

# REVIEW AND HERALD

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

## FIRST ARTICLE IN OUR FIRST PAPER

**W**HEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. 1:12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth." John 17:17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth." 3 John 4.

Error darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth," Cor. 13:6. "Thy law is the truth." Ps. 119:142.

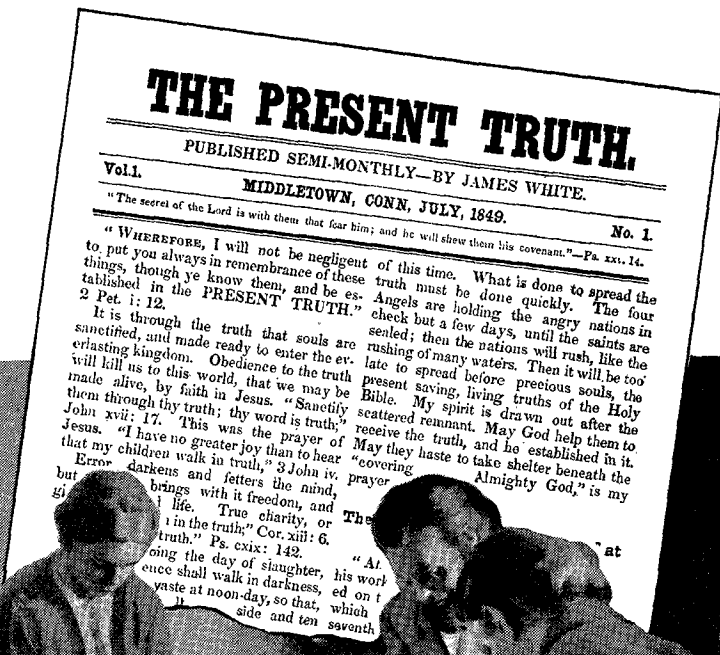
David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. 91:4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about

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(Continued from page 1)

to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles' day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened

with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed;

then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

## Still the Same Message

**T**HE picture on the front page is a beautiful one, with important lesson in itself. But first read the article in the old *Present Truth*—the first article ever penned for our paper. That was really the beginning of our REVIEW. For in 1850 the same paper was renamed the REVIEW.

James White was our pioneer editor. He tells us in that first editorial: "I tremble at the word of the Lord." Well might he tremble at the responsibility of launching the first periodical preaching the definite message of the judgment hour. It was a true launching of the periodical work of this advent movement. Everyone working on the three hundred and more periodicals now coming from our presses may well tremble, as James White did in 1849, for it falls to the printing presses to cry out in two hundred languages the same old message—"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."

See again clearly how the first editorial column ever penned for this advent movement of the prophecy sounded the very keynote that Seventh-day Adventists in all lands are sounding today.

The front-page picture shows an early group dedicating our first paper to God. With tears of thankfulness

they laid the printed papers on the altar of service. The Lord accepted the sacrifice. He fulfilled the word He had sent them by the Spirit of prophecy concerning the publishing work. Old hands told us that the committee of brethren had adjourned at a late hour one night in November, 1848, in Dorchester, Massachusetts, having decided they had not the money nor the number of believers to warrant starting a paper. That night Ellen G. White was given a message for the leaders. She told us:

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—*Life Sketches*, p. 125.

The brethren accepted the counsel and reversed their decision, and we can see now as clear as sunlight how every word of this revelation was fulfilled from that time to our day. We see what they did not—streams of light shining forth by the publishing work and going literally "clear round the world."

And now mark well one thing—an

important feature. Note again James White's editorial, the first ever written in this movement. He penned it in 1849, but it is present truth today. Save for a few words telling of his burden to begin, that first editorial might have been written this week. The year 1848 had been a year of upheaval and war in Europe, and of famine and hunger, and sickness and trouble, all running on into 1849. Only the angels' holding of the winds of strife seemed to keep the "storm" that the young editor spoke of from breaking into universal ruin.

It is the same today, and the message that they began to publish is the message for us to preach today. More light came to them, of course; and more light, fuller views, have been sown for the advent people all the way. "Light is sown for the righteous." Ps. 97:11.

But the message that began the definite advent movement of the prophecy is the message that will finish the work. And in humility of soul, as it possessed their hearts, let us dedicate all our facilities to God—our publishing plants, our schools, our sanitariums, our food factories, ourselves, and our service to the living God, who has wrought it all since the days of that first little paper. He will finish the work begun. W. A. S.

### Heart-to-Heart Talks

## Discrediting Divine Revelation

**B**Y many and various ways Satan seeks to draw Christ's disciples away from their Master, to lead them to doubt God and divine revelation. How greatly he has succeeded in this the state of professed Christianity in general bears most incriminating evidence.

There was a time when God and His Word were assailed openly and brazenly by such men as Thomas Paine and Robert G. Ingersoll. These open, frontal attacks had but little effect comparatively. In later years Satan's efforts have become more adroit and seductive. He has worked, not through the adherents of rank infidelity, but through professed Chris-

tian believers. He has borrowed the livery of heaven in carrying on his work of disintegration and honeycombing of the Christian church. His emissaries are found more often in the pulpit than in the pew.

Cardinal and fundamental principles and doctrines of the Christian faith are discarded by scores of so-called religious leaders, and discredited in the seminaries where these leaders receive their education. Modernism is doing its deadly work.

### The Evil Servant

Will the poison of this teaching ever penetrate the schools of Seventh-day Adventists or influence in any meas-

ure the teachers and preachers of this denomination? We are confident it will not, at least never openly and publicly. The evil servant, according to Christ's teaching, will never say openly, "My Lord delayeth His coming," but this will be the sentiment of his heart, and he will reveal his unbelief in his life. (See Matt. 24:48, 49.) And by covert suggestion, insinuation, and specious suggestion, he casts doubt upon God and divine revelation.

If Satan cannot weaken faith in divine revelation as brought to view in the Word of God, he will weaken faith in the special instruction which has come to us through the messenger of

the Lord. The seed of modernism, of apostasy, may be planted in this avenue of approach. The final test to many Seventh-day Adventists in the days of crisis before us may turn upon belief in the writings of the Spirit of prophecy and the manner in which the instruction given therein is obeyed. It is easy to discredit this instruction, easy to say, I believe it, but by some slighting remark, a toss of the head, or a wave of the hand, to plant seeds of doubt in the minds of those whom we teach or with whom we associate.

### Outdated Instruction

More than once through the years we have heard some brother say of certain instruction which has come to us, that it does not apply today, that it was given thirty or forty years ago, and applied then but not today. This was said of instruction which very clearly applied to the church to the end of time. On this basis we could discredit divine revelation in general, even as many set aside the instruction of the Old Testament scriptures.

Some time ago we listened to a professed learned divine speaking to a large, fashionable church. He stated that when he moved out of his old house into a new one, he bought up-to-date furniture and furnishings. He stored the old up in his attic. It had served its purpose and was valuable only as the relics of a museum. So it was with the Old Testament. It had had its day, and was now of no more use.

Shall we reason in the same manner about the special instruction which has come to this church? May God help us if we do; we will need a new vision and comprehension of the message for today.

Occasionally, and we are glad to say only occasionally, we hear of some brother who feels a burden to argue about the inspiration of divine revelation. The Bible writers, he feels, were poor, weak, fallible men. They made mistakes in their daily living

and experience, and mistakes crept into their teachings. He believes these men were inspired and that the writings of Ellen G. White were inspired. The difficulty was not with their inspiration but with our conception of their inspiration. In his opinion, Seventh-day Adventists need to revise their conception of inspiration. Then they would be able to believe in the inspiration of the Bible and the writings of the Spirit of prophecy, even if in these writings were wrong statements of fact, statements which historical research had proved erroneous. Strange reasoning this for a professed Seventh-day Adventist. A strange conception indeed of divine inspiration.

### Conception of Modernism

This is the conception taught by the modernism of today. We find it in the classrooms of some of the teachers of the great universities of our land, where, unfortunately, some of our teachers go for postgraduate work. This is the conception of inspiration possessed by some of the theological seminaries where training for the ministry is provided for clergymen of some of the other denominations. May God grant that this conception shall never be taught in our Theological Seminary or in the classrooms of our colleges. We are confident that it never will be. And if, perchance, there should be among us a teacher or a preacher who holds this conception of inspiration, then he should either revise his views or resign his position. He is not a genuine Seventh-day Adventist, but a modernist. He is sailing under false colors, outwardly professing what he is not at heart.

### Specious Reasoning

Regarding this specious reasoning of some regarding divine inspiration we are told:

"Both through the press and from the pulpit have been presented views in regard to the inspiration of the

Bible, which have not the sanction of the Spirit or the Word of God. Certain it is that no man or set of men should undertake to advance theories upon a subject of so great importance, without a plain 'Thus saith the Lord' to sustain them. And when men, compassed with human infirmities, affected in a greater or less degree by surrounding influences, and having hereditary and cultivated tendencies which are far from making them wise or heavenly-minded, undertake to arraign the Word of God, and to pass judgment upon what is divine and what is human, they are working without the counsel of God. The Lord will not prosper such a work. The effect will be disastrous, both upon the one engaged in it and upon those who accept it as a work from God. Skepticism has been aroused in many minds by the theories presented as to the nature of inspiration. Finite beings, with their narrow, short-sighted views, feel themselves competent to criticize the Scriptures, saying, 'This passage is needful, and that passage is not needful, and is not inspired.'"—*Testimonies*, Vol. V, p. 709.

God, in carrying on His work in the earth, does not leave men without occasion to reject His revelation. The psalmist declares that to the froward man God will show himself froward, and to the righteous God will show Himself righteous. (Ps. 18:25, 26.) Not that there is frowardness in God, but the froward man judges God by his own narrow vision and his own conception of right.

We cannot judge of divine revelation by mere details. We must judge by great underlying principles. We cannot judge the Book of God by isolated expressions or by the things which form the groundwork of the caviling unbeliever. We must judge the Book by the fruit it bears, by the spirit that accompanies it. And thus we must judge the writings of the messenger of the Lord to the remnant church.

F. M. W.

Do We Really Believe?—Part 21

## Do We Believe in Living a Holy Life?—No. 2

3. **READING MATTER.** If we really believe in coming out of the world, which is the price of living a holy life, we shall come away from certain kinds of reading matter. The mind is affected by what is seen and heard and read. In large degree our views on life are shaped by what we read day after day. This is a reading age. Never before was so much offered in printed form. In fact, the multiplicity of books and magazines and newspapers is one of the distinguishing marks of our day.

There is something so harmless in the appearance of printed matter. It

seems less potent for evil than the theater or the dance. The page is silent. And with the exception of a type of publication on the far side of decency, most books and papers do not immediately appear as dangerous. Into the homes of most Adventists comes a daily paper, also a few magazines, and probably a book occasionally, in addition to the literature we receive from our own publishing houses. Have we ever taken time to appraise these pieces of printed matter in relation to the question: Do they contain articles and ideas that draw me away from the

holy standards of life that I should follow? Let us look at the matter in terms of the three main classifications: newspapers, magazines, and books.

### Newspapers

The newspaper is a very helpful adjunct to living intelligently today. Much of the news deals with matters of general interest and some possible value. There is certainly no sin in keeping oneself well informed about the world. But we need to be on our guard lest we spend time in reading

at length the sordid details of some crime, for example. The Christian has no time for such details. Something happens to all our finest sensibilities when we pore over the lurid and lengthy descriptions of iniquity that some newspapers present. We first shock and then numb those sensibilities by such reading. And how can we expect our spirits to be receptive to the impressions of heaven when we have seared our sensibilities by the hot vapors from the bottomless pit?

Again, newspapers, especially the Sunday editions, often contain a mass of material that is certainly not news, but fiction instead. There are short stories and continued fiction. And there are sometimes sections devoted, colorfully, to a description of what the brightest movie stars have done in their latest theatrical successes. All this is very likely to come into our homes along with the news. The pages spread over the floor and often dominate the scene for a while, on Sunday at least.

Shall we therefore not subscribe to a newspaper? That is hardly the solution. It should be possible for us to acquire some measure of discernment to choose between good and bad. And we believe most Seventh-day Adventists are quite capable of making such choice. But the point we here seek to make is this: we are likely not to be so conscious as we should regarding the need of choosing when we open our daily paper. Hence we are ever in danger of making the newspaper serve some end beyond that of merely keeping us informed of the news. To be conscious that the newspaper contains more than news, and some news that is not worth reading, is the first step toward protecting ourselves against the threat to holy living that is often found in the daily press.

### Magazines

Then there are magazines. Their name is legion. We are here thinking only of those that the average Adventist would consider very respectable, the kind that are often found on the reading tables in our homes. It would be quite unreasonable to say that such magazines do not contain much of value. Often they provide instruction on how to do the tasks about the home more successfully, how to plant a garden, and innumerable other things. We would be the losers, as far as helpful knowledge is concerned, if we did not have the informative material that is found in some journals. Let that be admitted at once and without hesitancy.

But many of these journals also contain a variety of fiction, generally interlarded between worth-while articles. Often this fiction presents a

moral code that is not Christian but pagan. In fact, what passes as acceptable morals in the fiction in many respectable magazines today would have been rejected by editors a generation ago. If we really believe in coming out of the world we shall come out of all such literature.

No hard and fast rule can be laid down on the matter of whether we shall admit into our homes a magazine that contains some fictional material. But this much may be said with certainty: if we find the temptation of the fiction too strong, we had far better forgo the benefit of the wholesome articles and banish the magazine from our home. Those who have children

should be even more on their guard in this matter. What may not be any temptation to an adult may be a most alluring and enticing temptation to a youth. Far better to be without the benefit of the information in some article than to run the risk of losing our souls or the souls of our children. We do not really need the facts in the articles in order to qualify for heaven. Here is where the principle, so forcefully set forth by our Lord, applies: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire." Matt. 18:8, 9.

### Books

Finally, there are books. The problem of a mixture of articles and fiction, which magazines present, does not confront us in books. They are either fiction or fact. At least for our present purposes that makes a simple dividing line. We are aware that the term "fiction" is a very elastic one and is often stretched to cover everything from a simple religious allegory to the baldest type of romance or mystery story. But we cannot escape the feeling that those who seek to blanket both extremes under one head are attempting thereby to justify their course in indulging in a kind of literature that is clearly outside the pale of Christian reading.

There is no need here to become bogged down in definitions or attempts to draw fine dividing lines. By common usage there is a type of book known as fiction. Its literary pattern is rather well defined, and the publishers advertise it in a way that leaves no doubt as to its constituting a special type of book. No publisher would think of advertising Bunyan's *Pilgrim's Progress*, for example, in the way he advertises his fiction works, even though Bunyan was calling upon his imagination in writing. Only the captious would seek to place in one category Bunyan and fiction writers simply because all of them drew on their imaginations.

It is of fiction in the generally accepted sense of the word that we here speak. What place have books of fiction on our reading tables? The answer is clear: they have no place—not if we are seeking to come out of the world in our reading habits. There is no point in our saying that we believe in living a holy life unless we follow a reading program that will instill holiness in our minds.

F. D. N.



## Church Triumphant

BY PEARL WAGGONER HOWARD

IN distant past, which time enshrouds,  
And all the ages through,  
God's truth has been ignored by crowds,  
Upheld by just the few.

To chosen church 'tis given in trust  
And lives unchanged today,  
While its opponents, turned to dust,  
With kings have passed away.

Though demon hosts together band,  
And persecution rise,  
God's church is safe within His hand  
And precious in His eyes.

And now, with wars on every side  
And death's grim, icy blast,  
Oh, come, and in her shelter hide  
Till troubles be o'erpast.

For then the church, beyond all strife,  
Though oft-times doomed, it seemed,  
We'll see emerge to newer life—  
Triumphant and redeemed,

Where ne'er are heard the angry crowds  
In lasting Home on high,  
Beyond the strife, beyond the clouds—  
Will you be there? Shall I?

# BEACON LIGHTS

## Saying Peace, Peace

Although V-E day has long since been proclaimed, the dove of peace still is having a hard time to find a resting place. All over Europe and the Middle East restless, hungry, agitated people are ready to continue violence unless their almost impossible demands are satisfied. The military war having been won, the war of ideas and philosophies of government having little to do with the four freedoms still persists. The spirit of revolt is in the air and there are reckless, ambitious leaders who still are ready to experiment with the lives of men as they seek to attain their goals. Once the wild creature of war has been let loose it is no easy task to cage him again.

Now as the nations in an hour of great urgency seek to harmonize their clashing interests, outline new national boundaries, set up independent governments, repatriate uprooted multitudes, find ways and means to feed the hungry, establish spheres of political and economic influence, satisfy the demands of colonial peoples, curb the spirit of imperialism, and work out an international security organization, friction is generated, nerves are shattered, bad faith is charged, and doubt is created. Without question we still are in one of the most critical periods of human history.

Many sore spots in Europe and Western Asia are beginning to fester. And even while the delegates to the security conference sit in council, seeking a remedy for the world's ills, situations are becoming aggravated, hates are being deepened, and the bases for new wars are being created. Although formally working for an international organization, every nation on the side seems to be arranging for its own security by carving out spheres of influence and seeking pacts of mutual aid as in days gone by.

Yes, the cry of peace, peace, is being heard, the war in Europe has been won, but the dove of peace still flutters its wings in uncertainty.

## "Foxhole Religion" Questioned

A bishop of the Episcopal Church, after visiting United States Army bases in Europe, questions the widely heralded idea that a large number of men are converted in foxholes or on rubber rafts. He states, as reported in the *New York Times* (May 27):

"The men who had religious training at home are those who generally are going to manifest a religious consciousness on the battlefield, and those who were not religious before generally won't be," Bishop Sherrill, a World War I chaplain, said. "Of course, there will be some men who will discover re-

ligion at the front—just as there will be some who will lose it. . . . The men had the same general experiences in the first World War; yet afterward, instead of a religious revival, the world went the other way."

While God can cause the wrath of man to praise Him, and some good may come from such a catastrophe as war, yet we can be certain of one thing: the souls of millions of men and women will be badly warped by what they have seen and heard, and by what they have been called upon to do in the most destructive and ruthless war in history. We can expect only an aftermath of cynicism, hard-boiled realism, abandonment to passion and greed, and outright crime. The inexorable law of nature is that we reap what we sow. If we sow the wind we shall reap the whirlwind. God make us ready to meet it.

## Changing Protestantism

One of the signs of the times is the lessening power of the Protestant Reformation. To be a Protestant today does not mean to many what it once did—a challenge to a man-made system of salvation, adherence to the Bible and the Bible only as the rule of faith, energetic dissemination of the gospel to the non-Christian world, pre-eminence of individual salvation over the social gospel, simplicity in worship and life.

Now what do we see? A recognition of much that is taught in the papal system, a refusal to accept the Bible as the final word in doctrine, concentration on the social gospel, increase of liturgy and ritual in worship, worldliness in dress and recreation, a dimming vision of the gospel commission.

There are many who are studying the state of Protestantism today and who are seeking the reason for its lessening influence. An article in *The Religious Digest* (April) on "Power, Peace, and Protestantism" enters into such a study. The author says in one paragraph:

"Protestants know that since the last war the spirit of the world has been one of doubt, confusion, and conflict. We Protestants have in large part lost faith; we have come, in fact, to doubt many of our institutions, our traditions, our leaders, and our former guides. This spirit is even now world wide in Christendom, at least Protestant Christendom. It has been and is a spirit of revolt, or rejection of the old, of seeking for the new."

Too many preachers and leaders in Protestant bodies have been afraid of the words "old fashioned," and they have been too ready to change an old

fundamental belief for some new model, not so good or so orthodox. To them being up to date was more important than being in harmony with God's divine Word. But they have not carried their flocks with them, and that is the reason for the greatly divided state of the church today. When the people look up to their pastors and are not fed, they seek other pastures. The only hope for a united church is a call back to an acceptance of the Bible as the only rule of faith and adherence to every one of its doctrines. Not neglect of doctrine, as some propose, but full acceptance of doctrine is the only true basis for church unity.

## Bible Study Waning

A striking article is found in *The Presbyterian* (May 3) on the subject "Is America on the Road to Ruin?" The author quotes the significant text, "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3), and then proceeds to picture the decline in Sunday school and church attendance, the growth of the moving-picture industry with its appeal to the worst side of humanity, the increased drunkenness, the growth of crime in America, and the low moral status of the American home.

As to Sunday school attendance, the writer says: "For the period 1939-1943, of all the Protestant churches, only two, and those two the smallest, . . . show an increase in Sabbath school membership. All others show heavy losses. For the whole period, 1934-1943, only five churches . . . show an increase in Sabbath school membership. All others show very serious losses: the Northern Baptist, 14 per cent; the Disciples, 12 per cent; the Episcopal, 19 per cent; the Lutheran, 9 per cent; the Methodist, 13 per cent; the Presbyterian, U.S.A., 19 per cent; the Congregational, 20 per cent."

The writer states that a study of the tables reveals the fact that the churches which have made increases in Sunday school attendance or are holding their own are without exception the churches which may be classed as conservative. The author gives his reason for this decline in Bible study interest as follows:

"Within the church . . . there has been the undermining of faith in the Bible. . . . The Bible is not estimated as it once was, and the necessity of instruction in its truths, not held essential as it once was. The teaching and preaching of radical, modernistic views as to the Bible and the gospel has been the chief cause of the lamentable disunity among Protestants. . . . So it is that in this critical hour the Protestant church is bleeding externally and internally, from the ghastly wound inflicted in its side by the traitorous lance of the modernist." (Italics ours.)

F. L.

## The Infidel and the Dream

By MRS. AUGUST ANDERSON

[NOTE.—This sketch of revival days in a country village had about it a flavor of the Old World as we read it.—We asked the writer where she had passed through such scenes, and, sure enough, she wrote us of her girlhood memories of village life in grand old Sweden. We quote just a bit from Sister Anderson's interesting letter, for it fits in well as a prelude to her article:

"My parents were very liberal-minded religiously, though we all, from the eight-day-old baby to the eldest, were members of the state church (Lutheran). We often had meetings in our home, conducted by Free Church laymen or ministers.

"The last winter before I came to America as a young girl, a special revival was experienced in the Free Church. No church affiliation, however stringent, could keep the people from attending.

"Where the Spirit of the Lord is, there is liberty; and there was liberty that brought weeping, penitent sinners to seek God on their knees—something I had never seen in our own state church. Many found Christ, and Christians were revived. Some who had never cared about God and religion came to their senses as they were brought under the influence of Christ's saving grace and power."—EDITORS.]

THE old-fashioned revival meetings in the church in a country town had just started. At first the attendance was not very encouraging, but as the meetings progressed, more and more people came from far and near until the church was filled to its utmost capacity.

The speaker's heart overflowed with joy as he saw so many come evening after evening. He had been told that this was a very hard place to labor, but for that very reason he had felt a strong burden to labor there.

The Spirit of God began to work on the hearts of the people. Some who came the first time merely to satisfy curiosity determined not to miss even one of the meetings; hence the attendance did not fluctuate.

The earnest soul winner looked on the same faces day after day and soon was quite familiar with his audience, though he knew very few by name. He studied the people and soon was able to tell the ones who came not because they felt the load of sin resting on them or desired to experience the joy of salvation but simply because they wished to see what was going on. It was for these that he was especially burdened, and during the



A Lovely Lake Near Hultafors, Sweden

day he spent hours in his study alone with God. How he pleaded with the Great Shepherd to help him find the lost ones. His prayers and tears were not in vain.

He had the beautiful habit of walking easily and quietly in the aisles while the choir sang—

"Come to Jesus, come to Jesus,  
Come to Jesus just now.  
Just now come to Jesus,  
Come to Jesus now."

As the succeeding stanzas were sung and other hymns followed, he would shake hands with those whom he had especially noticed during his sermon, and invite them to come to Jesus "just now." Many, with tears coursing down their cheeks, dropped on their knees right where they were as the servant of God prayed for them. And oh, what prayers! It seemed as if he talked with God face to face as he presented the penitent one beside him to the Friend of sinners.

During this prayer he would often stop and say a few words to the weeping, trembling soul beside him. What holy joy he experienced when he realized that the Great Physician had placed His hands on the sin-sick soul and had whispered His love and forgiveness to the penitent one beside him. It was joy, joy such as the angels in heaven experience when a sinner turns to God and is born into the kingdom of heaven.

The meetings continued night after night, and every night some would go home with a new happiness in their hearts. They had found their Saviour and could truly sing:

"O happy day that fixed my choice

On Thee, my Saviour  
and my God;

Well may this glowing  
heart rejoice

And tell its rapture all  
abroad."

And so it happened that one woman who had found a new experience felt she should "tell its rapture all abroad" and invite a man who had not as yet been seen at the meetings. In fact, he had never attended religious services so far as anyone could remember.

It was Mr. Brown, the village blacksmith, who frowned on everything that even savored of religion. "Nothing but a bunch of hypocrites; yes, that's what all these church people are," he would often tell his good wife. She did not share his belief and would often in her sweet, quiet way try to instill at least a grain of faith in God's Word in the heart of her infidel husband, but his heart remained closed.

It was strange that no one had thought of inviting him to attend the revival meetings until this timid but newly saved woman thought of him and unburdened her heart to a neighbor.

"What's the use, Mrs. Brunson? You know him. He has never set foot in church all these years that we have known him. He is an out-and-out rank atheist. Nothing you could say to him would influence him to come to these meetings, and if he should come he would only cause trouble. My advice to you is to forget him." After hearing these words the earnest convert hushed the inner voice that had prompted her to give Mr. Brown an invitation to come to the meetings, feeling her Christian neighbor ought to know best.

There was one, however, who did not forget Mr. Brown nor feel that it was no use to do anything for him, and that was the great Saviour of mankind, who can save the chief of sinners.

### No One Invited Him to Come

A number of miles out in the country lived an elderly couple. Early one morning Mr. Hunt awoke his wife by saying to her, "Martha! Will you get

up and get breakfast for me while I get dressed? I have to go into town as soon as I can get ready."

"Go into town! What are you talking about? How will you get there?"

"Walk. Oh, I know I am eighty years old and not so strong as in my younger days, but God will give me strength to get there, for I must go."

"You are not going, John, and that's that."

"I must, Martha. While you get breakfast and I get ready, I'll tell you why I must go."

"You see, last night I dreamed I was in heaven, and the verse that says, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him,' is more than true, for I never beheld such wondrous beauty, nor have I ever looked upon such happy faces and seen such radiant smiles as those of the inhabitants of that glorious place.

"You were there; our children were there, and what joy it was to be together again and know that we would not be parted any more. My cup of happiness was indeed running over.

"I walked around and greeted this one and that of our relatives and old friends—friends that I had known since childhood. We were all so happy to see one another after long years of separation.

"I saw many from our own home town, but finally I was aware of the fact that I had not seen our village blacksmith, Mr. Brown. I began to search for him and ask the others if they had seen him, but all in vain.

"Jesus knows, I thought, and I walked up to Him and asked Him if Mr. Brown, our village blacksmith, was not there. For a moment He looked at me with such sadness in His eyes, a look that pierced me through and through. Then He said, 'No, he is not here, because no one ever invited him to come'; and I awoke.

"Now, Martha, I am sure you understand why I must go in to town this morning."

And Martha understood.

### Old Man Gives the Invitation

Taking up his cane, he bade his wife good-bye and set out on his long walk to town. As he came to the blacksmith shop, Mr. Brown approached with key dangling in his hand to open the shop for his day's work.

"John Hunt, what can possibly have brought you here so early in the morning?" he exclaimed as he saw the tired old man leaning on his cane.

"Open the door so I can come in and rest awhile, and I will tell you why I am here," was his reply.

For a few minutes neither man spoke. Mr. Hunt placed both his hands on the top of his cane and leaned his head on them. Yes, he was very weary; but he was not only resting, he was communing with his Friend

above. He prayed for wisdom to deal with this man who was steeped in the greatest of all sins—unbelief.

Mr. Hunt raised his head and looked intently at Mr. Brown. Maybe those pale blue eyes, that looked at him with such deep earnestness and love, had a mellowing effect on the hardened infidel, for he said in a soft voice:

"Now, Mr. Hunt, please tell me why you came to see me this early."

With deep emotion the old man told the blacksmith of his dream and then said, "And now you know why I am here. Seems I could not get here fast enough to tell you my dream and to invite you to come to Jesus *now*. I have now given you the invitation, and Jesus shall never again be able to say, 'No, he is not here, because no one ever invited him to come.' Now, today, He is waiting to receive you; do not delay, but come to Jesus today."

### A Prayer for Brothers in the Service

BY EDA A. REID

'MID the horrors of war, Lord keep them calm.

Let Thy gentle grace, like healing balm,

Flow through their hearts and keep them free

From bitterness, hatred, and enmity.

Mid the evils of war, Lord, keep them pure,

In temptation's hour hold them secure; May they never soil with greed or lust Their nation's honor, their own soul's trust.

Watch over them all, and haste the day When they will come home again, we pray,

Victors not only in earthly strife But in the greater battle of life.

Having said this, he arose and, bidding the infidel good day, left the shop and turned toward home.

"Come to Jesus *now*! Come today. Do not delay. Jesus shall never again be able to say, 'No, he is not here, because no one ever invited him to come.'"

The words rang in the blacksmith's ears. He stuck the iron in the red-hot coals, brought it back to the anvil, and—"I could not get here fast enough to tell you my dream and ask you to come to Jesus *now*." He tried to give shape to the red-hot iron, but somehow he couldn't do it. He stuck it back into the hot coals and again tried to hammer it into shape. "Do not delay. Come to Jesus now. Come today."

Heartsick, bewildered, and out of tune with himself and everything else, the infidel took his key, locked the door, and went home.

His wife saw him coming and wondered, "What now?" That was not

her Joe. No, it couldn't be. Joe with the steely look in his eyes—the eyes that now looked as if they were going to overflow with tears. No wonder it puzzled her. She did not know of the visit of Mr. Hunt. She did not know of the dream he had told her husband and the invitation he had given him to come to Jesus.

Unaware of all this, she thought that he must be sick, and as he slumped down into a chair and hid his face in his hands, she tenderly placed her own hands on his shoulder and said, "Joe, are you not feeling well?" He fairly groaned as he said, "I have never felt worse in all my life." And he told the whole experience.

### The Infidel Goes to Church

There was no more work in the shop that day. When evening came Mr. and Mrs. Brown were among the first at the church. They sat down quite close to the front. With eagerness Mr. Brown listened to the sermon on the story of the prodigal son. "That's me, that's me; I have wandered away from my Father's house"—and a loud groan escaped his lips. People looked at him, and the speaker, too, had heard him. As soon as the choir began to sing,

"Come to Jesus, come to Jesus,  
Come to Jesus just now.  
Just now come to Jesus,  
Come to Jesus just now,"

the speaker wended his way to the side of Mr. Brown, who at first tried to hide the stormy emotion raging within his soul, for though he felt he was a lost man, he was not unmindful of the fact that the eyes of everyone present were upon him. Even the members of the choir were looking at him and for a moment it seemed to make him forget his lost condition.

However, as the evangelist talked with him, asking him to come to Jesus *now*, he slid down on his knees and began to weep convulsively. His wife, too, was on her knees, weeping. Many Christians, newly converted ones and a few who had never shed a tear because they felt they were sinners and needed a Saviour, got down on their knees and wept as they saw the village blacksmith, Joe Brown, the avowed atheist, prostrate and in tears, and the evangelist pleading his case before the great tribunal of heaven.

It was a scene that brought joy to the angels in the courts above and great joy to the man who had labored and prayed for the salvation of the very ones that he now saw voluntarily on their knees, weeping, and the voice of the minister was choked with tears as he began to pray for all present who at that moment were trying to find their way out of darkness into the glorious light of the Son of God.

Joe Brown had a hard struggle. The enemy he had served so long had tied him with fetters of unbelief that were

not easily broken. The minister labored patiently with him, read God's promise to him, prayed with him time and again for days, before he could really believe that God, for Christ's sake, had forgiven him and accepted him as His own. But the grace of Christ won the victory.

When the darkness was dispelled by the bright rays of the Sun of Righteousness, and he was a free man—free from skepticism, free from sin—there was not a happier man "in all the world" than the village blacksmith, Joe Brown, the once avowed atheist. He became the earnest, loving disciple

of the meek and lowly Jesus, but he never forgot the words—"No, he is not here, because no one has ever given him an invitation to come." And he resolved that not one within his reach should be left outside the city of God because he had failed to give them an invitation to come.

Office and Work of the Holy Spirit—No. 3

## Guidance Through Days of Trial

By E. E. ANDROSS

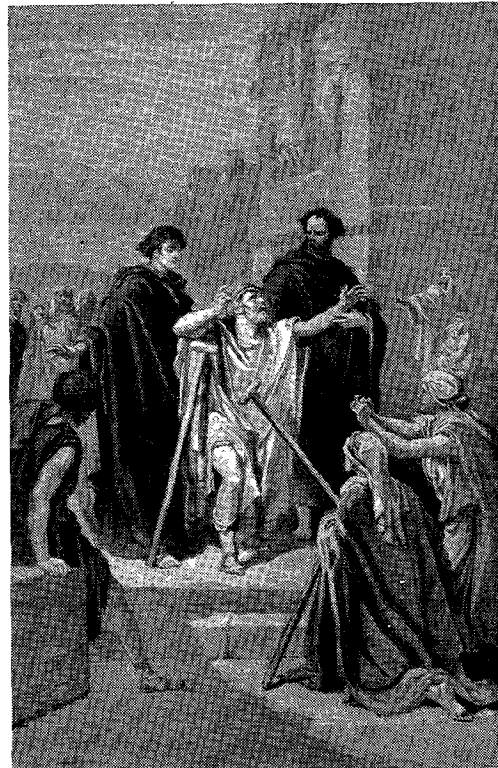
**W**E have been witnessing the most devastating war known in history. The whole world is being rocked to its foundations with destruction, distress, and sorrow, while the blood of millions of victims is being poured out. In this hour of trial we must individually and collectively keep close to our great Leader, or we shall become bewildered. But if we follow Him, even though darkness surround us, the way will be made plain. He has promised, "Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." Rev. 3:10, R.V.

Let us not lose sight of the Providence that presides over the church and over each individual. We read: "The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own hands."—MRS. E. G. WHITE in *Review and Herald*, Jan. 11, 1887. In view of these things, no doubt the prayer the Saviour uttered the night of His betrayal, just preceding His crucifixion, was for us today as well as for those who were with Him then. The burden of His prayer was, "Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:20.

### Unity of Believers

In order that we may be prepared to pass through this time of trial successfully and to stand before the Son of man when He appears in His glory, we must experience the fulfillment of the Saviour's prayer when He prayed, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: and that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one." John 17:21-23.

This wonderful prayer reveals not only the necessity of unity but also the degree of unity that should prevail in the church. We are to be united with



In the Healing of the Lame Man at the Temple Gate We See the Beginning of the Miracles Performed by the Disciples With the Aid of the Holy Spirit Promised to Them

one another as Jesus is united with His Father. As we are now in the midst of the last hour of trial, we must press closer and still closer together in Christian fellowship and unity.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11.

In praying to His Father for the unity of His followers, Jesus said, "I in them, and Thou in Me, that they may be made perfect in one." The church is to reach a state of perfection through this avenue of unity; and when the Saviour comes to receive His people, He will find a perfect church,

one that has reached "the measure of the stature of the fullness of Christ."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem." Isa. 52:7-9.

There is joy, comfort, and life forevermore for God's people when they are perfectly united in spirit and in faith. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Psalms 133

The church that was developed under the preaching of the threefold message of Revelation fourteen, of whom the Lord says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (verse 12), is moving forward toward the kingdom.

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite, each moving independently of the body. *Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith.*"—*Testimonies to Ministers*, p. 29. (Italics mine.)



These gifts are bestowed upon the church through the agency of the Holy Spirit. When Jesus ascended to His Father, He "gave gifts unto men." These gifts were bestowed when on Pentecost, in fulfillment of the promise of the Saviour, the Spirit of God was poured out upon the believers in the early rain. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:8, 11-13.

Through this means the church, composed of members from every nation, kindred, tongue, and people in all the world, is to be brought into a state of "unity of the Spirit in the bond of peace." The experience of the apostles before the day of Pentecost contains a valuable lesson for the members of the remnant church today. "These all continued with one accord in prayer and supplication." Acts 1:14. "For ten days the disciples prayed before the pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into His image."—*Ibid.*, p. 170.

Ten days were required for the apostles to reach the state of perfect unity. Right up to the night of the betrayal of Jesus they were questioning in their hearts as to who should be the greatest. We have reason to believe that each of them was anxious for the first place in the kingdom. But after those ten days spent in earnest searching of heart and in communion with their ascended Lord, how different was the condition of these disciples. Each one was willing to give the first place to another. They could sing with truth, "None of self and all of Thee." This condition existed first in the hearts of the leaders, and then it spread to all the church, one hundred twenty in number.

We read that as the result of this unity "the Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of

matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, 'Herein is love.' They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*Acts of the Apostles*, p. 38.

### A Second Pentecost

Of the gifts we read: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. These gifts are placed in the church for a specific purpose; as the apostle Paul says, "The manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.

It is the blessed privilege of every true child of God to have some manifestation of the Spirit. We are told that "all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Another translation reads, "These results are brought about by one and the same Spirit, allotting to each individually as He pleases." 1 Cor. 12:11, Weymouth.

The prophet Joel speaks of the former rain and the latter rain as follows: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. On the day of Pentecost Peter, addressing the multitude assembled, quoted Joel's prophecy as follows: "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts 2:17, 18.

The promise of the former rain was fulfilled on the day of Pentecost and thereafter. But this prophecy extends on to the last days and shows clearly that before the "great and notable day of the Lord come" there will be another mighty manifestation of the Spirit's power in the remnant church. At that time the gifts of the Spirit will again be manifested, and among these will be the gift of prophecy. All through the ages the prophetic gift has been manifested in the true church when most needed. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. Never has this gift been more greatly needed than in the troublous times of these last days. Paul admonishes us as follows: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

Just prior to the second appearing of our Lord in power and great glory, the remnant church will experience a second Pentecost. The prophet Joel speaks of this experience as "*the latter rain.*" Joel 2:23. The latter rain comes to ripen earth's harvest.

This experience will be preceded by a work of spiritual preparation such as is described by the prophet Hosea in these words: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

We are invited to ask "of the Lord rain in the time of the latter rain," with the assurance that "the Lord shall make bright clouds, and give them showers of rain." Zech. 10:1. Our greatest need today is that we open our hearts for the reception of the Holy Spirit in the latter rain.

## Guided to a Praying Family

By W. C. MOFFETT

SOME years ago, while J. F. Knipschild and his wife were getting started in the work for the Portuguese of the Southern New England Conference, they would wrap up rolls of Portuguese papers and tracts, and as Brother Knipschild drove along, his wife would toss the rolls into the front yards. This was almost literally casting bread upon the waters.

As they were returning home from a meeting one night the lights of their car suddenly went out. Brother Knipschild, a good mechanic, searched in vain for the cause of the trouble. As he stepped to the door of the nearest cottage to get a light, he caught the voice of prayer earnestly seeking for help to understand the Bible.

Inside he found a group of people with open Bibles and some of the very papers which had been cast into their yard. Forgetting all about his car trouble, Brother Knipschild began to answer their questions from the Word of God.

Finally returning to fix the lights, he was astonished to find that they came on at the turn of the switch. Later on I had the privilege of witnessing a substantial baptism of Portuguese believers growing out of this interest, including the aged grandmother, the mother, and the daughter—three generations in that home. The granddaughter later became a student at Broadview College, preparing for a part in this glorious work.

Brother and Sister Knipschild are not the kind of people who imagine things, but they are firmly convinced that an angel from heaven stopped that car in answer to the prayers of those seekers for truth.

## "Waiting Only to Be Gathered In"

By C. E. MOON



Brother Elias Celis, of Cascalote, Mexico

AT one of our meetings the laymen were giving their testimonies of what the Lord had done for them, when a man came forward. He was of a distinct Indian type, dressed in the style used by farmers from the state of Guerrero.

The old man was bent from continuous use of the plow and from other farm work. He turned toward the audience with a gesture and told the following story:

"My parents died when I was very young, and only my sister and I were left in our family. I loved my sister, as she was all I had in the world. My uncle mistreated us very much and did not care to have us around. We lived as animals would.

"When I was grown I was a devoted Catholic and really wanted to be faithful to my religion. One night I had a dream, which was most wonderful, and it seemed that Christ was coming to the earth again.

"My mind was greatly impressed. It seemed that a voice spoke to me, telling me that soon I would know the true religion.

"After that experience I would go to the woods and pray and lift my face to God and talk to Him. I watched and waited, but no one came. Days passed by. And still no one came. I continued to pray and wait. Months passed by, and no one came. One day a Catholic farmer came, and I thought he would tell me the truth; so I waited and remained near him in the work, but we talked about the farm, the oxen, the horses.

"I waited and wondered what it

could mean. Then one day an Adventist brother came to work for me. I wondered whether he was the man who would tell about the truth. But the first day went by and nothing was said. And the next day we worked together. As noontime came, this Adventist neighbor came near me and laid his hand on my shoulder and said, 'I love the Lord and have known Him and served Him for many years; I want you to love Him too.' I threw my arms about him and said, 'I have been waiting for someone to tell me of Him. I am so glad you came to tell me of Christ.'"

And then this man, Elias Celis, became a strong Seventh-day Adventist.

The messenger of the Lord told us so many years ago:

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

There are no doubt many like Brother Celis who are honest searchers for the truth and whom the Lord has prepared to receive the message. They are looking toward heaven, with tear-dimmed eyes, waiting for the message.

*Mexico.*

## Faithful Witnesses in the South Seas

By CAPTAIN LLOYD K. ROSENVOLD  
Medical Corps

THE present world conflict has brought to light the real fruitage of our missionary endeavors in foreign lands. This has been true in a special way in the islands of the Southwest Pacific, where war has engulfed many of our mission stations with their groups of native believers. In years past the church has heard much about the miracles of Christ's grace seen in the harvest of souls in this field, won from the ranks of heathenism. But only recently, during the present war, has the efficacy of the gospel to change the lives of these benighted people become apparent to the world at large.

Many of us who are serving with the armed forces of our country in this part of the world have been privileged to meet a number of these native believers. These experiences have taught us that there is an invisible bond which unites us all in the common household of faith. Our native brethren are clean, intelligent, and up-

right, and the love of Christ radiates from their countenances. Recently a Brother Radley, of Australia, anchored his little launch off the port where our military hospital is located. On Sabbath a group of us had an opportunity to visit Brother Radley and a group of native brethren who were with him, having our lunch on board the boat.

Brother Radley told us a most impressive story relative to the Buna campaign, a story which had been brought to Australia by the soldiers who were involved. In one of the battles of this campaign a battalion of Australian troops had been surrounded in the jungle by enemy forces, and there seemed to be no possible way of escape. After they had spent two days in this desperate situation, a little Papuan lad who was a member of our native church appeared in the midst of this "lost battalion" and presented himself to the commander.

The lad told this officer that if he would call his men together and have them put out their cigarettes and remove their hats, he would pray to the God of heaven for their deliverance. In his extremity the officer was impressed to do as the boy suggested. With the soldiers gathered about him this little native believer knelt down and prayed earnestly to God in his native tongue to save these men from destruction. Then acting out his faith, the lad told the men to follow him that night, and they would escape. In accord with this promise he led the entire battalion through the enemy's lines to safety. What a testimony to the power of God and to His abounding grace was thus borne by this simple native boy, who had faith to believe in a heavenly Father who hears and answers prayer.

This experience should be a source of encouragement to those in the homeland who have faithfully supported our mission enterprises throughout the years. Our contributions have helped to send the gospel to these people. Now we find that many of them who have been redeemed from idolatry are in turn preaching this selfsame gospel to many white men who perhaps would have scorned to listen to the truth in their homelands. Only eternity will tell the full story of the faithful witness of these island believers.

*New Guinea.*



# THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

## Overcoming Discontent

Discussed by MOTHER NAOMI



BLACK STAR PHOTO

"Your Letters Have Made Me Want So Much to Write to You. Please Give Me the Help I Need"

DEAR MOTHER NAOMI,

Your letters have made me want so much to write to you. But I wouldn't for anything have anyone know what I want to ask you about. I work in an office in which there are many other girls employed. I began work almost as soon as I had finished high school, and the first years I liked it very much. It has been nice to have my own money to do what I like with. I live at home, and although I always pay mother something for my room and board, I have plenty left over for clothes and extras. I have had a raise three times, so there does not seem much danger of my losing my job. When I see other girls who can't hold down a job or who have to have help from home, I think I am the luckiest girl alive.

But lately I have begun to wonder if this is all there is going to be to my

life. Two of my younger sisters have grown up, graduated, and married since I began working. One of them has a baby now. Sometimes she seems ages older than I. The other one has gone away with her husband to a farm. She expects to be working very hard till they get started. But neither of them seems to mind being tired or having to pinch to get along. They both think I am perfectly happy with my good position and nice clothes. Nobody dreams that I am often so lonely at night that I cry when I go to my room. I don't know how it happened that I did not have any young men friends. I never meant to go unmarried all my days. I'd hate to have anyone say that I merely wanted to get married. Maybe that isn't what I do want, but I certainly want something.

CHRISTINE.

DEAR CHRISTINE,

I wonder if it would help you any to know that I receive many letters from girls much like yours. Life comes on us day after day so mechanically that the years are gone before we realize what sort of pattern our life has taken on. We do not seem definitely to have chosen a certain kind of existence. It is something everyone else knows before we do. And then suddenly you realize that you are the "elder daughter, the unmarried daughter." People sometimes call it an uglier name. And you don't like it at all. You never meant to be an old maid. Sometimes you feel that there has been a cruel joke played on you, and you don't like it a bit. I suppose that is the way you were feeling the afternoon you wrote to me.

Well, I believe your letter to me was a good beginning. Perhaps it does not hurt you to say to yourself or maybe to someone else, "No, I have never married. I haven't any objection to marriage, but somehow the boys I knew in school did not appeal to me, or I to them, or something; and now just going on working from year to year has become a habit with me." It would do you good to say that sort of thing. You perhaps think you would suffer terribly to say it, but once you have done so a time or two when the subject comes up, you will find it does not sound so terrible. And I believe it will loosen up that tightness around your heart that makes you cry at night sometimes.

You must have the details of your job pretty thoroughly organized into a routine during these years. Did it ever occur to you to investigate a new job? If mother and dad are well and do not need you at home, you might look around and look for a new place with a little different kind of work. Or if that seems too much like an upheaval, you might ask for a transfer to another part of the city. Probably your bosses will object, but it might not hurt them to realize how much they depend on you. And you'd probably be better off for having a new situation to cope with.

You did not mention it, but do you belong to a chorus, or an orchestra, or to a reading course group?

If I asked you whether you liked to read, I presume you'd say Yes. Nearly everyone does like to read.

But I don't mean just to casually pick up a magazine. I wish you would look over some interesting subjects and say to yourself, "I shall work to know something about the Argentine or the world situation or the organization of an orchestra or Junior work or knitting or *something* I know little or nothing about now.

I am sure by this time you think I am talking about matters very foreign to marriage. Well, I am, but not so foreign after all. Finding the right person is not by any means all there is to a successful marriage. By far the larger part of it is *being* the right sort of person.

Now there is one more thing I want to ask you. How long is it since you took any active part in the Sabbath school? How about offering yourself as a teacher? There is always a demand for a really good teacher, and to offer yourself is such an unusual thing to do that the superintendent may have a start. But that might do him good, too.

The thing I am getting at, Christine, is that sometimes we need to turn our lives inside out—mentally, I mean—and give ourselves a new set of habits. It may do surprising things to us, and sometimes it makes us quite another sort of person entirely.

Always affectionately,

MOTHER NAOMI.

## The Ways of the Ant

By ALDEN MANN

**A** STUDENT of ants recently told of his discovery that ants are good fire fighters.

"You have, no doubt," he said, "stepped into an anthill and been amused to see the sentinel ants quickly rush out and then as quickly disappear to spread the alarm. A moment later, perhaps, you saw work gangs being formed and put to the work of rebuilding. In addition to these things, I have also observed ants when fire threatened them.

"I have thrown a lighted match into their anthill, and soon it would be encircled by a ring of ants. As some of the ants became exhausted, others quickly took their places and the fire gradually went out. I was curious to know why, and after close observation discovered that the little creatures are equipped to throw a tiny stream of formic acid.

"Not all ants are tiny, however," this student of ants reminded. "There are portions of the South American jungle where the ants are of gigantic size and so ferocious that they are feared by man and beast. Veteran explorers have told me that they will take their chances with the boas, the anacondas, the jaguars, the crocodiles, and any other wild beasts, but not with the ants.

"Travelers, caught in the jungles, have been found with only their white bones remaining to tell the story of their futile struggle.

"Remember the Biblical quotation: 'Go to the ant, thou sluggard; consider her ways, and be wise'? Ways of industry, intelligence, courage, thrift, and many more. 'Busy as ants' has become a symbol of industriousness the world over. Yes, one may well heed the Biblical words and consider the ways of the ants."—*Our Dumb Animals*.

### My Challenge

BY BONNIE VERA SNIDE

THE world is marred and wrecked with sin;

Without are foes, and fears within.  
But I will take this plight today  
And use it in a mighty way  
To help fulfill God's holy plan  
That He's ordained for every man.  
As breaks the dawn of this new day,  
Help me, O Lord, to hear Thee say,  
"I'll lead you till the set of sun,  
Till all the toils of life are done,  
And every troubled heart shall rest  
With peaceful beauty on My breast."

### The Lost Battle

BY MAE CARBERRY BRADLEY

A BATTLE fierce within her mind is raging,

That mind we hope to rightly train for God.

Those sparkling eyes are slowly, surely clouding;

That little head begins to gently nod.

A dimpled hand is brushing back the ringlets

And rubs persistently those drooping eyes.

But soon we see the battle she is losing;

Those lids are closing slowly, though she tries

So hard to hold them open, till o'erpowered

By sleep, the little head rests on my breast.

The battle's lost. I lift the sleeping baby

And lay her in her little bed to rest.

This battle's lost, but it is best she lose it;

I only pray that in the fight with sin  
This little one, and yours, that's just as precious

To Jesus, may a glorious victory win.

They win or lose as we, the parents, guide them.

How close, then, must we keep to God and heaven,

That when He comes we each may say,  
"I'm ready,

And here the little ones that Thou hast given."

# LIFE'S PATTERNS



APPRECIATION

"The way to love anything is to realize that it might be lost."—G. K. Chesterton.

**T**HE other morning I was sitting in church. Everything was quiet and serene. Sunbeams streamed in the window. Sweet strains of music floated out from the organ, and a happy feeling swept over me. All at once I realized how much the church meant to me and how glad I was to be worshiping with God's people on His day. And then I began to think of Europe and the other countries, and I felt sad. How those

people would like to exchange places with me, or perhaps I should say, be where I am, for I am sure they would not wish their plight on anyone else. I said to myself, "You should thank God right now for this privilege. There will come a day when you will not have it." But even though I try very hard I cannot fully imagine how terrible it will be to be barred from worshiping as I choose. However, knowing that I will have to face that fact does increase my love and appreciation for the opportunities I now have.

Once a physician was at the bedside of a very sick woman. He was counting the flagging pulse and doing all in his power to help her. She seemed to have no desire to prolong her life of semistarvation in heart and body, when her husband, a sullen, morose, hard-visaged man, drew near the bed. He looked at her pale face and thin hands, and with a dry sob in his voice said, "Oh, save her, doctor; I could not live without her!" The woman opened her half-closed eyes and looked long and earnestly at the man who stood above her. A slight flush crept over her face. "Did you say that, Joe?" He nodded. She smiled weakly. "Then I'll live." Breathing a happy sigh, she fell into a peaceful sleep which marked the beginning of her recovery. Not until she was almost gone did that man appreciate his wife or realize what a lonely life he would have without her.

The way to love God is to realize how dark and uncertain the future would be without Him. Nothing is more hopeless than the man or woman who faces major crises in life without the help of the Saviour of all. When we think of this we shall appreciate more than ever the blessings we have bestowed upon us day by day. N. B.

## First Letters From Holland

**D**URING the war we have heard but little from the Netherlands. Now, however, word begins to come through. A letter dated May 16, 1945, from J. Wintzen, the former union president, who some time ago retired because of ill-health, and another from his son-in-law, F. J. Voorthuis, editor of our papers and manager of the publishing house, have just come in. Elder Wintzen writes:

"Sunday, May 13, was a very good day for me, because there visited us a fine, young Canadian Red Cross corporal, a good Seventh-day Adventist, and he brought me my first REVIEW AND HERALD in three years—March 13, 1945. . . .

"We have had a hard time in the war. We had freedom to work carefully, and so we did. The good Lord blessed our efforts. The canvassing went on as never before. Sales were about \$40,000 a year. Our whole stock was sold out, as well as many good books from other publishers. The membership is now nearly 1,700, and if the brethren could have worked as in former years, surely the results would have been still better. Tithe reached about \$50,000 a year. But living is terribly expensive. You cannot imagine, I am sure. One potato costs about forty cents. But even at such prices it is very hard to buy things. Of course only very rich people could buy them. So the hunger was and still is terrible.

"Although the R.A.F. and the American fliers let fall thousands of tons of food, we now for weeks have not had one potato. We get 400 grams—not quite an English pound—of bread a week. Our good Swedish friends—God bless them—provide another 400 grams a week. They also send us 125 grams of margarine and, for the children, something more. But I can tell you, a good many people have died. Only yesterday I read in the paper that in Amsterdam, with nearly 800,000 inhabitants, every week about 500 people die. In the big cities here in the western part of the Netherlands, with more than four million inhabitants, the hunger was very great.

### Searching for Food

"The Lord took care of His children. Though some of them had to eat cooked potato skins, as far as I know none of them died from hunger. The people went on foot and by bicycle one hundred fifty to two hundred miles to the northern part of the Netherlands, even when it was forbidden, and they

had to risk having all that they gathered confiscated. Hundreds died on the way. It must have been terrible to see them stumbling along and falling down to die. But at last even this was impossible, because the whole line between north and south was closed by soldiers.

"We as a family cannot be thankful enough. The gracious God cared for us. The children went long distances on the bicycle to get food, though it was very hard work. Even my daughter, Sister Voorthuis, brought about eighty pounds on her wheel. They were bombed and three times narrowly escaped death. Once they jumped into a hole, and the bomb struck only five meters from them.

"Brother Voorthuis, as the minister of our church here, organized cooking for the children and old people of the church. He received help from the authorities. Elder H. Eelsing [president of the conference] found it possible to furnish potatoes. Our members in The Hague and Delft got from him 3 kilo [6 pounds] each, and also some wheat.

"We ourselves received help from friends who were not even Seventh-day Adventists, so that though we had to be very economical, the children during the whole time could help others. We had to sell all we could do without—clothing, shoes, silver spoons, and so on—in order to buy nourishment, for about 4,000 gulden, but the Lord did not forsake us. Then at last came the heaviest loss: in the bombardment of March 3 our home burned to the ground. We had to move twice in wartime, and now are living in the remains of a big three-story brick building. Thirty thousand inhabitants of the southern part of The Hague lost their homes, many of them all their possessions, and, as the papers told, about one thousand were killed. We know now what war means."

### Publishing Under Difficulties

F. J. Voorthuis, manager of the publishing house, sends this account of the publishing work and other needs:

"Our publishing house had to meet a very difficult situation. As you can imagine, the press was under special control. Then the scarcity of paper was great and consequently it was hard to print or reprint books and pamphlets. For the last two years we could not bring out even a single number of our periodicals. But we had a good stock of printed matter, which we sold out. We held a few samples of each book, etc., for our new members. But they were all burned on March 3, 1945. Besides our own books, we

could buy some good matter from other publishers, and so we could give about twenty-five of our canvassers an opportunity to work. Never in the history of our work in the Netherlands have we had such large earnings as in these years of war. This was a real blessing of the Lord, because the cost of living was very high. So, by the grace of God, our publishing house met its expenses during the whole war without going into debt one cent.

"As a publishing house we had to evacuate twice, and then on March 3, 1945, in the bombardment of the southern part of The Hague, our house burned completely. About 30,000 inhabitants lost their homes and all their possessions. But, thank God, we have rescued our life and our faith! The bombing came on a Sabbath when we were in meeting (I am minister in The Hague). All our bookkeeping fell into ashes in the little safe at the office. So we had to begin anew with what there was at hand. The money was saved because it was either in the bank or I kept it day and night on my person, as there was great danger all the time.

"Because the publishing house and we personally lost all our books—several thousand dollars' worth, even manuscripts and plates—we would like to get as soon as possible all the photos and all the Ingathering and Week of Prayer numbers for the years 1941 to 1945. Furthermore, we wish to receive, beginning third quarter, 1945, manuscript Sabbath school lessons and mission reports, Morning Watch, and four Yearbooks. Our canvassers wait anxiously to begin their work again. We shall try to begin to print some periodicals, of course only two little pages every monthly number. There is no paper.

"We would appreciate it very much if you could send us one copy each of all the books of Mrs. White. Naturally we would like more of our books, but we must be economical with our means. We hope that the government will restore some of our losses. Please send us ten copies every week of the REVIEW AND HERALD on a yearly subscription. Besides that, please send one year's subscription to *Life and Health*, one year's subscription to *The Watchman*, one year's subscription to *Signs of the Times*, six one-year subscriptions to *The Ministry*, and one year's subscription to *Our Little Friend*."

These are our first letters out of Holland. While attending the Security Conference of the United Nations in San Francisco in May, I had a long interview with Dr. Pelt, one of the

delegates from Holland. He gave a full account of the famine and the dreadful sufferings of the people there, and urged that clothing, shoes, and food be sent to them. Never in our history have Adventists had such an opportunity to help overseas as we have today. Surely when the Lord so graciously spared their lives at the time when we could do nothing, we must not fail our dear believers now.

L. H. CHRISTIAN.

## Two Kinds of Reports

ONE kind of report made by the colporteurs of the Inter-American Division gives the number of hours, orders, and the value of books delivered month by month. During 1944 they gave the following outstanding report: 465 colporteurs worked 516,957 hours, and delivered \$419,829 worth of books and magazines. Thus 1943's all-high record of \$313,611.75 was surpassed by \$106,217.

The other kind of report gives the number of Sabbath schools they have been instrumental in organizing, and the number of persons baptized as a result of their missionary endeavors. Here is a report from one union, the Antillian:

	<i>Epg.Sab.</i>	<i>S.S.Org.</i>	<i>Bap.</i>
East Cuba .....	43	4	17
Haiti .....	2	1	2
Santo Domingo ..	16	2	8
Puerto Rico .....	66	9	45
West Cuba .....	45	2	37
<b>Total .....</b>	<b>172</b>	<b>18</b>	<b>109</b>

The Lord is blessing, not only in placing many books in the homes of the people, but in winning souls to the message. Our aim in 1945 is to win more souls, and also we have set a goal of half a million dollars in colporteur deliveries.

D. A. MCADAMS.

*Havana, Cuba.*

group that returned from a day of active service in the Lord's vineyard, not only receiving funds with which to speed on the work of God, but leaving words of encouragement, appreciation, and literature in the homes of those visited. One car returned with twenty-four enrollments for the Conference Bible School Course offered in connection with the radio work. The college has excellent standing throughout the district and has done much toward the development of a kindly attitude regarding our work.

The following morning the chapel period was given over to receiving reports of the amounts collected by the bands. As each group leader rose to report, both the enthusiasm and the totals mounted until the final figures showed an amount of \$2,595.65 realized.

The Lord greatly blessed in the work of the day, not only in leading the public to respond liberally to the needs of His work, but in protecting against any accident or unfortunate experience. The majority of the cars were sent into scattered country territory, over a hundred miles of poor roads. In every case but one, we believe, the groups returned with amounts in excess of those received the previous year. Amounts collected by groups ranged from \$31.94 to \$511.28.

C. W. DEGERING.

## Among the Pagans of Northern Nigeria

SIX hundred miles northeast from that great bite out of West Africa, the Gulf of Guinea, lies a plateau four to six thousand feet high, and behind that, in a horseshoe of mountains, is Jengre Mission.

It is a country quite different from the stereotyped picture of no palm trees, few wild beasts, and plenty of cattle and horses.

There are three distinct groups of people:

Hausa: "black Arabs"—traders.

Fulah: the old aristocracy, now the cattle owners, wandering with their herds of humpbacked cows and living in little huts of leaves.

Pagans: a people divided into countless little tribes, each with its own language, and living near the foothills of the mountains. In fact, it is only since white rule that they have dared to venture out from their rocky fastnesses.

The first two are Mohammedans of a loose kind. They tolerate missions only for the medicine and other benefits. Mohammedanism is said to be making greater progress in these areas than Christianity.

So it is to the pagans that we first turn in trying to help. They are in the grip of customs which are crippling them, both in body and in mind.

Their religion—Dodo worship—has much in common with devil worship. A few months ago a Mohammedan was beaten to death within a mile of the mission because he had stumbled into their ceremony. Under such conditions the heathen wanting to become a Christian has to have both faith and physical courage.

But in spite of the difficulties, the work is making steady progress, and it would seem that the long pioneer work of Pastor and Mrs. Hyde is about to be rewarded.

After twelve years there were but forty baptized members in six places. Now there are thirteen Sabbath schools with a membership of two hundred and fifty. In the past year there has been one baptism of eleven; twenty are ready for the next, and there are about another thirty who have left their old ways and are studying in the first year's probationary classes.

Most encouraging of all, perhaps, is to see the large number of relatives brought in by the faithful witness of the first Christians. Thus there is good reason to be thankful for what God has done. But, soberly, what *has* been done so far, compared with what remains?

The road that passes the mission leads on eventually to the caravan tracks and into a vast area where fifteen to twenty-five million people mostly understand a common language—Hausa. And a handful of members in Jengre is all that we have to work for them!

More workers, and particularly more well-trained native workers, are our great need.

And that means a school! Well, a school has been started with twenty children. It faces difficulties from the low standard of living and a prevailing apathy to education. But we believe that, by the grace of God, from this small beginning there will one day be a flow of workers every year to the great lands "beyond."

We need your help and, above all, your prayers that God's will may be done in His own way.

LOUIS W. NORMINGTON.

## Ingathering Day at Canadian Junior College

THE annual Ingathering field day for Canadian Junior College, of Alberta, was held Tuesday, May 22. By seven-thirty in the morning the first of the twenty-seven cars of young people began to leave the campus for the more distant districts, some eighty miles away.

Cars from the near-by towns began arriving back at the college in the late afternoon. Later in the evening the first of the cars from the country territories began to arrive. The last of the rural district cars arrived back at the office a little after midnight. One brought a report of calling a donor from bed and receiving a five-dollar gift.

Altogether it was a very happy

## Evangelism in the Gold Coast

IN the Gold Coast of West Africa, as in all the world, evangelism is our supreme objective. Our command from the Master Evangelist is, "Go out into the highways and hedges, and compel them to come in." The Gold Coast today presents opportunities for winning souls in both "highways and hedges."

For years our work here has been chiefly in the hedges, among the peoples of the bush. Year by year fresh voices have joined the chorus of advent believers, to make our annual

camp meetings events of no mean importance. New companies have arisen in the most primitive regions. Older companies have developed into churches. Missionaries, native evangelists, church leaders, schoolteachers who preach in their vacation time—all are sowing the precious seed and reaping the harvest in the "hedges."

There are also large towns and cities. Through the years trade developments have led to the growth of commercial centers which bear the marks of European civilization. Apart from a few officials, missionaries, and traders, the population is African. In these large centers of population are hundreds of thousands living in heathen darkness. They present a strong challenge to us.

We have just concluded a series of evangelistic services in Kumassi, the well-developed capital of the ancient kingdom of Ashanti. Since every day road and rail transport carries large numbers of people into this busy center, what goes on in Kumassi is known throughout the villages. The residential districts are well defined, and the Ashanti, Fanti, and northern tribes live in their respective sections of the town.

Within easy reach of all is the newly erected town hall, named after the present king of Ashanti, Prempeh II. We were able to use this admirable hall for the opening service of the campaign. About six hundred people listened attentively to the message of Daniel 2. Fifty requests were made for free literature; this number increased as the weeks went by. The interest was continued in a smaller and less attractive hall, used as a cinema. But we continued to hold good audiences throughout the three months of the effort.

We had the loyal assistance of our Agona church singing band, that traveled the twenty-two miles by lorry in the early hours of each Sunday morning. Their sweet, harmonious songs had a great advertising value as they marched through the streets of the city. During the week we held smaller meetings in two sections of the town and for two months used an empty store in the business section as a reading room. Back numbers of the *Signs of the Times* sent by a faithful believer in Milwaukee, Wisconsin, were very useful for this purpose.

Two African evangelists gave their full time to visiting the interested ones besides assisting in the meetings. This effort has brought fruitage in souls for the baptismal classes of our Kumassi company and has given us good publicity throughout Kumassi and Ashanti. Many who have not accepted the truth have confessed that we have the true gospel.

The large cities of west Africa present a challenge for full-time evangelism, properly financed. Your liberal

offerings in the past have enabled the European missionaries—already heavily burdened with the school and administrative duties of large rural districts—to make beginnings in a few places. The great need is for men who can devote their full time to city and town evangelism without any other responsibility. But that means larger mission funds to finance them, and that is where your part comes in. A large overflow in the Thirteenth Sabbath Offering this quarter will give more opportunity for public evangelism. The Gold Coast is calling to you.

T. H. FIELDING.

## A Partnership in Service "The Lord, Blank, and Co."

**A**S a boy sixty years ago I sent my first tithe money, \$15, to C. F. Stevens, the treasurer of the Iowa Conference. That was a great day in my experience. I believed that someday in the future the Lord would reward me. This \$15, I estimated, paid tithe on all the money I had ever earned. As I grew older I continued to pay tithe, but sometimes I was careless. Later I would pay up the back tithe, adding thereto the fifth part. In those days I had in mind little, if any, thought of any here-and-now benefits in tithe paying.

After I was married, my wife and I bought a home and were in debt nearly \$3,000, with a family to feed and clothe and with machinery and stock to buy, with six and seven per cent interest on our investment. How would we ever come out? And yet we felt sure that our buying was in God's plan, especially as older, more experienced brethren had advised it.

Then we learned that God had a financial contract for us to sign. The contract was in Malachi, beginning with the words, "Bring ye all the tithes," etc. As we read on we found that the second part of the program dealt with the here and now, and the last part with the future of the contract when "they shall be Mine," etc.

We signed those articles of incorporation and called ourselves "The Lord, Blank, and Co." At first it seemed sacrilegious to place God's name thus, but the contract really invited us to do it that way. This firm has been in operation now for nearly a half century, with God the Senior Partner.

I recall nothing spectacular in the operations of the firm. We made some bad business deals and lost money, but in the main the firm has prospered. There were times when notes came due and we couldn't pay them. It was a business precept of our company always to see our creditors a few days before any obligation came due and tell them what we could do about payments. Somehow the great Senior Partner brought us into tender favor

with princes of finance, as He did Daniel of old with the princes of Babylon, and we prospered and paid every creditor and gave each of our children a Christian education.

We expect the firm to continue eternally. All the charter members of the firm may die, but the Senior Partner will carry on and will see to it that all the funds of the company are properly invested in an eternal "inheritance incorruptible, and undefiled." Someday the firm will continue its business in new quarters in the New Jerusalem.

In reflecting on the past history and on the here and now of the firm, I feel that the results have been very gratifying. The Senior Partner has used this firm to extend His kingdom. The small part of the work of the company is the amount of tithe paid in, even though that tithe has increased through the years. Some of the members of our firm have been called to supreme sacrifice for God. But "they shall be Mine" is the assurance of the great Senior Partner's contract with us. And largely through our firm's operations a goodly number of doctors, nurses, ministers, and lay members have been called to the service of the kingdom. The rock of Gibraltar is a symbol of strength for some earthly institutions. But our firm is founded on the Rock of Ages.

BERT RHOADS.

### Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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## OF SPECIAL INTEREST

CHRIST'S prayer for us: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are." John 17:11.

\* \*

WE are indebted to the Atlantic Union Conference paper for this news about an incident reported by a Takoma Park member. A lady was giving fifty cents to the solicitor for an Ingathering gift to missions. "Her son quickly came from a room, on crutches, saying: 'O Mother, please make it ten dollars. It was one of those S.D.A. medics who risked his life to carry me from the battle line. Except for him, I would not be here today.'"

\* \*

HERE is another marvel of the colporteur work. A brother in Brazil, out with our Spanish magazine, was set upon by a great mob. He was given a few minutes for a last word before they stoned him. He quickly drew out his magazine prospectus and told them of the message of salvation God was sending men in *El Atalaya* (The Watchman). They released him and he took two hundred subscriptions in the crowd then and there.

\* \*

IN the *Bulletin* of the Federal Council of Churches is this note: "From the standpoint of physical contact, the globe is today a smaller place than the United States was at its beginning. Someone has computed that if a plane, flying by way of Greenland, left New York at the same time as the *Twentieth Century Limited*, the plane would reach Moscow at the same time that the train reached Chicago." All things are shaping for the quick spread of news to all mankind.

\* \*

### Sixtieth Anniversary of *Life and Health*

TODAY *Life and Health* enjoys the best health of its long history of three-score years. Our circulation department tells us the entire edition of 165,000 copies of the June issue—60th anniversary number—was ordered before the first copy was mailed. Obviously, the only thing standing in the way of a greater circulation is paper shortage. This June number can best be described by quoting from a letter from one of our doctors to the editor of the journal:

"Let me congratulate you on your anniversary number of *Life and Health*, a veritable rich gold mine of the most interesting, vital, informa-

tive, and helpful authoritative instruction on all the principles pertaining to health of body and mind. The galaxy of nationally known medical writers of the highest reputation is exceptional, and the harmonious blending of all their excellent contributions is simply marvelous. How did you get them to write in such perfect harmony with the teachings of Seventh-day Adventists?"

\* \*

### Editorial Staff of the *Review*

AT a joint meeting of the General Conference Committee and the *Review* and Herald Board, held May 23, 1945, consideration was given to the appointment of editors for the various publications issued by the *Review* and Herald. The appointments for the *REVIEW* are as follows:

ADVENT REVIEW AND SABBATH HERALD: Editor: F. D. Nichol; associates: J. L. McElhany, F. M. Wilcox, W. A. Spicer, Frederick Lee; special contributors: C. H. Watson, W. H. Branson, L. H. Christian, W. G. Turner, E. D. Dick, W. E. Nelson, L. K. Dickson, and presidents or acting presidents of overseas divisions. E. D. DICK,  
*Secretary of the General Conference.*

\* \*

OWING to the need for time in which to make arrangements to relieve him of his present responsibilities, Elder F. D. Nichol will not take over active editorship of the *REVIEW* until sometime this fall. In the interim Elder Frederick Lee will edit the *REVIEW*. Elder W. A. Spicer, who has been its acting editor the last six months, will complete his service with this issue. We believe our readers will join us in a hearty expression of appreciation for the inspiration and blessing his editorship has been to us all. Our very best wishes go with him as he leaves the office. W. P. ELLIOTT.

\* \*

WE are told that up on the western roof of the world, the high Andes of Peru, where we have so many believers (thousands of them) there still survive sun-worshipping remnants of the ancient Incas—those Children of the Sun that the Spanish explorers found centuries ago. The *Student Foreign-Mission News* says:

"Each morning the natives gather together in an open place to wait for the rising sun to strike upon a shield of beaten gold which they have faced to the east. When the first rays of the early sun strike the shield, they bow down and cry, 'O Sun, we worship thee as God—and if thou be no God,

we worship Him who made thee.' They are ready for a Pauline missionary to say, 'Whom therefore ye ignorantly worship, Him declare I unto you.'"

Our schools in the highlands are training Pauline missionaries to do that thing.

\* \*

THE Post Office Department has given out the news: "After having walked a distance equal to four times around the world in forty-two years, the District of Columbia's oldest letter carrier in point of service has retired." We do not remember any estimate ever having been made for the mileage traveled by the average colporteur in a year. It is a good many prayerful miles, we know.

\* \*

FROM Mrs. H. F. Brown, of Lansing, Michigan, comes an interesting letter: "The enclosed note was passed to me by one of the ladies at an annual missionary meeting of the W.C.T.U." Written across a temperance pledge card is the following: "My son and his wife have returned from St. Lucia [British West Indies], where they spent eighteen months. Both spoke in glowing terms of the fine and lasting work done there by your Adventist missionaries. This, coming from my son, an Episcopalian, and his wife, a Roman Catholic, I feel is quite a tribute."

\* \*

### The Power of Love

WHILE attending a convention recently in Canada, I listened to the testimony of Brother McMillan, a very humble colporteur who sells books in the scattered territory of Western Canada—on the expansive plains of Manitoba and Saskatchewan. This good brother delivered \$11,400 worth of our books and magazines in 1944. I desired to learn how he did it, and here are his words:

"I am unworthy; but first, I love my Saviour; second, I love my work; and third, I love everybody wherever I go. It is not the man; it is God who does the selling. I weave through my canvass a beautiful thread of spiritual life, and I always pray with the people. It is wonderful to see a big strong man, who, when you met him, was cursing and swearing, weep under such an influence, and, with tears and kind words, shake your hand heartily as you leave him."

I thought I discovered in his testimony the secret of his outstanding success. Brother McMillan took second place in 1944 in value of books delivered by one worker. The salesmanship for the third angel's message is so different from that for the world's merchandise.

H. M. BLUNDEN.