24
Newfoundland, St. John's	Aug. 27-31

Central Union

Wyoming, Casper	June 24-29
Nebraska	
Western Alliance	July 1-5
Lincoln	Aug. 14-23
Kansas, Enterprise	Aug. 7-16
Missouri, Columbia	Aug. 22-30
Union (colored)	
Kansas City, Mo.	Aug. 27-30
Colorado	
Western Slope	Sept. 12-14

Columbia Union

New Jersey	July 3-13
East Pennsylvania	July 10-20
Ohio	July 24-Aug. 3
West Virginia	Aug. 7-17

West Pennsylvania	Aug. 14-24
Chesapeake	Aug. 21-31

Lake Union

Wisconsin	
Portage	June 26-July 6
Michigan	
Iron Mountain	July 10-20
Grand Ledge	Aug. 12-24
Youth's Congress	June 26-29
Junior Camp	July 30-Aug. 7
Indiana, Battle Ground	Aug. 14-24

Northern Union

Minnesota, Anoka	June 26-July 6
North Dakota	
Butte (regional)	July 2-6
South Dakota	
Huron	June 20-28
Black Hills (regional)	July 10-13
Indian camp meeting	Aug. 7-10
Iowa, Cedar Falls	Aug. 21-30

North Pacific Union

Upper Columbia, Colgate Place	June 18-28
Montana, Mount Ellis Academy	June 23-28
Idaho, Caldwell	June 26-July 5
Washington, Auburn	July 9-20
Oregon, Gladstone	July 16-27

Pacific Union

Central California, Arroyo Grande	July 11-19
Nevada-Utah	
Lake Tahoe, Nevada	July 8-12
Camp Redcliffe, near Ogden	Aug. 12-17
Northern California	
Santa Rosa	June 26-29
Eureka	July 10-14
Southern California	
Lynwood	July 31-Aug. 10
Arizona, Prescott	Aug. 20-27

Southern Union

Florida	Aug. 19-24
Alabama-Mississippi	Aug. 26-31
Carolina	Sept. 2-6
Georgia-Cumberland	Sept. 9-13
Kentucky-Tennessee	Sept. 16-20

Southwestern Union

Oklahoma, Oklahoma City	July 31-Aug. 9
Arkansas-Louisiana	
El Dorado, Arkansas	Aug. 1-9
Texas, Keene	Aug. 8-16
Texico, Clovis	Aug. 8-16

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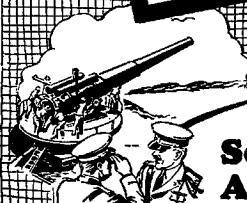
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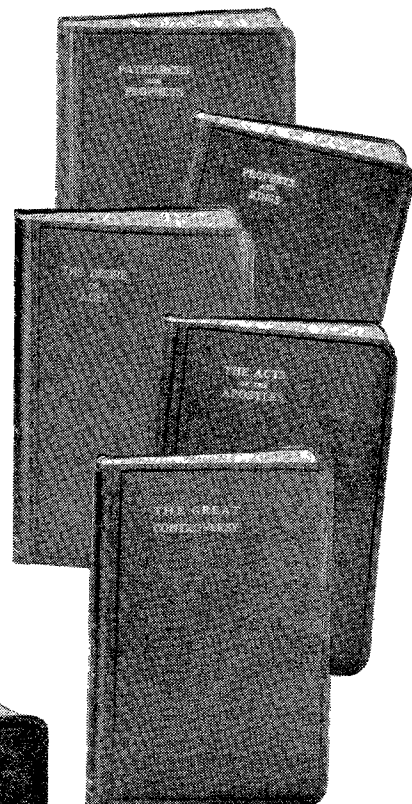
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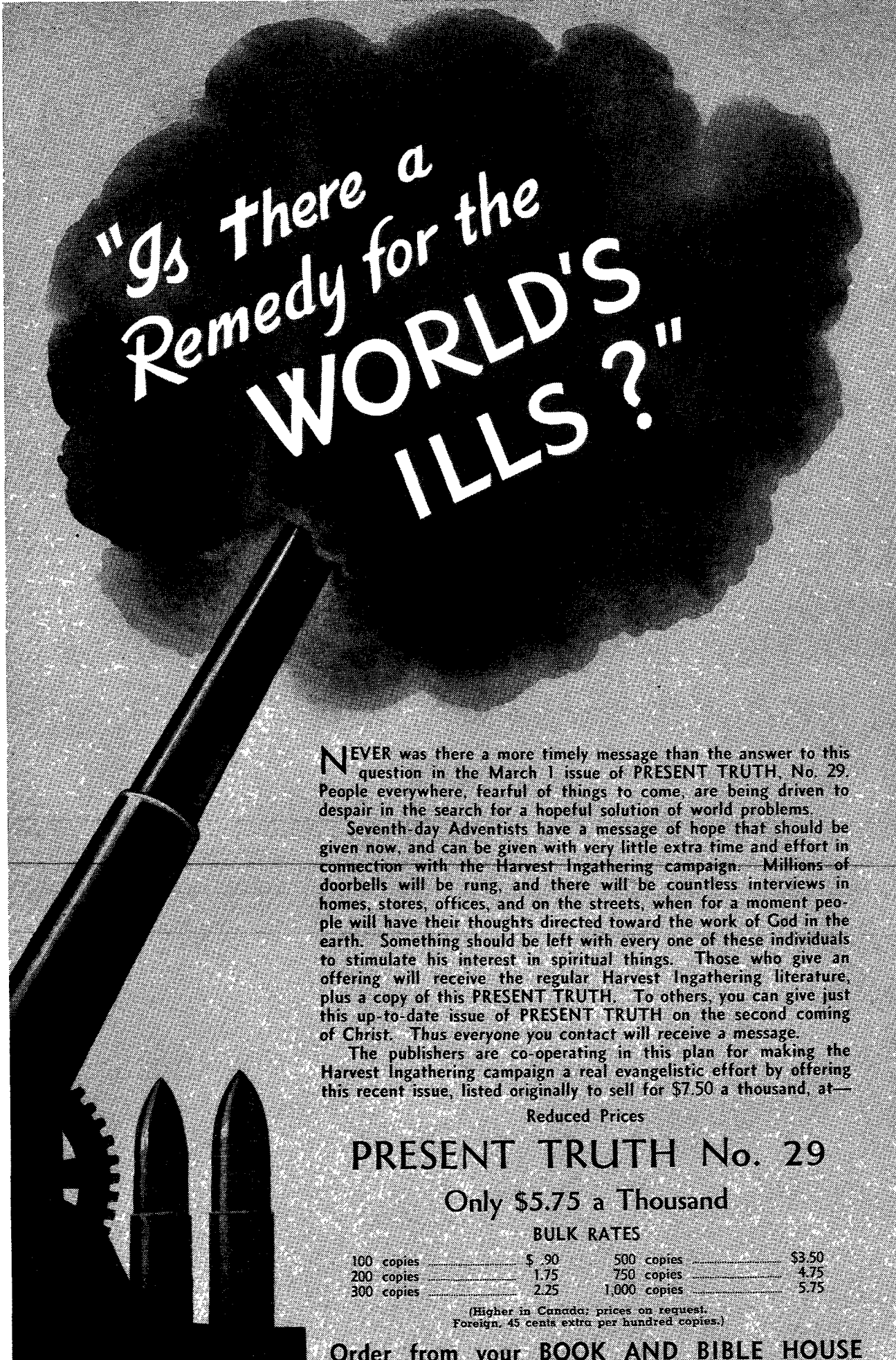
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The publishers are co-operating in this plan for making the Harvest Ingathering campaign a real evangelistic effort by offering this recent issue, listed originally to sell for \$7.50 a thousand, at—

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OF SPECIAL INTEREST

The American Bible Society

FOUR volumes of Scriptures every minute, day and night, for the last 125 years is the record of distribution made by the American Bible Society, which celebrated its 125th anniversary in May. A total circulation has been reached of approximately 305,555,700 Bibles, Testaments, and portions.

The Bible Society began its work in 1816 in the upper room of the office of a printer on Nassau Street, New York City. Today, from a six-story building on one of New York's busiest corners, the society, grown to a national and international organization, conducts its activities through 14 offices in the United States and 32 foreign offices and distribution centers serving more than 40 countries.

Through all the busy years of expansion the American Bible Society has adhered faithfully to its original purpose, to promote a wider circulation of the Holy Scriptures, without note or comment. This involves three processes: translation, publication, and distribution of the Scriptures.

Into Many Tongues

During this 125 years the Bible Society has been the sole publisher of the Scriptures in 65 languages, in Asia, Africa, the Americas, and the Pacific Islands. In addition to this, the society has joined with other Bible Societies or published some text or format, not otherwise obtainable, in 79 languages and dialects. There are 93 more languages in which the society has distributed Scriptures purchased from other publishers, making a total of 237 languages and dialects in which the society has distributed God's word. The record continues to grow, for there were in process of translation, at the end of 1940, New Testaments for the Quechua Indians of the Andes, Scriptures for other Indian tribes of Guatemala, for the more remote peoples of the Philippines, and for the Aymara Indians of Bolivia.

Printing the Scriptures

In order to provide Scriptures at a price that man can afford to pay and in the language he speaks, the Bible Society, from its beginning, has closely supervised the processes of production. The program for 1940 was a very active one. Several of the volumes were produced because of the war emergency. Special editions of New Testaments were ordered for the Army, the Navy, and the Air Force. For use

in the Dutch East Indies, and for war prisoners in Europe and Canada, Gospels in the appropriate languages were printed.

Whenever there is a war, the society's records show that there is an increased demand for the Holy Scriptures, and this held true during 1940. The number of New Testaments issued from the Bible House, in New York, was the largest since 1921.

With the close of 1940, the Thailand agency of the society rounds out fifty years. It was a notable year because, in spite of war conditions and war prices, a reprinting of the entire Bible was completed. The Thai type has hitherto taken as much space for one line as the roman does for three, but the revised type, occupying far less space, makes possible a much smaller book. With the publication of the Bible, a "pocket"-size New Testament, and single Scripture portions, the fiftieth-year printing program in Thailand exceeded 12,000,000 pages.

Distributing the Book

The year 1940 marked the completion of 40 years of the establishment of the society's agency for work among the Negroes of the United States. It was also one of the largest in distribution of the Scriptures to the blind, a work the society has been doing since 1835. In addition to supplying embossed volumes in various systems, the society distributes Scripture Talking Book Records for those who are unable to read any embossed system.

In the establishment of friendly neighbor relations to the south, the Bible can play a large part. The demand for more Scriptures from Latin America has echoed from every corner. The growth of the evangelical churches and their missionary activities, together with awakening spiritual desires, are factors in this situation.

In the face of widespread and mountainous obstacles China's circulation for 1940 exceeded that of the year before. The hunger for Scriptures in China increases continually. To meet this situation the Bible Society took extreme measures. Matrices for printing plates were sent by air to West China. Trucks were purchased to carry large loads from the coast to the far interior. Some shipments went up the famous Burma Road. Others trickled into distant provinces by the steady and adroit operation of the Chinese post office. Mounting costs for printing materials and for transportation were exceeded only by the society's determination that the Scriptures must get through.

The great Bible Societies in Britain and on the Continent have be-

fore this carried on three fourths of the missionary Scripture distribution throughout the world. Much of this work is at present cut off, and the British Society is encountering increasing obstacles to a continuance of its usual service. The American Bible Society, in its historic 125th year, must expand its services beyond anything it has done in former years to fill these yawning gaps.

A Fruitful Investment

THE following interesting experience is reported by V. T. Armstrong, president of the Far Eastern Division.

One man who is running a laundry has greatly increased his Investment offering. Formerly, practically all of his business was secured through solicitors who went about the city gathering laundry. This brother decided that for all the laundry which was brought directly to his house he would pay ten per cent of the proceeds into the Investment Fund. Immediately his business increased, and without advertising or solicitation many people began to bring laundry directly to his place of business. Feeling that the Lord had especially blessed him in this plan, he decided that instead of giving one tenth to the Investment Fund, in addition to his tithe, he would give twenty per cent. He has been following this plan now for some four or five years, and the Investment Fund from that company is the largest per capita of any Sabbath school in the union. The blessings of the Sabbath school are felt in all lines of our work, and we find our people very responsive to the Sabbath school program.

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MY parents joined the Seventh-day Adventist Church in 1867. My father not only subscribed for the REVIEW, but sent to the office of publication and secured all the back numbers from the first issue, which were available at that time in bound volumes. I am thankful that I was reared in a REVIEW atmosphere.

I do not see how any sincere Seventh-day Adventist in this country can deliberately deprive himself of the REVIEW AND HERALD in these stirring times, when the end of all things is right upon us. Let us all awake, and make sure work for eternity.

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