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No. 9

The Redeemed

By

MRS. T.

BUCHMAN

"One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."
Rev. 7:13, 14.



WHAT are these? Oh, see, behold thou;
They are clad in white array.
See, the brightness all about them
Far exceeds the light of day.

Sir, thou knowest these were pilgrims,
They through tribulation came;
There they glorified the Saviour,
Magnified His blessed name.

Once they hungered and they thirsted;
They shall hunger, thirst, no more.
They will never know a sorrow,
Now on God's eternal shore.

No more tears, no tribulation,
No more weary nights of pain;
They have done with sin and sorrow,
Sin shall not rise up again.

No more death, no sad procession,
No trembling lips, no more good-by:
Oh, how blessed, no more crying,
Not a tear from any eye.

See, the Lamb once slain is with them:
Oh, the glory! What a sight!
In that temple there they serve Him.
Serve Him ever, day and night.

Nevermore the sun shall burn them,
There no cold, no chilling blast.
Through God's grace, at home forever.
Safe in glory, home at last.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

PREACHING CHRIST IN THE HOME

I HEAR occasionally from our isolated ones, and my heart goes out in sympathy to them because of my own early experience. My home was miles from those of other Sabbathkeepers. For a number of years I was the only Sabbathkeeping boy attending our country district school. My father was an unbeliever, and it fell to my mother to bear alone the burden of training her sons and daughters for God. God blessed her in her efforts, and all of her nine children were given her in the Lord, and at last my father also found Christ as his Saviour.

And so I sympathize with those of our brethren and sisters today who live alone, who live in divided homes, with no one near to unite with them in prayer, to share their experience, to whom they can go to talk over their difficulties and troubles. While I can sympathize with them, there is little that I can say or do to help them in their struggles. But I can point them to One who has power to provide the help, and to One who Himself lived in a divided home, and in His own experience knew the stress and pressure of such a life. It is not necessary for me to say that that One is Christ the Lord. We all know the record left of Him in His word.

One of our isolated sisters inquires how she can bring her unconverted husband and children to Christ. I cannot tell her specifically. I do not know the details of her situation. I can only deal with the general principle.

The greatest power in bringing your loved ones to the foot of the cross is the power of a godly life as represented in your experience. Their conception of God is formed in large measure by what they see in you who profess to represent Him. You may study the Bible with them. You may tell them of the coming of the Lord, of the claims of God's Sabbath, of Christ as the Saviour from sin. This you should do if opportunity affords, but remember, they will judge your preaching by your living.

You will therefore need, in all your relations to the home and its inmates, to manifest the spirit of the Master. You must meet criticism with words of kindness. You must not retaliate even when there seems

to be justification. You must enter into the lives, the purposes, and the plans of your husband and children. Go with them just as far as you can in the attainment of their purposes, without the sacrifice of principle. Draw them to yourself by a loving companionship. Make home the most pleasant, agreeable, inspiring place in all the world.

Carry on your heart a daily burden of prayer for your loved ones. And as you pray, believe that God hears and answers. If the answer seems delayed, do not lose hope or courage. Remember that God oftentimes works through means and agencies for the accomplishment of His plans. It may be that as soon as you began to pray for your husband, the Lord set in operation influences in his life designed to show him the futility of human endeavor, his own lack of wisdom, thus preparing the way for him to turn to a higher Source for help and strength. It may be God will choose for him the path of trial and affliction, the loss of property, the loss of health. If so, take patiently God's way of dealing. Do not repine, do not rebel; but be a partner with God in working out the great aim and purpose of your life, and that is the salvation of those whom you love. In this it is your privilege to attempt great things for God and to believe great things of Him.

A DISTINCTIVE MESSAGE

IN the work of the church of God through the different ages, the gospel heralds have been the messengers of two classes of truth,—general truths and special truths. The general truths have been those applicable to all classes and all ages. The one true God, salvation only through the Lord Jesus Christ, righteousness through faith and not by works,—these are examples of general truths which have always been preached and which will continue to be preached to the end of time.

In addition, there have been special truths due the world at different times, which belonged to the particular age in which they were proclaimed. They were not applicable before that time nor after that period had passed; but for those particular times they constituted the special messages of God's servants for that age and generation.

This was true of the impending flood in the days of Noah. The warning to men to escape the threatened judgment of God by turning from their sins and preparing to find refuge in the ark, was the definite message for that day. No doubt there was connected with it much in the way of the preaching of general truth. But that which gave point and power to the general truth, that which was carried in the forefront and held before the people as the particular thing demanding their faith and action, was the special message which Noah was sent to bear.

There have been similar messages in other ages of the church. Again and again God sent His prophets to warn of impending judgments, to call the people back to their allegiance in special points where they were remiss.

Jonah did this for the city of Nineveh. "Yet forty days, and Nineveh shall be overthrown," was the message which startled the inhabitants of that city, leading them to awaken from their dream of carnal security, to forsake their sins and turn to God. To them the great general truths of God were applicable. No doubt they were proclaimed, but it was the special message for that city and for that time which brought them face to face with the crisis before them, and led them to turn again to God.

God raised up John the Baptist as the forerunner of the Lord to preach a message of repentance and salvation for the church in his day. This message was not due the church of God previous to the days of John. Had it been proclaimed, it would have been out of place. As truly would the proclamation have been inopportune after the days of John. At that particular day the time had been reached.

Coming to this time in which we are now living, we find special truths due the world, truths the importance of which is not transcended, if equaled, by any message which has gone to the world in the past. The hour of God's judgment is come. Christ's priestly ministry in the heavenly sanctuary is soon to cease. The Lord Jesus Christ is soon to return to this earth; a people are to be fitted and prepared for His coming. The world has separated from God. The great Christian church which professes His name has fallen from grace; it has departed from the principles of righteousness, evil principles are at work, the law of God has been dragged in the mire of hu-

(Continued on page 12)

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS. REV. 14:12

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Into Foreign Service in 1935

BY M. E. KERN

IN the chapel of one of our colleges is a map of the world (the world for which Jesus died), and there are golden cords running out from the college to many countries, each representing a former student who has gone to some far harvest field to gather souls for the kingdom of our Father.

In like manner, all our home bases are each year stretching out golden cords to the needy lands beyond their own borders. From the schools, publishing houses, sanitariums, and conferences they go to take their places in the ranks of the workers, to gather in the sheaves for the harvest home.

The readers of the REVIEW will be interested in looking over the names of those who were sent out during 1935, including both the new recruits and those who are returning from furlough.

Here we have 123 new recruits, as against 72 in 1934; and 98 returning from furlough, against 133 in 1934.

This list includes N. C. Wilson and family, American missionaries transferred from South Africa to India; and Miss Ethel Edmed and her mother, missionaries in Inter-America, transferred from Jamaica to South Africa. We do not count in the total of recruits those transferred from one supply base to another, though we have included in the list of names Mr. and Mrs. A. Chavrenko, who were transferred from Central Europe to the United States.

It is recognized that workers sent from the South African Union up into the mission fields of Africa are just as truly foreign missionaries as those sent from overseas. The same is true of workers sent from the European sections of South America into the Indian mission fields of the same continent.

From the Australasian Division

January

Mr. and Mrs. R. R. D. Marks, to Fiji.
Mr. and Mrs. E. A. Butler, to Fiji.
Mr. and Mrs. E. J. Martin, to Fiji.
Mr. and Mrs. H. M. Lansdown, to Fiji.
Mr. and Mrs. A. H. Jacobsen, to Fiji.
Mr. and Mrs. L. V. Wilkinson, to Fiji (returning).
Miss C. F. Guiot, to New Caledonia (returning).

February

Mr. and Mrs. S. C. Pennington, to Papua.
Mrs. G. L. Sterling, to Tahiti (returning).
Elder and Mrs. H. P. B. Wicks, to the Cook Islands (returning).
Elder and Mrs. W. N. Lock, to Papua (returning).

March

G. Richardson, to the Solomon Islands.
Elder and Mrs. G. M. Masters, to Fiji (returning).
Mr. and Mrs. L. I. Howell, to Papua (returning).
Elder and Mrs. G. Peacock, to the New Hebrides (returning).
Mr. and Mrs. F. Hollingsworth, to the New Hebrides.

May

Elder and Mrs. N. A. Ferris, to the Solomon Islands (returning).

July

Mrs. Alma Wiles, to Papua (returning).

October

Mr. and Mrs. E. J. Johanson, to Singapore, Straits Settlements (returning).

From the Central European Division

January

Elder and Mrs. A. Sprogis and family, from Germany to Tanganyika, East Africa (returning).

April

Mr. Unutzka, from Germany, to Bulgaria.

May

Mr. and Mrs. Erlecke, from Holland, to the Netherlands East Indies.

July

Mr. and Mrs. A. Chavrenko, of Czechoslovakia, to North America.

October

Mr. and Mrs. Zimmermann, of Germany, to the Netherlands East Indies.

December

Mr. and Mrs. H. Schell, of Germany, to Netherlands East Indies.

Mr. and Mrs. E. A. Flammer and family, of Germany, to East Africa.

From the Northern European Division

January

Elder and Mrs. W. McClements, from England to Nigeria, West Africa (returning).
Mr. and Mrs. Ejnar Nielsen, of Denmark, to Sierra Leone, West Africa.
Mrs. W. G. Till and child, from England to Nigeria, West Africa (returning).

February

Mr. and Mrs. Conrad Hyde, from England to Kenya Colony, East Africa (returning).
Elder and Mrs. J. J. Hyde and family, from England to Nigeria, West Africa (returning).

April

Elder and Mrs. A. Hessel and family, from Germany to Ethiopia, East Africa (returning).
Elder and Mrs. W. W. Armstrong, from England to Kenya, East Africa (returning).

May

Mr. and Mrs. M. Lind, of Norway, to Uganda, East Africa.

June

Mrs. L. Edmonds and child, from England to Nigeria, West Africa (returning).

July

Dr. and Mrs. G. A. Madgwick and family, from England to Kenya, East Africa (returning).
F. L. Stokes, from England to the Gold Coast, West Africa (returning).

August

Miss C. Olsen, from Norway to Kenya, East Africa (returning).
Mr. and Mrs. G. A. Lewis and family, from England to Kenya, East Africa (returning).

September

Mr. and Mrs. C. A. Bartlett, from England to Nigeria, West Africa (returning).

October

Elder S. Broberg and family, of Denmark, to Sierra Leone, West Africa.
T. Tranborg, from Denmark to Sierra Leone, West Africa (returning).
Miss G. Clarke, from England to Kenya, East Africa (returning).
Miss R. Raitt, from England to Nigeria, West Africa (returning).

November

Mr. and Mrs. K. J. Johannessen and family, from Norway to Northern Cameroons, West Africa (returning).
Miss M. Wharrie, from England to Nigeria, West Africa (returning).

December

A. W. Cook, from England to Nigeria, West Africa (returning).
Mr. and Mrs. A. C. Vine and family, from England to Nigeria, West Africa (returning).
Mr. and Mrs. S. W. Beardsell and family, of England, to Kenya, East Africa.

From the Southern African Division

January

Miss L. Stevenson, of South Africa, to Southern Rhodesia.

March

Miss D. Tribe, of South Africa, to Southern Rhodesia.

December

W. Cooks, of South Africa, to Southern Rhodesia.
Miss M. Hegter, of South Africa, to Southern Rhodesia.
Miss Evelynne Wright, of South Africa, to Southern Rhodesia.

*From the South American Division***March**

Mr. and Mrs. Enrique Schmidt, of Argentina, to Bolivia.

*From the Southern European Division***January**

Mr. and Mrs. J. Erzberger, to Cameroon, West Africa (returning).

February

Mr. and Mrs. A. Long and family, to Madagascar (returning).

March

Mr. and Mrs. Edgar Villeneuve, to Madagascar.

April

Miss Cachemaille, to Cameroon, West Africa.

May

Mr. and Mrs. R. Guenin, to Madagascar.
Mr. and Mrs. Paul Bénézech and child, to Cameroon, West Africa.

June

Mr. and Mrs. A. F. Raposo and child, to the Cape Verde Islands.

July

Miss Fanny Spillman, to Ruanda, East Africa.

October

Mr. and Mrs. W. Ruf and family, to Mauritius.

November

Mr. and Mrs. M. Fridlin, to Cameroon, West Africa.

*From the North American Division***January**

Elder and Mrs. Roger Altman and son, of the Southwestern Union Conference, to Argentina, South America.

Elder and Mrs. K. H. Wood, to China (returning).

Elder and Mrs. Henry J. Westphal and family, to South America (returning).

Mr. and Mrs. J. C. Ruskjer and family, of the Georgia-Cumberland Conference, to Peru, South America.

Dr. and Mrs. A. R. Stadin, of the College of Medical Evangelists, to Ethiopia, East Africa.

Mr. and Mrs. H. M. Larrabee and family, to Inter-America (returning).

February

Elder and Mrs. L. A. Vixie and family, to South Africa (returning).

Prof. and Mrs. Charles Larsen, to China (returning).

Mrs. W. R. Elliott and daughter, to Trinidad, West Indies (returning).

March

Mr. and Mrs. C. D. Forshee, of the Review and Herald Publishing House, to Japan.

Prof. and Mrs. W. E. Anderson, of the New York Conference, to China.

Dr. and Mrs. M. F. Godfrey, of the Southern California Conference, to Australia.

April

Elder and Mrs. C. B. Miller, to China (returning).

Dr. and Mrs. L. L. Harrop, of the White Memorial Hospital, to the Straits Settlements.

Elder and Mrs. N. C. Wilson and family, transferred from South Africa to India.

Elder and Mrs. J. F. Ashlock and family, to India (returning).

Elder and Mrs. J. I. Robison and daughter, to South Africa (returning).

Mr. and Mrs. James A. Leland, Jr., of the Pacific Press Publishing House, to the Philippines.

May

Elder and Mrs. C. E. Wheeler and daughter, to South Africa (returning).

Elder and Mrs. J. E. Frick, of the Iowa Conference, to China.

June

Miss Gladys Piatt, of the Glendale Sanitarium, to Nyasaland, Southeast Africa.

Prof. and Mrs. Wilbur S. James, of the Georgia-Cumberland Conference, to Argentina, South America.

Mrs. J. D. Hardt and children, to Brazil, South America (returning).

Dr. and Mrs. J. E. Miracle, of the College of Medical Evangelists, to China.

July

Dr. Mary Wilkinson, of the College of Medical Evangelists, to China.

Prof. and Mrs. Erwin J. Henning, of the Southern California Conference, to India.

Elder and Mrs. W. R. Vail and family, to South Africa (returning).

Misses Mary and Cynthia Siepman, to South Africa (returning).

Mrs. A. L. Ham and daughter, to China (returning).

Elder and Mrs. D. R. White and family, to China (returning).

Prof. and Mrs. Prescott B. Fairchild and son, of the Illinois Conference, to South Africa.

Mr. and Mrs. R. H. Pierson and son, of the Georgia-Cumberland Conference, to India.

Elder and Mrs. F. A. Mote and daughter, to the Philippines (returning).

August

Dr. and Mrs. Paul C. Bringle and son, of the College of Medical Evangelists, to South Africa.

Miss Ethel Porter, of the Potomac Conference, to China.

Mr. and Mrs. A. J. Robbins, of the West Pennsylvania Conference, to Manchuria.

Prof. and Mrs. C. E. Stenberg, of the Colorado Conference, to Trinidad, West Indies.

Dr. and Mrs. Donald Abbott and son, of the Southern California Conference, to South Africa.

Prof. and Mrs. C. P. Crager and daughter, of the General Conference, to Costa Rica, Central America.

Elder and Mrs. C. H. Baker, to Peru, South America (returning).

Mr. and Mrs. Lloyd E. Downs, of Pacific Union College, to Brazil, South America.

Miss Hope Hayton, of the Florida Conference, to South Africa.

Prof. and Mrs. Clarence F. Thurston, to Japan (returning).

September

Miss Esther Adams, of the General Conference office, to the Canal Zone.

Prof. and Mrs. E. U. Ayars and family, to South America (returning).

Elder and Mrs. Glenmore R. Carter, of the Texas Conference, to India.

October

Prof. and Mrs. P. A. Webber and family, of the Nashville Agricultural Normal Institute, to Japan.

Mr. and Mrs. Clinton Woodland and daughter, of the Texico Conference, to Panama.

Elder G. B. Youngberg, to British North Borneo (returning).

Miss Margaret Nickle, of Pacific Union College, to South Africa.

Mr. and Mrs. Frank Meckling, of Washington Missionary College, to South Africa.

November

Elder H. E. Baasch, to Colombia, South America (returning).

Mr. and Mrs. Fred W. Steeves and son, to Central America (returning).

Mr. and Mrs. B. L. Thompson and family, to Peru, South America (returning).

Teng Hsioh Chin, to China (returning).

Elder and Mrs. Peter Nygaard and family, to Santo Domingo, West Indies (returning).

December

Miss Ethel Edmed and her mother, transferred from Jamaica to South Africa.

Elder and Mrs. R. B. Thurber, of the Southern Publishing House, to India.

Mr. and Mrs. Harold Voorhees, of the New Jersey Conference, to India.

Dr. and Mrs. Elmer H. Olson, of the Alabama-Mississippi Conference, to Japan.

Prof. and Mrs. C. Fred Clarke, of the Michigan Conference, to South Africa.

Elder and Mrs. Arthur A. Douglas, of the Potomac Conference, to the Philippines.

Elder and Mrs. Alfred Fossey and son, to China (returning).

Mr. and Mrs. F. S. Thompson and family, of the Illinois Conference, to Jamaica, West Indies.

Mr. and Mrs. A. E. Hempel and son, to Trinidad, West Indies (returning).

Mr. and Mrs. F. B. Moore, of the Texico Conference, to Peru, South America.

Sketches and Memories of James and Ellen G. White

XXXII. Jottings From Ellen G. White's Diary of 1859

BY WILLIAM C. WHITE

IN a small black leather-covered diary, the pages of which are three by five inches, there is found in Ellen White's handwriting a record of her activities and observations during the year 1859. Though the ink is somewhat faded and in places the writing is very fine, yet all save a few words is still legible. There was a brave beginning of full-page entries for nearly a week. This is followed by frequent shorter entries, and omissions which become more numerous during the later months of the year. The entries, diary style, are often worded in the present tense and with broken sentences. New Year's Day fell on Sabbath, and the first entry records the events of the day as follows:

"The commencement of the new year. The Lord gave James liberty Sabbath afternoon in preaching upon the necessary preparation for baptism, and to partake of the Lord's supper. There was much feeling in the congregation. At intermission, all repaired to the water, where seven followed their Lord in baptism."

Among the candidates were two little girls about eleven years old,

one of whom "prayed in the water to be kept unspotted from the world." In the eve, during the ordinances of feet washing and the Lord's supper, there was "rejoicing and weeping in that house. The place was awful, and yet glorious, on account of the presence of the Lord."

Mother had announced through the Review her intention of writing a book relating to her early experiences. Fortunately, Grandmother Harmon was living near by, and she was able to impart much information regarding mother's earlier life. In this diary for 1859, there are many references to letters written to and received from those who were in a position to know the facts regarding her experience in connection with the cause of truth. Thus she sought by the testimony of reliable witnesses to confirm the statements that she was preparing to put forth in the little book entitled, "My Christian Experience, Views, and Labors," which was published in the autumn of 1860.

During this first week of 1859, there was pressure of work at the office, and many calls for assistance

from friends and neighbors; so the preparation for the anticipated journey was deferred.

The journey referred to in the diary was to fill appointments that had been made through the REVIEW by Elder and Mrs. White and Elder Loughborough, for meetings at Monterey, January 14-16; Caledonia, January 18 and 19; and at Wright, January 21-24.

When the time came to begin this tour, James White was overwhelmed with important work, and he decided that he could not leave Battle Creek for a few days. Therefore Elder Loughborough and his wife and baby girl, Teresa, and Ellen White, with her son Edson, then ten years old, made up the company. They drove father's team of horses, and although it was midwinter, they started with the carriage.

As the time drew near for father to join them, J. N. Andrews arrived in Battle Creek. Important planning and council meetings, and the rush of work connected with the new year, forced him to abandon his plan to join the party at Wright, so the burden of preaching fell on Elder Loughborough. He would lead out in a sermon, and mother would follow with an exhortation.

In the entries for this period, detailed mention is made of families of Sabbathkeepers visited and of meetings held. There are occasional allusions to homesickness and loneliness. At Monterey she wrote:

January 21. "Meeting commenced to-day. The house was well filled. They came from Caledonia, Bowne, Vergennes, Ionia. Sabbath drawing on. Have a lengthy meeting in the afternoon and none in the evening. Many testimonies given in. Many of them lacked the spirit. I spoke a little. Feel deeply my unworthiness.

"I have felt so homesick on the journey. Fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice and crucify every selfish feeling."

It should be borne in mind that mother had a conflict with poor health much of the time, with a natural sequence of depression. A number of passages are found such as the following, for Sabbath, January 22:

"This morn have been pleading and wrestling with God. Have a gleam of light, but this cannot satisfy me. I must know that my ways please God. Go to the meeting with a heavy heart. Am much depressed in spirit. Fear my work has hindered me from communing with God as much as I should. . . . O that I might come to the feet of Jesus and tell Him all my wants! I shall claim the promises of God through all my unworthiness. He will appear for me and set me free. My soul thirsteth for God. I long for His salvation."

Mother's real interest in the various members of the families where she was entertained is evident from many entries. Often the homes were humble, but she found pleasure in making acquaintances among the poor of the flock.

Temperance and the Vote

Following an evening meeting on this same day, we are told of a discussion among the brethren regarding the ballot for town officials:

"The subject of voting was considered and dwelt upon. James first talked; then Brother Andrews talked, and it was thought by them best to give their influence in favor of right, and against wrong. They think it right to vote in favor of temperance men being in office in our city, instead of by their silence running the risk of having intemperance men put in office.

"Brother Hewitt tells his experience of a few days, and is settled that it is right to cast his vote. Brother Hart talks well. Brother Lyon opposes. No others object to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. O that they may all act in the fear of God!"

In this connection, there is a bit of humor in the action of some interested in the election of the "wets" of that time. The record continues:

"Men of intemperance have been in the office today, in a flattering manner expressing their approbation of the course of the Sabbathkeepers' not voting, and expressing hope that they will stick to their course, and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer."

Social Activities

Many allusions are made to visits among her neighbors in Battle Creek, and usually there is specific mention of a prayer season in connection with the call.

It is recorded that on April 7 she called on "Louisa Bovee for the first time;" also:

"After supper had a season of prayer. Felt something of the blessing of God while entreating His mercy and strength. I am opposed to afternoon visiting and chit-chat upon this, that, and the other, which imparts no spiritual strength to either party, the visitor or the receiver."

On another page, in an entry for June 22, mention is made of a visit to Sister Rattell, with the comment:

"It was a profitable visit. They wished to get supper. We would not allow it. We do not believe in going to visit, and taking up all the time preparing something to eat. We conversed upon our religious experience, then had a sweet, interesting season of prayer."

Hospitality

The White home was a place of welcome for traveling brethren, and often for strangers or transients in Battle Creek. Frequent mention is

made of overnight guests or of company for dinner.

We can readily understand the brevity of an entry, and of an ending with an incomplete sentence, when we are told, under date of April 19, that—

"In the evening Brother Hilliard comes with his wife and seven children. We are glad to see them, and we keep them overnight, and—"

Also when we read for June 6, at Conference time, that "at dinner we had 35," we are not surprised at the following brief entry for June 7,

"We were all much worn out."

The Family Garden

In her varied activities and interests she did not forget such practical things as strawberry plants, currant and raspberry bushes. As soon as the weather permits in the spring, we find:

"Husband has been preparing for a garden. . . . Large holes are prepared in the earth for the pieplant."

April 11. "Spent the most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them."

April 12. "Continue to make garden. Go down to Sister Benedict's for some plants."

April 13. "Go down to Sister Fults'. . . . She gives me some plants for my children. Obtain some sage roots. Divide with her."

Solicitude for Her Children

The allusion to the children in connection with the making of garden, is not the only evidence of the burden that she carried on her heart for their welfare. February 9 she wrote:

"Had a good season of family prayer. My soul hungers and thirsts for salvation and holiness of heart. My anxiety is great for my children. I was led out to cry earnestly to God for them, that they may be subjects for His grace and heirs of salvation."

For the Sabbath of March 19, she records:

"Tarried at home in the afternoon. Read to my children."

And a most touching entry is found for May 20. The previous record shows that for several days she had been sorely afflicted. May 19 she had written:

"I sometimes think my work is done, and feelings come over me that I am of no use, can do no good. And then it seems as though it would be a sweet relief to rest in the grave."

And the following day, she says:

"Have felt deeply today for my dear children. Pray with them and for them. They may be soon left without a mother's care. Disease is bearing me down."

Sympathy for the Poor

Very touching are the allusions to the poor and needy, who ever drew upon her sympathy in a practical manner. Agnes Irving, a seventeen-

year-old girl, whose father was an invalid, was employed by her in the house for some months, and her wages were the only regular means of support for her parents and four younger children. March 10, the mother called at the White home with the news that the father was critically ill, and money was needed for the family. Following mention of the self-sacrificing devotion of the daughter in giving all her wages, except one dollar, for ten weeks to the mother, this record appears:

"It was as affecting a scene as I ever witnessed. The reluctance of the mother to accept the wages, all the wages, of a daughter, through necessity, and the willingness and freedom of the daughter to have all go to her poor afflicted parents. The mother and daughter wept and we wept. We aided them some. Paid half toward a pair of boots for a little brother, \$1. I paid \$1.50 for a pair of shoes for the mother. Husband gave her \$1. in money. Henry gave her 10 cents, Edson 10 cents, and little Willie 10 cents. Husband gave her 25 cents more to buy a little luxury for the sick one. We parted with considerable half-worn clothing to make over. Put up one pint of rich grape wine and another pint of currant for the sick one, and sent a little handful of dried apples for the sick one's table."

Her giving came from the heart, as

is evident in many entries, such as the following:

March 1. "I rode down to the city, and purchased a few things. Bought a little dress for Sister Rattell's babe. Came to the office, assisted them a little there, then came home to dinner. Sent the little articles to Sister R. Mary Loughborough sends her another dress, so she will do very well now. O that all knew the sweetness of giving to the poor, of helping do others good, and make others happy! Lord, open my heart to do all in my power to relieve those around me."

One can but marvel at the spirit of kindness and love shown, not only to her own household and neighbors, but to all of the household of faith. And her ministry for others was in addition to carrying heavy burdens in delivering the heaven-sent messages for the church and sharing the responsibilities carried by her husband.

This little black diary carries us back in memory to the scenes and incidents so vividly pictured, and for the time we seem to forget that more than seventy-five years have passed since my mother penned this illuminating record of her life of humble routine, as well as of her public labors.

The Highest Education

BY GUY F. WOLFKILL

RECENTLY this question was asked: "What are the aims or objectives of Seventh-day Adventist colleges, and by what criteria may they be evaluated?"

The question was asked in all sincerity, and truly there never has been a period in the history of our colleges when it has been more important for both teachers and people to keep clearly in view the real purposes for which these schools were established. We expect our young people to pass by well-equipped colleges at their very doors to attend our own; we ask our people to support our colleges with their means; and we request conferences to give subsidies for their maintenance. Surely there must be some very good and specific reason for the existence of our denominational schools.

The circumstances under which the question was asked made it seem appropriate to reply that it is the first objective of Seventh-day Adventist colleges to give the "very highest education." But you ask, "Is this not the purpose of every college?" In answer to this we must distinguish carefully between the terms "higher education" and the "very highest education," and for a

definition of the latter term the questioner was referred to the "Testimonies," Volume VIII, page 317: "The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess."

This is truly a profound and remarkable statement. The "very highest education" is clearly defined. It is to express the knowledge of God and Christ in character. This gives a meaning to the term entirely different from that used by the colleges of the world, where advanced litera-

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### At Twilight in Thy Hands

BY SARAH E. HOBER

O LORD, who giveth sleep and waketh us again,  
Afford us now Thy care to keep from grief or pain,  
While we shall rest.  
We bow and thank Thee for Thy care in bygone days,  
And now we ask that Thou wilt keep us in Thy ways;  
Then we'll be blest.

ture, history, mathematics, and science are considered the higher education.

#### Character Defined

In order to understand what it means to express the knowledge of God and Jesus Christ in character, we must first define character. The following is one of the best definitions we know of: "Character is the enduring tendency and disposition to control impulse and desire in accordance with a system of principles." The nature of the character depends upon the code of principles adopted. If an individual controls impulse and desire according to the principles governing gangdom, he will be a real gangster. If he adopts the principles of communism and governs impulse and desire according to these principles, he will be a loyal communist.

Now what are the origin and the nature of the principles which form the basis of character formation and education in a Seventh-day Adventist school? For the answer we read in the "Testimonies," Volume VIII, page 314:

"We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God,—principles that are as high as heaven, and that compass eternity,—we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles."

Note also the following paragraph from page 63 of the same volume:

"A principle of divine origin must pervade our conduct and bind us to God. This will not be in any way a hindrance to the study of true science. The fear of the Lord is the beginning of wisdom, and the man who consents to be molded and fashioned after the divine similitude, is the noblest specimen of the work of God. All who live in communion with our Creator will have an understanding of His design in their creation, and they will realize that God holds them accountable to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves."

A Christian character, then, means the control of every impulse and desire in accordance with the will of God as expressed in the Bible and the Spirit of prophecy. "Every act, every word, every thought, is to be in accord with these principles." When the student carefully and prayerfully reads the Bible and the Spirit of prophecy, he discovers specific instruction relative to every



aspect of life. He learns when, how much, and what to eat. He learns how to dress, and how to care for his body. He finds specific instruction relative to his recreation, association, reading, Sabbath observance, use of money, etc. The true Christian student and teacher will control every temptation coming in the form of impulse or desire, in accordance with these principles. This Christian character constitutes "the key that opens the portals of the heavenly city." This is the type of education that every Seventh-day Adventist college is pledged to give its students.

It is evident that the Bible and the "Testimonies" are the most important books used in our denominational schools.

"The knowledge of God is obtained from His word. The experimental knowledge of true godliness found in daily consecration and service, ensures the highest culture of body, mind, and soul. This consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom that will enable us to use our highest faculties in a way that will honor God and bless our fellow men. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in His service."—*"Testimonies," Vol. VIII, p. 63.*

"A character formed in accordance with the precepts of God's word will reveal steadfast principles, pure, noble, aspirations. When the Holy Spirit cooperates with the powers of the human mind, high, holy impulses are the sure result."—*Id., p. 65.* This reference in Volume VIII is only one of more than twenty found in the "Testimonies" relative to what constitutes true higher education.

#### *The World's Objectives Inadequate*

During the last fifteen years our public school administrators have formulated several very commendable sets of objectives for the public schools, which could be adopted as secondary or intermediate objectives for a Christian college. One of these sets of objectives embraces the following seven important aspects of living: Health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure time, ethical character. A more recent formulation states: "It is the object of education to promote the development of an understanding and an adequate evaluation of the self, the world of nature, organized society, and the force of law and love that is operating uni-

versally." At the present time a group of educators have been asked to formulate a new set of objectives or to restate the old ones in terms of our rapidly changing civilization. These are all commendable as far as they go, and are worthy of being adopted into our own school system.

But in spite of these objectives, wickedness increases. For every dollar now being spent for education, nine are spent to prevent crime! A desperate situation! The objectives set for our public schools are inadequate, and we find them greatly lacking in "the very highest education."

That education which trains the individual to control every thought, word, and act in accordance with God's holy word, every impulse and desire in accordance with divine principles, is the only education which can be taught and learned in schools where the Bible is given first place. The highest standards set before any school are those found in the Bible and in the Spirit of prophecy. The highest approval is that of the God of heaven. The most enviable position that any Christian school can occupy is to be accredited in the sight of Heaven.

## Christ Lived for Me

BY W. W. PRESCOTT

JESUS took the same flesh that I have. He met the same temptations that I meet. He voluntarily made Himself just as dependent upon a power outside Himself as I am, in resisting temptation. He demonstrated that it is possible for one as weak as I am, to be obedient to God's holy will, through the grace provided.

He was cruelly misunderstood, yet He refused to approve of the least departure from a strictly upright course. Against the dark background of selfishness and sin, of hypocrisy and self-righteousness, which characterized His time, He set forth, in His own conduct, the law of self-denial and of self-sacrificing love. He was what He taught.

He lived a truly human life. He became weary, just as I do. He became thirsty when walking in the heat of the day, just as I do. He required sleep to refresh His physical frame after a day of toil, just as I do. He required food for His body, just as I do. He differed in no way from me in all these respects. He was my brother in the flesh.

And yet He was the Son of God, one with the Father from eternity, through whom the worlds were created, and in whom all things cohere. Before He visited this world as the Son of man, cherubim and seraphim were His willing servants, and angels were the ministers of His will. He was with God, and He was God. He was at home in the majestic glory of heaven.

What is the explanation of these apparent contradictions of His being? It is found in the simple fact that He lived for me. Only one who is more than a man could become the representative man, the epitome of the race, and could not only assume human nature, but could gather up into Himself every individual member of the human family, and could become my personal representative, and live a life which could be set down to my account as if I had lived it myself, if I accept my place in Him.

This is the true meaning of justification by faith, or being accounted righteous by the acceptance of the life lived by another. It is not a mere theological doctrine, an article of the creed. It is an actual transaction, by virtue of which a life of righteousness is substituted for a life of sin in response to faith. "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

I shall not try to explain this wondrous provision, which furnishes such a ground of confidence for my personal salvation, further than to say that in it "mercy and truth are met together; righteousness and peace have kissed each other."

I have accepted the life which Jesus lived for me. He satisfies my need. Have you accepted His life?

"O that my Saviour were your Saviour too!"



### Seekers After Truth

"THOU shalt write them upon the posts of thy house, and on thy gates," said Moses, speaking of the statutes and truths of God (Deut. 6:9). It was doubtless figurative language, meaning not so much inscriptions upon posts and gates as the impressing of the living word of truth upon hearts and lives in every believing home.

On a ride up from the port to the city of Barranquilla, Colombia, H. E. Baasch called our attention to a striking sign on one home. "Elder Baxter told me about it when I was recently in the States," he said to us. "Brother Baxter discovered it, but had not had opportunity to follow it up."

Soon our auto passed the house. There on the white wall, in large letters, was painted neatly: "*Solo Dios Basta*" (God alone sufficient, or God is all we need). "I called the other day," said Brother Baasch, "but the lady of the house was not in. Her elderly mother, however, seemed greatly interested in talking about God and truth, and she showed that she had no use for the Catholic Church. We mean to follow it up."

I thought of the motto on the door of a house in South China, which our pioneer woman missionary, Mrs. J. N. Anderson, wrote about when first we entered China, in 1902. "May the Great Truth Come Into This House," was the motto. It was an encouragement to the workers beginning our first mission in China.

And I recall another incident, reported years ago by W. E. Baxter himself, of the country next beyond Colombia. He was traveling in Venezuela, and saw a board nailed to a tree beside a path leading back from the highway. On the board was written: "Apocalipsis 22:14." (That verse of Revelation reads: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.")

That reference on the board by the road was enough to call any Seventh-day Adventist to follow it up. Brother Baxter turned into the path, and back among the trees he found a house. The man of the house had purchased one of our books, was convinced of the truth, and had put the

reference to the text on the board by the road, believing that any commandment keeper passing by would understand and come in.

As the Spirit is poured out "upon all flesh," true hearts will be awakened to inquire for the truth, and for those who have the message of truth for this time. Let every housewife keep a tract or paper within handy reach, by the door, for the deliveryman or any stranger or so-

licitor who calls. That is one way to write the truth "on thy gates," as Moses said. And what shall we say of a Seventh-day Adventist meeting-house with no name or plain announcement of services on the front wall by the church door? That is unfortunate in these days when many are being stirred up to search for the people who have the message of the hour.

W. A. S.

*Caribbean Sea.*

## The Millennium---Part One

### A Safeguard Against Last-Day Deceptions

LIGHT on the millennial reign in heaven came to Seventh-day Adventists in the early days of the movement. This light has saved our people from many subtle errors of the last few years. There was a time when the mere mention of the word "millennium" set people to dreaming of world peace, universal conversion, ideal conditions in this earth, and the reign of righteousness here on this planet. But Seventh-day Adventists have known that this utopian dream was doomed to a rude awakening.

The World War shattered the hopes for world peace in the hearts of many peoples. The aftermath of that great conflict has convinced others that there is little hope for a temporal millennium in this world. Many have been led to study this subject anew, and have seen the truth.

The rising tide of crime, the destructive work of higher criticism, with its consequent disastrous effect on foreign missions, the decline of spirituality in nominal Christian churches, the increasing growth of atheism in the very shadow of Christian churches and in denominational colleges,—all these trends have shown the futility of belief in world conversion. But these conditions have not discouraged Seventh-day Adventists in the outcome of this present age; for they have preached throughout their existence that "evil men and seducers shall wax worse and worse, deceiving and being deceived." In fact they have seen in current trends Scriptural evidence that the end is near and that Jesus will soon come to reward His faithful people.

#### Fatal Errors Concerning the Kingdom

A clear understanding of the millennium and kindred subjects has prevented our people from placing their hopes in false views of future developments. Many have hoped to bring about ideal conditions by legislation, including religious laws. They have felt that if present social and financial conditions could be corrected, society would be reformed and the reign of Christ would be ushered in. While every legitimate effort should be made for the betterment of the people, we have known that therein rests not the hope of this age. The irresistible movement of society is toward that condition described by our Lord as being like the days of Sodom and Gomorrah. In view of this it is the duty of the church at this time to salvage as many as possible from the wreck-age and ruin of this age.

Another project attracting widespread interest is the Zionist movement. The British Israelitish speculations are also widely diffused. Early in the experience of our people the servant of the Lord counseled that nothing would be gained in going to Jerusalem and endeavoring to establish a great work there. Emphasis was placed on a world-wide preaching of the advent message. And as our missionary activities have encompassed the world, there has been a great harvest of souls in preparation for the coming of our Lord.

Not alone have the Jewish people and the British Israelites had high expectations of establishing the Messiah's reign in Palestine, but through-



out the Protestant churches the same hope has been shared and cherished. How many will be doomed to utter disappointment! Instead of Christ's kingdom being established there, Palestine will be the scene of the greatest war in the history of mankind. When we turn the light of prophecy on final events in the Holy Land, there is seen the marshaling of all nations to Armageddon. Truly the prophetic word is a boon to honest hearts in this dark hour of earth's night, the hour just before the dawn. But notwithstanding the flood of light on the coming of Christ and the millennial reign in heaven, how sad it is to see some turn from present truth and enter these dangerous speculative fields of study. For this reason it behooves us to study and re-study the light that has shone upon our pathway from these great lines of prophecy.

#### *False Hopes Held Out*

As the last message of mercy and warning is sounding throughout the earth, the truth is countered by delusive hopes for the future. The doctrine of the temporal millennium carries with it the hope of a second chance for salvation. Troubled consciences are quieted by the promise of a future age in which to prepare for eternity. It is claimed that even the wicked dead will be raised and given another opportunity to be saved.

But in contrast to these delusive snares, God's message sounds the note, "Today is the day of salvation," "now is the accepted time." How

good it is that God has given us light on the investigative judgment, the close of probation, and other last-day events. The advent people know that when Jesus rises up in the heavenly sanctuary and lays off His mediatorial garments, the day of man's probation is closed forever. Then will go forth that irrevocable sentence:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

A little while before Jesus comes in glory, the destiny of every soul will be fixed. The unjust will remain unjust; the holy will remain holy. And the rewards, already decided on in the judgment, will be bestowed at the coming of Christ.

With a knowledge of these momentous closing events of time, how earnestly should the recipients of these saving truths labor to enlighten the honest in heart, and to roll back the black clouds of error that are hovering over a doomed world. There is a perishing world to warn and to save. Never was there a time when Seventh-day Adventists should more earnestly raise their voices in proclaiming the distinctive advent truths than at this present hour.

We invite our readers to study anew with us, in our next article, the important events of the millennial period.

T. M. F.

would be a great heaping together of treasure on the part of the rich, with distress on the part of the poor, Seventh-day Adventists have preached that our world was not entering a utopian era, when all mankind would receive of the bounties of life, as many optimistic preachers were predicting; but that instead we would witness increasing control of wealth by a few, and hardships by the great majority. How truly have fulfilling events in the world supported this prediction, is evident to every one.

#### *Increasing Wickedness*

4. In such Bible passages as Matthew 24:12 and 2 Timothy 3:1-5, 13, Seventh-day Adventists read that in the last days crime and wickedness would greatly increase. Accordingly they calmly went forth to declare that the world was entering, not a millennium of social happiness and purity, as many others were forecasting, but a time of increasing wickedness of all kinds. No one today who notes the corruption in high places and low, the increasing total of murders and robberies and violent crimes of all kinds, will doubt the accuracy of this forecast.

#### *Religious Apostasy*

5. When the Adventist movement began in the middle of the nineteenth century, the great religious bodies were quite largely believers in the primary truths of the Bible, and religious leaders in general had no forebodings that the state of affairs would change, except for the better. But in such Bible passages as 2 Timothy 3:4, 5; 4:1-4; and Revelation 14:8; 18:2, are found prophecies that in the last days there would be general religious decay and departure from all the great truths of salvation. Seventh-day Adventists, fully persuaded that we were approaching the very last days, declared that the religious world was entering a period of apostasy which would come to a climax at the second advent of Christ. It is but a commonplace to state that today truths which were formerly believed unquestioningly as vital to the Christian faith, are openly repudiated by an increasing number of religious leaders.

#### *Kings of the East*

6. Back in the middle of the nineteenth century, and even up to the early years of the twentieth, it was considered yellow journalism to speak of a yellow peril, of the danger of any of the peoples of the East arousing themselves to enter in a prominent way into world affairs and world conflicts. But in Revelation

## *Time Proves Eleven Predictions True*

### *Part 2, Address in Reply to Baptist Pastor's Sermon*

1. SEVENTH-DAY ADVENTISTS have boldly preached that not peace, but increasing war, is ahead for the world, war of world-wide dimensions. They based this forecast on such prophetic passages as Joel 3:9-14; Revelation 11:18; 16:12-16. In the decades before 1914, such preaching was declared fanciful, if not absurd. The growing belief then was that war between civilized nations was a thing of the past. Adventists were described as "calamity howlers" because of these doleful predictions. But time has proved the forecasts true. Our present day has witnessed a world war, and anticipates another one even more disastrous.

#### *Peace Plans*

2. They forecast not only great plans for war, but also great plans for peace, basing their statements on

such prophecies as Isaiah 2:2-4 and 1 Thessalonians 5:1-3. They declared that the very last days would witness a great cry of peace and safety, the like of which had never been heard before in the history of the world, as well as great plans for war. It seemed impossible that both of these predictions could be true. They were both foretold in prophecy, and thus were both proclaimed by Adventists. Behold, during these recent decades, great peace conferences, disarmament conferences, and treaties for outlawing war, that mark our present time as unique in the history of the world. Meanwhile plans for war go on apace, even as other prophets foretold.

#### *Capital and Labor*

3. Finding in the Bible (see James 5:1-8) that in "the last days" there

16:12-16 is found a description of the last conflict of earth's history. The "kings of the East" are mentioned prominently there, as if to indicate definitely that they would play a leading role. Adventists declared that not only were world wars ahead, but that the peoples of the East would finally be drawn in. And what do we see today? We see the Far East as the great danger spot of the world, and we hear statesmen affirming that in all probability the next world war will arise there.

#### *Spiritism*

7. When the Seventh-day Adventist movement began, modern spiritism was just starting. To be specific, it began in 1848, with certain uncanny manifestations in the Fox family at Hydesville, New York. It received little attention at first, no one of repute giving any serious thought to it. But Seventh-day Adventists, in their study of the Bible, found that spiritism is to play a very prominent part in the last hours of earth's history. (See Matt. 24:23-26; 1 Tim. 4:1; Rev. 13:14.) Accordingly, they forecast great growth for spiritism as one of the last deceptions before the end of time. The years have proved this forecast true. The devotees of spiritism are numbered by millions, while various eminent scientists have been devoting their time and study to it.

#### *Distress and Fear*

8. The founders of Seventh-day Adventism found in Christ's own prophecy that one of the signs of His soon return would be "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things that are coming on the earth." Luke 21:25, 26. They forecast that the near future was to witness pronounced fear and distress among the nations. That seemed incapable of fulfillment, for men were coming increasingly to the belief that only progress was ahead for the world. No one anticipated what the last twenty years have revealed of distressed nations, with fear gripping the leaders of those lands. This sad fact was strikingly visualized by a newspaper cartoonist a few days ago. He pictured the nations staggering under an immense load, a gift they were presenting to a hideous creature on a throne. That creature was labeled "Fear," and the votive offering was labeled "Five Billions for War Preparations."

#### *Physical Upheavals*

9. In Matthew 24:7 and Luke 21:25 Adventist preachers from the earliest years of the movement have

found what they believe is clear evidence that in the very last days there will be increasing disturbances in the physical world, upheavals on sea and on land. Accordingly, we have forecast such increases.

And what have the years revealed? —Exactly what had been forecast. Particularly in the matter of earthquakes, those most pronounced disturbances of our old earth, the increase has been alarming. No half century during any past time of the Christian Era can begin to compare with the last half century in this respect.

#### *The Papacy*

10. As students of prophecy, Seventh-day Adventists have found much in the word of God regarding the Papacy. They read there concerning a long period of supremacy, a time of eclipse, and a final brief period of great revival. (See Rev. 13:1-8.) We have therefore made prominent in our preaching that the Papacy would be a dominant force in the world in the last hours of earth's history.

Appearances seemed to belie such a forecast, for at the very time the advent movement was starting on its way, the Papacy suffered a serious blow to its prestige and influence. This was in 1870, when the last remaining Papal States were taken from the Catholic Church, and the pope began his long period of voluntary confinement as the so-called "prisoner of the Vatican." There were many then, and in the years immediately following, who believed that the Papacy was definitely in decline. At least they had little time for any one who forecast the apparently incredible doctrine that the Papacy would have a great revival

of power, so that all the world would stand in admiration of it.

But again we ask, What have the years proved? The answer is plain to any one who has kept in touch with the remarkable revival of papal power. Some one has well declared that the only real victor in the World War was the Catholic Church.

#### *Religious Liberty*

11. Seventh-day Adventists have forecast that just before the return of Christ, liberty would be so completely banished from a large part of the world that men would no longer have freedom of religious action. (See Revelation 13.) No prediction of ours has met with more ridicule through the years than this. Was not the world steadily moving toward liberty and democracy, and altogether away from autocracy and the Dark Ages? So declared our opponents. Even as late as 1916 we were setting out on a war which many believed was finally to make the world safe for democracy. But today we have the twilight of democracy; we have dictatorships as autocratic as in the Middle Ages, with a resultant decline in liberty in large areas of the world. And the end is not yet. This prophecy is still to meet its complete fulfillment.

Here are eleven distinct major predictions that have characterized the preaching of Seventh-day Adventists. We need not ask you whether these predictions have proved true. Your knowledge of world events tells you so. And by the same token you know that those who have been predicting the soon arrival of a world of peace and holiness and harmony through man's efforts are proved false prophets.

F. D. N.

## *From Sunday to Sabbath---No. 1*

### *A Sketch of Personal Experience*

AFTER the strictest sect of Sunday-keepers I was raised a Presbyterian. My father, though a minister and a pastor, owned a small farm in Indiana County, Pennsylvania, and it was on this farm that the first sixteen years of my life were spent.

We lived near a country church building where there was preaching once in two or three weeks, depending on the number of similar congregations served by the same pastor.

In the summertime we had Sunday school, but not in winter. That was before the day of the general use of carefully prepared lessons, such as all Sunday schools now have,

and invariably our lessons were some portion of one of the four Gospels.

#### *How Sunday Was Observed in Our Home*

As a boy, I never left the little farm on Sunday except to go to Sunday school or preaching service. The limit of exercise I was permitted to take on that day was a short walk on the home place. Wading in the creek that skirted one side of the farm was not to be thought of, neither was playing in the little spring runs of which there were three on our place. And, of course, in winter, Sunday skating was sternly forbidden. Even Sunday whistling was taboo. All these prohibitions were

deeply impressed upon my youthful mind by appeal to the commandment: "Remember the Sabbath day, to keep it holy." Ex. 20:8.

#### *Questions Suggested by Nature*

It did not occur to me in my earlier youthful days to question the application of this commandment to Sunday, and so strongly was I impressed with the idea of Sunday sacredness, that reclining upon the grass one first-day summer afternoon, and observing some honeybees busy gathering nectar from the white clover blossoms, I wondered why they worked on the sabbath.

We had poultry as well as bees on the place, and about the same time it occurred to me that not only did the bees gather honey on Sunday, but hens laid eggs, grass grew, and water ran. It all seemed very strange, but I said nothing. I did not then understand that the Sabbath was a moral institution, given to morally responsible beings as a sign of Jehovah, the Creator, something of which nonmoral beings could have no knowledge, and which could mean nothing to them, and consequently placed no obligation upon them.

#### *What Day of the Week Is Sunday?*

But, living in the environment described, I could not forget the requirements of the fourth commandment, as I then understood it. Finally one day at Sunday school I learned, rather incidentally, that Sunday was not the seventh day specified in the fourth commandment, but was the first day. The whole subject was utterly incomprehensible to me, and so, that very afternoon, I put the question to my mother in just about this form, "Mother, what day of the week is Sunday?"

The answer was, "The first day."

"And what day is Saturday?"

The reply was, "The seventh day, of course."

Then I asked, "How does it happen that we keep Sunday, the first day, instead of Saturday, the seventh day, when the commandment says 'the seventh day is the Sabbath'?"

The answer came without hesitation: "The Sabbath was changed from Saturday to Sunday at the resurrection of Christ;" and she added, by way of emphasis, "Sunday is a pagan name, and we ought, as Christians, to call the first day of the week the sabbath."

#### *A Small Boy and His New Testament*

I was only a small boy at the time, not widely read; but having a highly prized Testament of my own, I un-

dertook to find in it some record of the change of the Sabbath, but without any success, and finally gave it up.

Then, a little later I learned from my mother that there were in the world "a few Christian people" who kept Saturday, which they called the Sabbath, and that they paid little or no regard to Sunday.

#### *Reasons for Confessed Prejudice*

This information came to me, however, in a way that prejudiced me somewhat against seventh-day observers as being "behind the times" and "troublemakers." This prejudice, though without any substantial foundation, remained with me until I was a man grown, and that notwithstanding the fact that I had discovered no Scriptural authority for the change of the Sabbath. I think the feeling was due largely to the fact that my parents believed in Sunday, and I rather resented the thought that they might be mistaken, especially my father, whom I regarded as a very wise man, and who, being a Presbyterian minister, had received, of course, college and seminary training.

#### *Becoming Somewhat Careless*

By and by these early impressions and questions concerning the obligation and day of the Sabbath became somewhat vague in my mind. As I came to know more of the busy world, I learned that a great many people did not keep Sunday very strictly. Railroad trains ran on Sunday; iron furnaces and oil wells were operated on that day; men, members of the church, who went from our neighborhood to the west branch of the Susquehanna River in the spring to run rafts of white pine logs to tidewater at Marietta, did not tie up on Sunday; rolling mills in Pittsburgh operated on that day, etc.

Not realizing, as already remarked,

that true Sabbathkeeping must be voluntary, all these things made me feel that, for one reason or another, Sunday observance was not as important as I had supposed, and caused me to lose for a time all interest in the whole question.

#### *Early Experiences in the West*

Then, while still in my teens, my father removed with his family to Nebraska, where he took up a homestead. Driving two yoke of oxen to a breaking plow one fine June day, a neighbor, who was managing the plow, remarked that Sunday was not the Sabbath. I was, of course, not prepared to defend its title to that name, and so discreetly said nothing; but the remark served to revive the old question in my mind to some extent.

At the time referred to, I was eighteen years of age. Six years later I was county surveyor, and editor of the county paper. A member of the Congregational Church, I usually attended the Sunday services. At that time there were many people coming into the county to take up government land. The county had been surveyed some years before, and as many of the section markers had been burned by prairie fires, my services as a surveyor were more or less in demand to trace original lines and locate claims for land seekers. It often so happened that land hunters were in a hurry, and to accommodate them, on several occasions I went out with such parties on Sunday.

Notwithstanding the doubts that had from time to time entered my mind as to the application of the fourth commandment to the first day of the week, I nevertheless felt condemned for doing business on that day, and so resolved to, and actually did, discontinue the practice.

C. P. B.

## *The Task Is His and Ours*

THE task of preaching this message to the world is so great that if we looked at ourselves and our numbers and resources, we should have no courage to face it. But in this we are "workers together with Him." 2 Cor. 6:1. He has power and resources sufficient. And Jesus declares:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. He pledges that it shall be done. "And then shall the end come," He added.

This gospel of the coming kingdom

that must go to all nations before the end, is the same "everlasting gospel" of Revelation 14 that was seen by the prophet, going to all nations in the time of the judgment hour in heaven above. That judgment-hour message is the thing that has made us the Seventh-day Adventist Church. The only reason for our existence is to preach the gospel message that gave birth to this advent movement when the time came, in 1844.

It is no light matter to be in such a work. The ages since apostolic days have waited for this message. We are a simple people, and few. We

can boast of no attainments or resources or numbers that the world would recognize as great. But our boast is in God and in His truth. There is power in the message. The world recognizes this. They see this message doing things that they recognize as not of merely human devising.

"Your converts are different," said an official in one dark region. Of

course they are. There is a different message, a revival of the "everlasting gospel" of the power of God that transforms lives.

It is this power in the message that makes us confident. God is in the movement. It is His work and ours; and all power in heaven and in earth is pledged to the finishing of the work. Well may we be of good courage.

W. A. S.

## *A Distinctive Message*

(Continued from page 2)

man tradition, and changes have been wrought in the sacred precepts.

These conditions call for a great message of reform, and God has raised up a people who are carrying this message to the world. The two leading characteristics of this message, "The commandments of God, and the faith of Jesus," are carried in the forefront of the reform. The name of the movement—Seventh-day Adventists—indicates the work which the movement is designed to represent.

The members of other churches have many times said: We appreciate the earnestness of Seventh-day Adventists, we commend their zeal and energy, and if they will only lay aside their contention for their peculiar doctrines, we will gladly unite with them in their work. But Seventh-day Adventists cannot do this. To subordinate their advocacy of the law of God or their preaching of the imminence of Christ's appearing, would be for them to compromise the very work for which God called them into existence.

We should be interested in every moral reform as carried on in this world. We should stand ready to

assist those around us who are standing for the right; but we must ever bear in mind that God has called us into existence for a special purpose, and that purpose is to carry to the world the special truths which constitute this message. If we shall forget this call of God, if we shall refuse to give the message with which He has entrusted us, then He will leave us to our own choosings, and others will take our places to give the message which must be given to the world in this generation.

Many times in this world we have seen men and women start out with a high and holy purpose in the work to which God has called them, but in later years they have lost their interest in the special burden laid upon them, and their efforts were swallowed up in some great general movement. Let us guard ourselves that we do not drift in the same way.

Let us heed carefully the call of God to us in making us the heralds of a distinctive message for these last days. Only in doing this shall we be able to meet His mind and do the work which He would have us accomplish.

behalf of the foreigners in the cities of our homeland. Among these men and woman are some who, upon accepting the truth, would soon be fitted to labor for their own people, in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."

Wherever we go in these large cities of America, the foreigner is found. In many States the number of foreign born and their immediate descendants exceeds the number of native born.

In a unique sense the United States is the most foreign country and the greatest mission field on the globe. Nearly every nation is here gathered by a divine ordering within easy reach of the gospel. Foreign-language evangelistic workers have been selected by the Bureau of Home Missions, and many hundreds of believers are being baptized into this message.

These workers necessarily must have literature in the many languages in which they are working. Translations are being made of truth-filled books, tracts, and periodicals. The cost of producing literature in foreign languages is more a copy than in the English, due to the expense of translation and small editions. Hence we find it necessary to subsidize certain editions in order that the price of this literature may not greatly exceed the same literature produced in English, thus making it possible to distribute it from our publishing houses at such a price that our workers can use it freely.

Once each year we make an appeal to our brethren in North America for funds to be devoted to the production of foreign literature. This offering is to be taken March 7, 1936. All funds raised for this purpose are applied on your mission goal, and go to help make up the Forty-cent-a-week Fund.

The work among our foreign neighbors has grown under the able leadership of those who find pleasure in working for them. Let us deem it a real privilege to give liberally on that Sabbath day appointed for this purpose, and thus provide for a great need.

I WOULD sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—  
*C. H. Spurgeon.*

## *The Bureau of Home Missions*

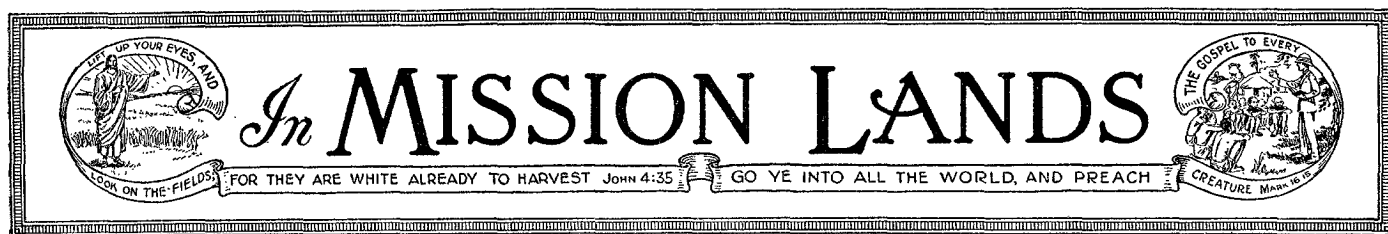
BY W. H. WILLIAMS

THE Bureau of Home Missions is the department that is particularly concerned in promoting the work among the millions of foreign-language-speaking people in North America. Before the organization of this bureau, the denominational leaders were repeatedly admonished through the Spirit of prophecy that we are to do a large work among the foreigners in North America.

In a personal letter addressed to O. A. Olsen, then president of the General Conference, Mrs. E. G. White wrote:

"While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of foreigners who have come to the shores of our land. . . . God's people are to labor faithfully in distant lands as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."

"Great benefits would come to the cause of God in the regions beyond if faithful efforts were put forth in



## *The Cry of Lost Souls*

BY W. E. HOWELL

THE year 1935 has passed in time and in tide of events. But it has not passed from memory. The impress of its momentous happenings is still fresh and strong. It has brought us many joys and victories, but it has also left us with many sober reflections. My soul has been so stirred in recent weeks by what is taking place within and without the church, that I feel an urge to express some of these reflections.

God is leading His people swiftly toward the grand finale of His purposes for them, much more swiftly than one can easily sense. His majestic steppings are so silent that we scarcely detect His muffled tread as He leads us steadily on in the way His good pleasure has marked out for us. He is bidding His church awake, and advance more rapidly in the great work He has given it to do. Unless, indeed, our ears are intently attuned to hear the still small voice of command, unless our eyes are keenly bent on deservying the signals of advance, forsooth we may discover that Jesus of Nazareth has passed by, and we are left far to the rear in the wake of His marching providence.

As I eagerly scan the tidings from our own battle front, as they trickle in by letter and by report, I apprehend that our missionaries at the remoter outposts of our far-flung lines, must often be made to feel that they are following afar off the leadings of the Spirit as He touches men's hearts in heathen darkness and awakens the Macedonian cry for help. Voices out of the spiritual gloom keep calling, calling, and pleading, pleading, for the gospel teacher to come to their deliverance. But their cry enters into deaf ears—not willingly deaf, but unable to heed the call of lost souls thirsty for the water of life, albeit the fountain of living water flows freely for all. There is none to send, or no means for sending, or it may be both. How it makes one's heart ache to contemplate it!

I cannot forget the anguish of spirit that overtook me in a train wreck in Ceylon caused by a washout

and flooding of the railroad right of way. It was in the blackness of a densely dark midnight, with the rain pouring down in torrents, when five coach loads of native humanity were plunged into the swirling waters without a moment's warning, and borne swiftly along into the jungle by the roaring tide. My coach was the first of the train to remain on the track. Rudely awakened from a sound sleep by the impact, I could hear from the window the shrieks of struggling victims, gradually dying away in the distance as they sank beneath the on-sweeping flood. Like one paralyzed, I could lend no hand of rescue to the dying. Many of those poor shrieking souls were swept to death, while I stood afar off, helpless to throw out a life line. I was safe, but they went down to a watery grave just out of my reach.

It was a living parable! How many of our faithful and toiling messengers of life in the mission field are compelled to go through the soul torture day after day, of hearing afar off the cry of hunger for the bread of life, and yet are unable to go to their rescue! And why? Ah, because—only because—we who provide the sinews of warfare are not keeping up the supply to meet the demand. We fear "lest there be not enough for us and" them. We consume too much on our own comforts, not to say luxuries. We are not keeping abreast of the opening providences of God as they march on, far in the van of our follow-up. Thousands will go down into perdition unless we quicken our pace to their rescue.

Why, shall we not ask ourselves seriously, why is the Spirit of God going out so far ahead of us in every part of the world, arousing sinners to their need, and stirring up pathetic calls for help? Oh, He does not forget His unfailing promise to cut short His work in the earth. He sees the slow progress we have made toward that great goal of reaching every creature under the whole heaven: with His saving gospel; and in His pity for our selfish souls and

for the souls of those who are languishing in sin, He moves majestically forward by His Spirit, and beckons us to follow in His wake by a sacrifice that will save both our souls and the souls of them that hear us.

Jesus, our High Priest, who would have paid the infinite price of His sacrifice to save even one soul, looks down from His sanctuary in the heavens and beholds the multitudes wandering in the desert of sin like sheep without a shepherd. His great heart of love yearns over the lost, and He bids the Holy Comforter to go farther afield and lead us on to wider and more speedy conquest of souls. The harvest is overripe, but the laborers are so few and far between! The end is so near we can hear the footsteps of the coming King at the door. The signs of His coming are all here. There remains only the preaching of the gospel in all the world for a witness, and *then*, thank God, just then, shall the end actually come.

There have been times in 1935 when the outlook was so ominous that one felt himself to be on the border of decisive and culminating events in the great controversy between Christ and Satan. The nations have seemed but little more than a drop in the bucket in their ability to stem the tide that is sweeping them on toward destruction. It still looks in these early days of 1936 as if they would soon destroy themselves. Yet the Arbiter of the nations sits serenely enthroned in the heavens, holding the winds of national strife till His servants are all sealed in their foreheads. What wonder, then, that He is sending out His Spirit as a swift forerunner of the last great movement to seek and to save the souls of men!

What will the present year bring forth? What is our relation to its possibilities? Shall the cry of lost souls continue to fall on deaf ears? Shall we falter and hesitate to move swiftly in the wake of God's providence? or shall we, by sacrifice and ardent devotion, heed the despairing cries for help awakened by the Spirit? God is doing His part to cut His work short in the earth. Shall we not hasten our steps in doing our part?



## *A New Slogan: Into Every Hsien!*

BY C. C. CRISLER

ONE outstanding illustration of a change of front on the part of our beloved Chinese associates in a provincial mission, came to light in the midst of an annual meeting held in the province of Shantung. Day after day we had sat in the little chapel at Tsinan, Shantung's capital, listening to reports from the very same places where our evangelists had been stationed for years. Five years before, there had been ten outstations in Shantung; at this meeting the delegates had once more come in from these selfsame ten outstations. Nothing had been added; and while some of the reports showed commendable progress, yet it was apparent that if the same methods continued to be followed, little further territory could be occupied in another five years, as the work in hand seemed to be requiring the entire energies of those in charge.

On the third morning of the regular conference session, a remarkable report had been given by Pastor Shen, a godly soul, who had extended his work outside the hsien city (or county seat), into much surrounding territory. In the course of his annual survey of work accomplished, and of goals yet to be attained, he had hung up a carefully prepared map showing the location of believers and inquirers, with some preparing for baptism, in fully ten villages and country districts within a five-mile radius of the city Dong-A. He told not only of the difficulties met in getting about, but also of the multiplying believers, and how he had dared fix his goal for more than twenty new baptized members the coming year.

### *Plans for Extending the Work*

That day, after the noon meal, I took a walk with W. J. Harris, who had been transferred from Peking to Tsinan to serve as director of the Shantung Mission, with its population of 36,000,000; and I asked him whether there was any way of our getting beyond those ten outstations, into some of the other hsien not yet touched.

"Our budget is very limited," he thoughtfully observed in response; "we hardly have enough to spread over the present outstation work and keep it up to a proper standard. Just how we might go beyond what has already been set in operation, is a very serious question."

We continued walking through the old city, and coming to the farther gate, we soon found ourselves some

distance beyond the outer walls, as we kept walking and talking. We discussed ways and means; but nothing was very clear, excepting the necessity of our breaking forth, and in this we were in fullest accord.

That afternoon it fell to me to speak to the congregation. I referred to the good reports, and to the many blessings that had been attending the laborers as they had perseveringly striven in the name of the Lord to win souls. I had hung up a government postal map of the province of Shantung; and before getting very far in my discourse, I had the workers rise, one by one, and tell me where each was stationed. Over every named hsien center we made a cross. When ten crosses had been made, representing the ten hsien in which work had been progressing the past five years, I had the first man stand up again—the ordained Chinese minister from Dong-A. I told him how Pastor Harris and I had been talking over ways and means of getting into yet other hsien during the year now before us; and I asked him, "Pastor Shen, will you promise the Lord, here before us at this hour, that during the coming year you will go into the county adjoining your old county of Dong-A, and there spend at least two weeks in looking about, going among the people, and doing what you can in house-to-house visitation, tract distribution, and kindly conversation, to prepare hearts for later visits and labors in that new hsien?"

Pastor Shen at once referred to his map of the districts round about Dong-A, and explained how difficult it would be to gain his goal in soul winning, and yet leave those interests for the creation of new interests elsewhere; and he said also, "There is no expense budget to cover costs."

"But you have a bicycle, do you not?" we inquired.

"Oh, yes, I have a bicycle."

"And you could use this in getting over to the next hsien?"

"Yes," he said, "but this would take time, and be some expense too."

The director explained that there is a little allowance granted for itinerating, a few cents a day, when out on authorized missionary visits to places requiring absence for some days away from home. It took a little while for this good brother to come to the point of promising; but eventually he did promise the Lord, before all assembled, that he would make the suggested visit to the adjoining county early in the year, and

try to repeat it later on in the year, thus spending perhaps a month with the strangers across the little ridge lying between. And it was understood that this would add practically nothing to the general outlay borne by the mission for the conduct of the work usually undertaken by Pastor Shen.

That afternoon meeting took a little longer than usual; but as we approached the workers in the open congregation, one by one, they promised to get away from their regular outstations during the year for at least two trips into adjoining hsien, some promising to visit one, some two, some three. And all, as carefully explained by Director Harris, was to be without entailing a heavy burden of additional expense upon the mission treasury. As the workers, one by one, gave their promises, circles were drawn around the crosses representing their bases of operation, and when we had finished we had ten little circles surrounding upwards of twenty of the hsien of Shantung, instead of the former ten being worked.

### *Remarkable Results*

The year that followed had varying results; but in the main, the practicability of the plan was fully demonstrated. Pastor Shen himself, very hesitant at the beginning to make promises, found himself becoming so deeply interested in ministering to the good people he discovered beyond, that he sought out his church officers to aid him in caring for the interests around Dong-A, while he went again and again to the new hsien. He held two evangelistic efforts there, and at the close of the year had already won almost as many as had been prepared for baptism in Dong-A. Besides, there were yet others to be baptized a few months later, who when brought into church fellowship, would make the total won in the new hsien even more in number than those baptized in the old center. And in that old center his carefully calculated goals had been exceeded.

No wonder that, at the next meeting, Pastor Harris planned on yet larger ventures; and Pastor Shen himself volunteered to go to a long-neglected district in the far south-east of the province, to begin, with one or two other workers who might volunteer to accompany him, a pioneer mission among some millions never before planned for in any definite manner. The provincial committee made special provision for this venture, and Brother Shen found volunteers. Thus the hsien south-east of Tsinan were approached.

This spreading out into new areas



in Shantung proved an inspiration to many another group of workers; and the simplicity of the plan appealed to the good judgment of other directors. Meanwhile, the work was getting too extensive for Brother Harris to superintend closely, when depending on getting about the country by walking or by cart. He procured a motorcycle, in the hope of keeping up with his itinerant evangelists. And as the work grew and grew, Brother Harris purchased a more powerful motorcycle, and a warm outfit for keeping fit during the cold of winter; and the work was pressed at all seasons.

I passed through Tsinan on a cold day in late January, 1934; and there was Pastor Harris at the station, insisting that I alight from the train and look over his new motorcycle, with which he was trying to keep up with his active evangelists, and his even more widely spread force of colporteurs. That motorcycle had already traversed more than half the counties of Shantung; and Pastor Harris had recently outfitted himself anew, this time purchasing a leather fleece-lined suit, so as to keep in good form during even the coldest days of winter.

#### *An Engrossing Interest*

A few weeks later I stopped over for a night in Peiping, and was in the restful home of Pastor and Mrs. Adlai A. Esteb. I had just gotten well into my first sleep, when I was aroused by some one knocking at the door. I walked Pastor Harris, who had arrived on the 11 P. M. train from Tsinan, and was being put up in the same bed with me. We greeted each other; but before we could complete the usual formalities, he had drawn out from his capacious brief case a beautiful loose-leaf book, the leaves of which were the size of a standard 8½ x 11 letterhead. There was nothing for me to do but to reach for kimono and spectacles, and examine that book; for it was his hsien record, showing the hsien occupancy of Shantung Province to date, and the latest advances made by his associate workers. Every leaf held its story of ventures made in faith, of special providences, of victories won, and of souls brought into the fold. Already twenty-four hsien had been permanently occupied; and the colporteurs had gone into all but one of the hundred and five hsien of that vast field.

I did not let pass unobserved one act of our brother that night, just after he arose from his bedside prayer. He took a last glance at one or two of those leaves in his hsien record, and then carefully put

the book under his pillow, and lay down to sleep. The next morning, before he could fully dress, he was once more going through the leaves of that record.

Is the reader surprised that on my last visit to Peiping, somewhat over a year later, to attend the biennial session of the North China Union Mission, comprising the provinces of Shantung, Hopei (the old Chihli), Chahar, Suiyuan, with Mongolia and the province of ancient Jehol beyond the Great Wall, W. J. Harris presided as the superintendent of the union? And is the reader surprised that the present loose-leaf hsien record includes leaves showing the progress in hsien occupancy in all these provinces named? One step leads to another, one responsibility to another. When George J. Appel, who had been pioneering the way so strongly in the North China Union, was called upon by the China Division to undertake similar work in the northwest as superintendent of a field presenting unusually difficult problems, and with an area greater than that of any other of our unions, Brother Harris was asked to bear union responsibility in the development of the fields with which he has been so intimately connected.

#### *Advance Throughout the Territory*

The writer has been in close touch with those pioneering the way in every part of the China field; and it is farthest from his thought to exalt

unduly any one man or any set of men in responsibility. It is his desire, rather, to impress upon every reader the fact that a very special and living movement is in progress in every part of the division, namely, to advance from place to place throughout our territory in a methodical manner, in so far as the providences of God may permit, and to bring into the labors of the younger men joining us from the ranks and from our schools, the precious experiences already enjoyed by some of the others who in many a venture taken in faith have learned of the sweetness and the success attending processes of expansion. For these experiences, and accompanying blessings, have actually been entered into by relatively large numbers of our associates in every part of the division field; and while the fruitage as yet is not as spectacularly abundant as some might expect, yet the results seem to be substantial and abiding.

Already, in four rapidly passing years, the number of hsien occupied has doubled; and the aim during the next four is to attain, in so far as the Lord may be pleased to help us, permanent occupancy of a total of half the hsien of all the China Division. We cannot undertake anything less than this, and be true to the highest interests of the millions yet to hear the message of mercy now to be sounded with a loud cry everywhere.

## *Burning of the Mexican School*

BY C. E. MOON

ON the night after Sabbath, December 28, fire destroyed the main building of the new training school for Mexican workers at McAllen, Texas. The plant had been purchased only a few months before, and was recently placed in charge of a caretaker. This is a hard blow to our work in Mexico, and although the place was insured for a small amount, the loss will be several thousand dollars.

As I looked on the smoldering ruins of this new effort in behalf of the Mexican youth, I thought of the many difficulties through which our educational work has passed; but we are not disheartened. Our courage is good in the Lord, and we believe that He will change the most hopeless situation according to His own purpose, when we by faith take hold of His promises.

There are many bright young men and women in our Mexican missions, who have been looking forward to

this school as their only hope of obtaining a Christian education for future usefulness. May their many prayers soon be answered and this good work go forward. Shall we not build up this work in a stronger way, and give these many young people opportunities similar to those our other young people enjoy?

THERE never can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.  
—J. R. Miller.

AN undivided heart, which worships God alone, and trusts Him as it should, is raised above anxiety for earthly wants.—J. C. Geikie.



Conducted by Promise Kloss

## How Shall We Keep the Sabbath?

BY W. H. BRANSON

VERY definite counsel has been given to God's people, both in the Bible and in the Spirit of prophecy, as to the carefulness with which the holy Sabbath should be observed. Believing that it will be helpful to our people to review a portion of this instruction, we quote the following timely counsel:

"At the very beginning of the fourth commandment the Lord said, 'Remember.' He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance; therefore He said, 'Remember the Sabbath day, to keep it holy.' Ex. 20:8.

"All through the week we are to have, the Sabbath in mind, and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. . . .

"Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. . . . Parents, during the week, live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God. . . .

"When the Sabbath is thus remembered, the temporal will not be

allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service.

"While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. . . .

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked and the baths betaken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. We

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### "Remember the Sabbath Day"

BY JESSIE WILMORE MURTON

"REMEMBER the Sabbath day, to keep it holy."

Have I not given thee six dawns to be thine—  
For thy pursuit of study, joy, and labor,  
No two alike in texture or design?

"Remember the Sabbath day, to keep it holy."

Have I not given thee six evenings for thine own—  
Of velvet silence veiled in misty starlight,  
And hung with moons like spheres of silver blown?

"Remember the Sabbath day, to keep it holy."

It only have I set apart, to be a sign—  
Creation's seal, and pledge of thy redemption,  
And that the world may know that thou art Mine.

should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. . . . Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. . . .

### The Sabbath in the Home

"Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray. . . . Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. . . .

"While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day.

"At family worship let the children take a part. Let all bring their Bibles, and each read a verse or two. Then let some familiar hymn be sung, followed by prayer. . . . In a simple petition tell the Lord your needs, and express gratitude for His mercies. Thus you invite Jesus as a welcome guest into your home and heart. . . .

"The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. . . . In pleasant weather let parents walk with their children in the fields and groves. . . . Tell them of the way of salvation. . . . Present before the children, Jesus as a child obedient to His parents, as a youth faithful and industrious, helping to support the family. . . . From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson.

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours, and invite God's presence through the cares of the week of labor."—*Testimonies*, Vol. VI, pp. 353-359.

"It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandments a matter of convenience."—*Id.*, Vol. IV, p. 249.

"On this day every energy of the soul should be awake; for are we not to meet with God and with Christ our Saviour? We may behold Him by faith. He is longing to refresh and bless every soul."—*Id.*, Vol. VI, p. 362.

#### Hired Help to Rest Also

Let us not forget that the commandment requires that we not only rest on the Sabbath, but that we require our servants to rest also. We have been in some Seventh-day Adventist homes where the servants or

helpers are kept busy most of the Sabbath day, preparing and serving meals, washing dishes, sweeping and dusting, until the Sabbath is almost the same to them as other days. Let us remember that they are to rest as well as we ourselves. By heeding the above instruction from the servant of the Lord, we can plan our work on Friday so as to make it unnecessary for the helpers to do much on the Sabbath. In fact, as far as possible, they should be entirely free on that day.

God holds us responsible for the influence we exert upon our servants and all those with whom we come in contact, and we should so order our homes as to make this influence what it should be.

Brethren and sisters, let those of us who preach the Sabbath truth really keep it. Let us observe it in a manner acceptable to God. Then, and only then, may we expect the Sabbath blessing to rest upon us and our homes.

## Punch and Personality

BY ESTHER HULL DOOLITTLE

"MOTHER, may I stay at home from school today? Please, mother!" Tears shone in the dreamy blue eyes of Martin Hopkins, Junior, aged six, as he dallied with his oatmeal in the Hopkins' sunny breakfast room.

"Of course not! The idea!" Young Mrs. Hopkins, in crisp pink gingham, placed two squares of buttered toast on her son's plate with an air of finality. "Daddy went to school every day when he was a little boy. Don't you want to grow to be a smart man like daddy? You like school, don't you, Martin?"

Vigorous head shakings from Martin caused a doubtful pause in Sally Hopkins' efficient domesticity.

"Paul likes school," she remonstrated. "His mother says he's learned lots of songs and makes all kinds of pretty things to bring home. You wouldn't let Paul get ahead of you, would you, son?"

Martin, Junior, gulped down a spoonful of very hot cereal, crammed some toast into his mouth, and with no other sign of the inarticulate rebellion in his soul, trudged off to school.

What kind of world was it anyway, where everybody else did smart things while he could only sit in an agony of self-consciousness and hope to be overlooked? Revolt, unexpressed, and misunderstood even by himself, surged over the small boy many times during those first weeks of the fall term. Unhappiness mani-

festated itself in bad temper, sulking, and tears, accompanied in turn by punishment, scoldings, and coaxings. Then one day, presto! all was changed. Grandma Hopkins came for a visit.

That night, in the friendliness of the front porch, with Martin, Junior, safely tucked in bed, Sally and

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Opulence

THE wee, wet kiss against my lips,
The warm head in its shoulder nest,
The little legs across my chest,
The froward little finger tips,—
These common riches of the race
Are past all gains of pelf and place.

The sword may conquer throne and state,
The song may win the poet's bays,
Finance may make another great
Or learning widen out the ways;
Choose as you will! My choice is best—
The little life across my breast.

Though Shakespeare were a petty name
To mine and Plato were my fool;
Though kings were subjects of my rule
And nations pawns to play my game;
How poor I were had I not pressed
This little life against my breast!

—Edmund Vance Cooke.

Martin, Senior, unburdened their troubled hearts to grandma concerning their son's woeful "lack of punch and personality." Grandma didn't say much, just rocked and smiled faintly to herself, but somehow, the worried parents felt comforted by her understanding silence.

Next morning the sun shone in a cloudless blue sky, and sparkles of frost lay on the grass. Grandma bestirred herself early, and awakened her grandson, and very soon they were walking together in the brown woods near by. They returned with such appetites for breakfast that even the thought of the dreaded school was less distressing. Moreover, hadn't they found in a sheltered fence corner the bluest blue gentians for Miss Price to put in the yellow bowl in the sunny first-grade window? Martin could hardly wait to see his teacher's face when she should notice them, and he ran all the way to school for fear they might wilt.

Miss Price rose to the occasion without showing that it was an occasion. Martin was praised for keen-sightedness, and later the flowers were used for a painting lesson. Martin felt useful and important. There was a healthy glow of self-respect beneath the small blouse. It was fun, after all, to be noticed sometimes. Next day he triumphantly presented trailing, orange-berried bit-tersweet.

Grandma stayed ten days, and during that time Martin acquired in school a reputation for being the sharpest-eyed, best nature-informed child in the class. He asked innumerable questions of grownups concerning his treasures brought in from woods, streams, and fields. He and grandma studied birds and insects from books they found in the public library of the town. After she went, Martin continued his studies with the help of the delighted Sally and Martin, Senior.

Soon it was quite common for Martin to stand before his classmates and tell about his "finds" and his experiences. Gradually his self-confidence was built up. The world of capable, competent beings that Sally, in her zeal to make a strong man of her son, had set before him so diligently, lost its terrors. The unassertive, retiring child had found a place for himself, all because grandma, from her vantage point of experience, had been able to assist in providing an entering wedge, whereby her grandson might work his way into the scheme of things, and earn the respect and admiration of his fellows.—*Issued by the National Kindergarten Association.*



GIRLS' PROBLEMS *Discussed by* *Mother Naomi*

I thought your answers were for young girls alone, but I see you answer letters from older women as well. My mother died while I was still a young child. When I was seventeen I married a man eight years older than I. He proved to be a very mean, cruel husband. I lived with him twenty years and had ten children. Three children died. Then my husband died. I accepted the truth when my second child was a baby. I worked hard to bring my children up right, and for years I thought I was making a success. They joined the church, bore responsibilities. I educated them almost wholly in our own school.

A woman told me once that you have to live the life of your husband all over again in your children's lives. As the children grew up, one by one they began to rebel against me. Words cannot describe the way they are treating me. I spend weeks praying, crying, spending sleepless nights. I know children that are doing as mine do cannot be saved, and then to think they treat me so. They would not care if mamma were to die. They all have inherited an overbearing, hard disposition. I am old and sick, and too old-fashioned for my children. I still work to make my own living. They are jealous of one another, fearing I may leave what little I have with another one.

If my daughter goes anywhere, she says she does not want me to "stick along." I didn't raise my children like this. They were good children till they got about grown. A woman introduced me once as the mother of those "wonderful children." Why did they not stay wonderful? Did they live the truth just from fear, and when they were grown turn from me?

I try to talk to them, but my daughter said I had better be thankful none of them are criminals. My son goes past my house every day and knows I am down with the "flu," and never once stops to see if I need anything from town. I don't say I have always been perfect, but I know they do not have any reason to treat me as they do.

I had no mother, so I tried to be a good mother. I had very little education. I have done without, worked, striven to give my children an education, and now I am an "old, uneducated, dirty old woman." I cannot understand it. I should like to take the youngest and go away from them all, but I own my own home and a cow, and I fear I could not make a living. But I am not happy here, and things get worse all the time. I cannot begin to tell you all, but I am sure you understand.

When you receive a letter such as this, you wish for the wisdom of the

ages, the love of Christ, and divine omnipotence to meet the whole wretched situation right. My sister, your sorrow wrings my heart. What greater disappointment could there be than to have given your life to your family, and then to receive indifference, harshness, and even neglect at their hands!

Perhaps there is no use to go into the reasons for things being as they are with you. Of course, it was unfortunate for you that your mother died when you were so small; also that you married so young, and evidently without knowing your husband's true character. Probably you were lonely, and accepted him to have the feeling of belonging to some one again. Girls so often do that—and get such crushing sorrow sometimes by doing so.

You must have worked hard all your life, and you surely have done well to be able to educate your children and own your own home now, even though, as you say, your money was squandered or used for other people. I think you have done wonderfully. Very few women have so much to show for it.

I am more glad than I can say that you do not have to depend upon your children for a home. How much more miserable you would be if that were true! I am glad, too, that you have one child at home who is a comfort to you.

It seems to me it would be a great mistake for you to think of moving away and leaving your home and whatever you have to help support yourself. People who have a house, a cow, and a little piece of ground, are very fortunate these days.

Then too, dear sister, unhappiness is not something you can move away and leave as you can a house. It goes with you. If you get rid of it at all, you have to get it out of your heart. As long as we depend upon other people, or upon the circumstances in which we are placed, for happiness, we shall never find abiding happiness. Happiness is something people have to build up for themselves.

Now let us see if we can work out some suggestions that will help you to have a life that is endurable. And, dear sister, please remember this: Whatever my advice to you, I am having to take the same advice myself

every day. For the principles that govern our lives are the same for every mother of us, and no one of us is ever free from mistakes. First of all, you must stop thinking of the past, of the hard life you have had, and the wrongs that have been done to you. They are all over and gone long ago, and thinking of them can only make you more unhappy. Pray for a forgiving heart to forget all the injustice you have ever experienced, and then leave the whole sad business with Jesus. He will take it if you let Him. You may think you cannot stop thinking of it. But if you never let a word of it cross your lips, you will be surprised to see how much of it will drop out of your mind altogether.

Then I would try to stop brooding over the reason for your children's turning into the wrong way. If you meant to bring up a second family, there would be some use of your going over and over it so you could profit by your mistakes and try to do otherwise. But now that your children are grown, whatever you have done with them is done. There is no use to worry over it any longer.

Now to turn to the present. I feel that when children are grown there is little more we as mothers can do for them. Our attitude to them must begin to be that of friends. We must stop trying to govern them or make them do as we think best, except as we can influence them as we would other people.

Nearly every one resents advice that is unasked for. All think they know best, and the only way they can learn is by trying themselves. One of the hardest things in the world for a mother is to let her children reap the results of their own unwise decisions. But we have to do just that. It is the only way we can help them to learn how life is. Then if things turn out badly (as we probably have known they would), we must have grace not to say, nor even act out, the ugly words, "I told you so!"

If I were in your place, I would do everything I knew to be kind to them and help them, and never expect anything in return. Then when one of them does any little thing, even the tiniest thing, for you, and even if he does not do it very sweetly, you must be very grateful and ex-

press your appreciation. This may not be easy to do when you know they should do much more, but it is the only way.

You say they feel you are an "old uneducated, dirty old woman." Now part of this they do not need to feel about you. You can keep yourself and your house so clean that they will need to work hard to keep up with you. Cleanliness does not cost much—just soap and some work and time that you might rather give to earning something. But being clean and fresh pays better than almost anything else in this world. It makes us feel better, and it makes those around us like to have us near them.

Then as to your lack of education. That does not need to be true either. Of course when you had a big family you could not take much time to do things for yourself, but now that they are nearly all gone, you can read more for yourself. I have known people who accepted the Sabbath without knowing how to read, who made progress in reading and writing all their lives afterward. You must not say such hard things about yourself. You wrote me a long, interesting letter, and there were only a few misspelled words in it.

You say you always have our papers in your home. Now you just set out to read a while every day, regularly, even if it is only a half hour, and you will be surprised to find how easy it will get to be and how many nice things it will give you to think about.

You may think I have told you a lot of things to do, and that surely I do not understand how impossible it would be for you to do these. But I do understand. I know you cannot do any of them without the sweet Spirit of the blessed Jesus coming into your heart and taking over the control of your whole life.

Cry to Him every morning. Read again how He was "despised and rejected," but "He opened not His mouth." All the power He had from His Father to be sweet is at our command. Let us claim that power, and let it change us and make us sweet and beautiful like Him.

All you have written is true, and it is heartbreakingly sad for you, and for hundreds of other mothers who are neglected and abused by their children. But the only solution is for us to bear all so sweetly that they will wonder where we get that spirit. If we can make them begin to wonder that, it will help them to see their own need of the same power. Then they will turn to Jesus and be saved by Him.

My heart bleeds for you, my sister. Your hurt is very natural, and your desire for love and appreciation is something that Jesus longed for too. But there is power in Jesus' love to sweeten every bitter cup and to lighten every heavy burden. Do turn to Him in courage and faith, and He will not forsake you. The Bible is full of promises for just such as you. Search them out again, and God will surely bless and comfort you.

You do not know me, but I am asking you—please—to try my way for a month, and see if it will not help. Then write to me again. I shall be so glad to hear how it goes. And God bless and keep you. He has happy hours yet in store for you. He longs to save your wayward children in His heavenly home. May you be the means of bringing them to Him!

Your sister,
MOTHER NAOMI.

The Social Relations of Men and Women

BY FLORENCE HOWELL

THERE is no such thing nowadays as the old-time courtship. Time was when a girl had a beau, or if very popular she had beaux, who came to see her one at a time, and she must be careful not to get the dates mixed. They sat primly in the parlor, and talked upon conventional subjects. The beau escorted the girl to church and to entertainments. They might walk together arm in arm, down lover's lane, along the river, on moonlight nights, but brothers and sisters, or even father and mother, must not intrude upon their privacy.

Today, all of this stiffness and stilted tete-a-tete has disappeared. In its stead we see the group, several girls and several boys, all together, walking, sitting, riding in a car. They may "pair off," but they stay in the group. And a young man is careful not to single out the same girl too often; it makes uncomfortable relations with the rest.

Everything is casual. If they are talking together, they naturally walk together. A young man does not take the arm of the girl as they walk. Well-bred young men keep their hands from touching the person of any girl. They may not adjust any part of the girl's costume except her coat or shoestrings. And a girl never touches a man's cravat or his pocket or any of his personal belongings.

"The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality."—*Testimonies*, Vol. II, p. 459.

"In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. . . . Cherish the precious, priceless gem of modesty. This will guard virtue. . . . The least unwarrantable liberty with your persons should be resented as the worst

of insults to your dignified womanhood. . . . Be afraid of anything like this familiarity."—*Id.*, p. 458.

Intimate positions, whether sitting or standing, also personal touches of endearment and kisses, are sacred to the home. Even married people would do well not to display them in public; it destroys their sacredness. Self-respecting young people will not permit familiarities. Petting, necking, spooning, or whatever name this may go under, is outside the pale. No properly brought up young person will let himself be found in company where such actions are permitted. Kissing games are vulgar. They are found only in backward communities. A woman does not kiss any man but relatives.

Avoiding a Crisis

The woman who knows her way about can put any officious man in his place. She meets the too-familiar remarks or actions in the only manner that will prevent their repetition—ignores them, as she would the breeze in the treetops. To take the slightest notice is to give the man the advantage; a word or act of protest gives a chance for reply. The girl will go on her way, never turning her eye one hair's breadth, just continuing with her business as though he did not exist, and leaving him wondering if she is stone deaf!

No self-respecting girl permits a man to declare himself unless she can reciprocate his feeling and intends to become his wife. Honesty forbids playing with emotions. Such circumstances make strained and uncomfortable associations afterward, so the well-bred girl avoids a crisis. She checks the advances of the too-ardent youth by talking brightly and innocently. She avoids silences—nothing puts a man off like conversation. His words can be easily overlooked, and need never apparently be understood. Interestedly chatting away about anything at all, the while

keeping her person well out of reach, is usually sufficient; however, at times it takes much tact and firmness. But a girl should avoid a direct rebuff if possible; evasiveness is the best weapon.

A proper young man will treat a girl as he would like his sister or mother to be treated. And the way a man treats his own mother and sisters, the deference shown them, is an indication of the way he will treat his wife. Beware the man who treats any girl better than his own folks.

Gentlemen Callers

When a young man calls at the home of a young lady, he is greeted by the family, and all members are free to remain in the room and share in the conversation as long as the call lasts. To shut them in the parlor together, or to suggest in any way that the young man has any interest in the young lady above any other member of the family, is to show oneself out of date. A young man of breeding will seek the other members of the family, the parents, etc., and include them in the visiting. Parents and older people make a serious mistake in joking and twitting young people about their friendships. Marriage is one of the most serious and sacred experiences in life; it is not a fit subject for light conversation.

A bedroom is not designed as a reception room. It has properly only one use. If, through primitive living, it must be used for other purposes, then, by the presence of the mother, it may be converted into a visiting place. Ordinarily, for a man to intrude upon the privacy of a young lady's bedroom, even that of his sister, is manifestly immodest. A man never goes to the door of a woman's room at a hotel or boarding school, but telephones or sends word that he awaits her below in the lobby or reception room provided for that purpose.

A girl never enters a man's room, except as it may be necessary to arrange or clean it, and then, never while the man is present. A girl should never go to a man's apartment or bachelor quarters unaccompanied.

Correspondence Between Men and Women

There is no good and sufficient reason why correspondence may not be carried on with many friends of both sexes at the same time. We no longer couple persons' names together because they write to each other. In these days of rapid communication, correspondence has taken on a different hue.

Never write "love letters." You can show friendliness and interest in other ways than by using sentimental words. The chances are fifty per cent that your letter will be read by other eyes than those for whom it is intended. Don't forget this. Form the habit of reading the letter over before sending it, and asking yourself if you would mind seeing it in the daily newspaper with your signature attached. If you would be ashamed of this, do not send it; rewrite it. Disdain anonymous letters; they are like clandestine meetings. Be open and frank in all that you do and say, and you will then do nothing you would be ashamed to have known.

In your correspondence exert yourself to be interesting and friendly if you wish, but let not one word or phrase escape you that could be thought foolish or sentimental by a third person. Let your letters be filled with the interesting happenings of the time, in your family, among your friends, in the community where you are living, or outspeaking world events which happen to affect you or which have special meaning.

You desire to be known for your real self, and this is your opportunity. In your letter speak of the things you enjoy; show your tastes and preferences, your choice of recreations, the phase of arts that appeals to you; tell of your desires, plans, and purposes; write of your religious convictions, of your confidence and trust. All these things help to make up "you." Any one will appreciate letters of this kind.

Effusions have gone out of style in letter writing as in conversation; gushing, cheap sentimental phrases are out of place always. Affection between men and women is reserved for relatives.

Genuine Affection

In society today, men and women do not "keep company" until they have reached mature years. There are reasons behind all proper conventions: men and women should reach physical maturity before marriage; the education of both should be completed; and the man, at least, should have a settled position in business.

Love that is real must be based upon more than physical and emotional attraction; these qualities alone make a decidedly shaky foundation for married life. Love thrives on respect and confidence. A man and a woman should inspire in each other the highest spiritual desires and possibilities of attainment; their religious views must have the same perspective; also there must be a

certain amount of mental congeniality; their interests, their tastes, their culture—do they like the same kind of music? the same books? the same class of recreations? Do they have the same friends? Do they each care more to be at home than to be going somewhere, or do they both want to be on the go all the time? People who are diametrically opposite should never consider marriage.

True love is unselfish. It is giving, not getting. Is your desire to love, or to be loved? to care for, or to be cared for? to cherish, or to be cherished? to help, or to be helped? If you are seeking what you are to get out of it, you will never stand the storm and stress which later are bound to come. That is not love; it is an imitation. But how many times the imitation passes for the real thing! This kind of "love" is pure selfishness; this is the "love" that threatens suicide if it cannot get what it wants. True love is giving, and giving, and never measuring the giving. It puts the other person always first and itself last.

Usually a man belongs in a girl's own particular crowd, or he joins her circle of intimate friends, and gradually it becomes evident that each is the only one in the world for the other. A definite engagement then takes place. A general "understanding" and talk of love between a man and a woman without a definite engagement, is a dangerous thing. It is not an engagement without an actual proposal of marriage.



A Beautiful Fear

SAID the man of the Hemlock cup, "No man who is not an utter . . . coward is afraid of death itself, but he is afraid of doing wrong." Beautiful fear, indeed! The trouble with many people is that they are afraid of the wrong things. They are afraid of criticism, afraid of jeers, afraid of being misunderstood, afraid of opposition, afraid of loss—even afraid of death. "I will tell you whom ye shall fear," said Jesus. Fear evil. To stand in terror of working injustice or practicing a lie, of being disloyal in heart or unclean in life, in other words, to be afraid of doing wrong, is sign of robust manhood or womanhood. God gives us no finer sensibility than the sensibility to sin, the "pain to feel it near."—George Clarke Peck.



If, like Jacob, you trust God in little things, He may answer you by greater things.—J. R. Macduff.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Observations and Impressions of Loma Linda

BY J. H. MC EACHERN

LOMA LINDA is favorably known around the circle of the earth as one of the outstanding centers of denominational activity connected with this world-embracing advent movement. Here, in this delightful semitropical climate of Southern California, is situated the College of Medical Evangelists and the Loma Linda Sanitarium and Hospital. Nestled in the beautiful orange groves, amid majestic palm trees, and surrounded by the snow-capped peaks of the Sierra Madre mountains, these institutions shine out from this conspicuous hilltop as "beautiful for situation" and designed of God to send forth health and healing and eternal salvation to the peoples of every nation under heaven.

The several buildings of the college and sanitarium are substantially and artistically constructed. In addition, there are two commodious church edifices to care for the spiritual interests of the institutions and the community. One church is attended largely by the medical students, younger members of the college faculty, and the nurses in training. The other is adapted to the needs of Loma Linda residents, convalescing patients from the hospital, and the many visitors who are attracted from far and near to this famous health resort. The membership of the college church is 473; that of "the church on the hill," as it is now called, is 739. A large twelve-grade nonboarding academy and church school provides for the daily spiritual and mental development of Loma Linda's army of boys and girls in their precollege and elementary education.

The eyes of the Adventist denomination have been focused upon Loma Linda for some years. Also the governments of earth, together with the leading educators of many lands, are becoming cognizant of the practical humanitarian service which the graduates of this College of Medical Evangelists are rendering America and the world at large. The burden of every father and mother in Israel

is that this institution of God's own planting shall be ever kept spiritually triumphant. Prayers ascend daily from thousands of family altars that both faculty and students may, with undimmed vision, hold and maintain the high standards and missionary objectives for which the College of Medical Evangelists was established.

It has been my happy privilege, since coming home on furlough, to be a resident of Loma Linda, and to be quite intimately associated with both the faculty members and the student body of this school of medicine. My own soul has been watered and my spirit refreshed by the spiritual atmosphere so manifestly evident.

It fell to my lot to attend the recent Week of Prayer at the community church, and to assist in the morning chapel services at the college. The auditorium of the large church was filled every night with earnest seekers after God, and never have I been associated with a more spiritual body of students than met daily in the college chapel, who voluntarily joined themselves to the various prayer bands during that period set apart for the enrichment of Christian experience.

The institutions at Loma Linda are precious in the sight of God, and I am persuaded that angels are watching over the sacred grounds of that college campus.



North Dakota Conference

BY E. H. OSWALD

"CHRIST has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace."—"Testimonies," Vol. VIII, page 19.

The small army of faithful Christians soldiers comprising the North Dakota Conference has endeavored to follow the divine instruction in supporting the world-wide movement of soul-saving evangelism. Their hearts are inspired as they behold the progress of the movement in vari-

ous parts of the world. Our sincere prayers find expression in the words of the psalmist, "Let my heart be sound in Thy statutes; that I be not ashamed."

During the last four years the North Dakota Conference has experienced a great crisis. Due to drouth conditions and crop failure, the tithe receipts and mission offerings have been greatly decreased. The people have experienced hardships and difficulties and perplexities. Many members lost their homes and possessions, and then left the State. At times the outlook was discouraging, but with God there is no crisis. The Lord's messenger says, "Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet."—"The Desire of Ages," p. 330. The faithful believers in North Dakota have experienced the consolation of these encouraging words.

The financial problems in operating the conference affairs seemed almost insurmountable at times. At the beginning of 1933, the treasurer's report showed an operating deficit of \$8,834.52. The members of the executive committee realized that something had to be done to stop the losses. Provision was made and actions were taken to practice stringent economy in operating. The workers gave loyal cooperation to the plans submitted by the committee, and the Lord wonderfully blessed in the efforts to reduce the operating deficit. At the close of 1935, the conference records showed a deficit of \$1,877.32, or a betterment of \$6,957.20 in a period of three years. Thanks be to God, through whose help this change in operating has been made possible in the midst of trying circumstances and hard times.

The first part of the year 1935 held out wonderful promises. The Lord opened the windows of heaven and sent moisture to water the dry furrows. Crop conditions were most favorable, but the blight of rust came

and destroyed the crops. When the people realized that their anticipations were disappointed, their hearts were dismayed; but they renewed their courage and pressed forward in the battle. Their determination was expressed in their liberal offerings for missions. The total receipts for missions in 1935 show an increase of \$820.58 over 1934. The tithe income, however, shows a loss of \$2,627.30 for the same period of time. The Harvest Ingathering reports indicate an increase of \$225, and the Sabbath school offerings exceed last year's returns by \$449.35.

We regret that we show a loss in baptisms for the year 1935. The year 1934 marked a substantial increase in baptisms, 239 being baptized into this precious faith, while in 1935 only 145 were baptized. There is some reason for the loss in baptisms. Weather conditions were unfavorable, and therefore it was very difficult for our workers to carry on active evangelism during the summer months. The severe storms interfered seriously with the tent efforts. Two of our tents were destroyed, and the workers were obliged to discontinue their efforts at the time when some were at the point of making their decision. This was discouraging indeed, but the brethren had no control over the elements, and consequently they could not cope with the situation.

The outlook for 1936 is encouraging. Calls and requests are being sent in from various parts of the field for evangelistic efforts. Several of our lay members are engaged in active evangelism, and we trust that the Lord will greatly bless the work during the present year.

A Record Month in Sales

BY M. V. TUCKER

THE retail value of the shipments made by the Buenos Aires Publishing House during the month of November, 1935, amounted to over 60,000 Argentine pesos. Normally an Argentine peso is worth a trifle over 42 cents, American currency. Our sales for November constitute a record for this publishing house. Our prospects indicate a sale for 1935 of more than 400,000 pesos. We thank God for this exceptional sale, for it represents about 80 per cent of the amount sold during 1930, the peak year for this institution.

The colporteurs are having excellent success at the present time. Twenty-eight students have gone out from our River Plate College to earn scholarships during the summer

months. We believe that practically all will return to the school with their scholarships earned for 1936.

At the recent meeting of the Austral Union committee, the presidents of the local fields presented their reports, from which we learn that 710 baptisms took place during 1935. The goal set for 1936 amounts to 1,045 baptisms. We are of good courage as we begin the year 1936, and we believe that God has still greater blessings in store for our publishing house and its territory.

Appointments and Notices

BROADVIEW COLLEGE AND THEOLOGICAL SEMINARY

Notice is hereby given that the next legal meeting of the constituency of the Broadview College and Theological Seminary, Incorporated, will be held in the Municipal Auditorium, San Francisco, California, at 4:30 p.m., May 25, 1936, for the purpose of electing the Board of Trustees, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation are the members of the General Conference Executive Committee resident in the United States and Canada.

C. H. Watson, Pres.
W. H. Williams, Sec.

ATLANTIC UNION COLLEGE CONSTITUENCY MEETING

Notice is hereby given that the quadrennial session of the Atlantic Union College Corporation is called to convene in South Lancaster, Massachusetts, in the office of the Atlantic Union Conference, March 9, 1936, at 10 a.m. The object of this meeting is to elect trustees and to attend to other necessary business.

The members of this corporation consist of the stockholders of the corporation, members of the Atlantic College Board and Atlantic Union College Faculty, members of the New England Sanitarium and Benevolent Association Board; members of the Atlantic Union Conference Executive Committee, members of the Southern New England Conference Executive Committee; members of the New York Conference Executive Committee; members of the Greater New York Conference Executive Committee; and members of the Northern New England Conference Executive Committee.

John K. Jones, Pres.
Otto M. John, Clerk.

CONSTITUENCY MEETING OAKWOOD JUNIOR COLLEGE

Notice is hereby given that the constituency of the Oakwood Junior College is called to meet at 9 a.m., March 2, 1936, in the assembly room of Irwin Hall, on the campus of the Oakwood Junior College, Huntsville, Ala. The purpose of the meeting is to elect a board of trustees, and to transact such other business as ordinarily comes before the constituency.

The by-laws of the constitution designate the constituency as follows: "That the constituency of this corporation shall be members of the executive committees of the Southern and Southwestern Union Conferences of Seventh-day Adventists, the Union Colored Department Committee of the Southern Union, the Union Mission Committee of the Southwestern Union, the members of the General Conference Committee present, the board and faculty of the Oakwood Junior College, the representatives of the Atlantic, Columbia, Central, and Lake Union Conferences of the Seventh-day Adventists, said representatives to be chosen by the executive committees of the respective unions."

G. A. Roberts, Chairman.
J. L. Moran, Sec.



PRESENT TRUTH FOR MARCH

No. 5. CHRIST THE ONLY HOPE

"Is the World Slipping Downward to Destruction?"

"Man's Only Hope of a Better World."

"Is Christ's Coming Near at Hand?"

No. 6. THE RETURN OF JESUS

"The Golden Thread That Runs All Through the Bible."

"A New World Empire."

"Why Christ Will Come Again."

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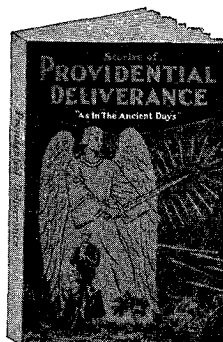
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YOU REMEMBER

Luke 8:24, when the disciples cried, "Master, Master, we perish," and how He calmed the waves and saved them.

Then, read pages 21, 22, how a voice said, "You will speak, and the waves will be calmed," and the mission boat was saved.

YOU REMEMBER

Hebrews 1:14, that angels are sent forth to help God's children.

Then, read that thrilling narrative on pages 29 and 30, of how one of our workers was haled into court, and later the judge wanted to know who the tall man was who stood behind him. The judge saw him, but our brother did not.

YOU REMEMBER

Exodus 3:2, the burning bush that was not consumed in Moses' time.

Then, read the remarkable story on pages 49 and 50, of how the fire did not burn up the sister's Bible which was thrown into the stove.

YOU REMEMBER

Acts 9:11, where Saul was directed to a certain house on a certain street.

Then, you will want to read on page 59 how a Catholic woman was directed to look for "Akersgaten 74" (S. D. A. headquarters in Oslo, Norway), and found the truth.

Then, you will want to read the remainder of the book. Here is a book for old and young, believer and nonbeliever, that will grip the soul, strengthen the courage, and prove that God still lives and rules in the affairs of men, for the protection of His people and the advancement of His cause.

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OF SPECIAL INTEREST

THE short series of articles beginning in this number entitled, "From Sunday to Sabbath," by our veteran editor, C. P. Bollman, are well worth reading.

G. W. SCHUBERT, president of the Central European Division, writes under date of January 27:

"Yesterday we closed our winter session with still a few problems unsolved. We were able to have Elder J. L. McElhany with us, helping us with counsel and good Bible studies during our session. He left us Sunday. He will spend a few days in Switzerland, and then he will go with me to Austria, Hungary, and Czechoslovakia."

We are very glad to learn that our missionary magazines are having a fine circulation, because they are very valuable mediums for the giving of this message to the world. We are led to say this by a letter from H. K. Christman, circulation manager of the Southern Publishing Association, under date of February 10, from which we quote:

"You will be glad to know that at this writing our subscription list for the *Watchman Magazine* has reached its highest point in our *Watchman* history. Reports from the field from day to day encourage us to feel that this year will be a very profitable year in this part of our program. Then, too, the *Message Magazine* is rapidly gathering momentum."

We direct attention to the excellent article in the Home Department, from W. H. Branson. There is great danger that we shall forget the Sabbath of the Lord and permit worldly matters to intrude upon its sacred hours.

The recent Autumn Council in Louisville, Kentucky, felt deeply concerned regarding this. The following appeal regarding Sabbath observance was unanimously passed by the Council:

"We deplore any tendency to laxity in the observance of the Sabbath on the part of any of our people. Purchase of gasoline to operate cars, purchase of newspapers, purchase of food supplies, the holding of business conversations, the reading of newspapers or of anything worldly, pleasure riding, social visiting, and idle and worldly conversation, should all be excluded from this day. These sacred hours belong to God. They are to be used for Him. Our own pleasure, our own words, our own business, our own thoughts, should find no place in our observance of God's day. Isa. 58:13.

"Radios should be turned off before God's holy day arrives, and kept off during all this sacred time, unless it be for use in listening to a religious service or program. Greet the Sabbath with prayer and song. Close it with prayer and praise. Keep worldly reading, worldly music, worldly activities, worldly conversation, out of this day. Make a distinction between the holy and the

profane, the precious and the vile, the clean and the unclean, the sacred and the common. In such observance God's Sabbath blessing of acceptance, of rest, and of peace, may be confidently expected."

As you read this recommendation, turn and read the article in the Home Department to which we have referred.

Assistance Needed for Our Foreign Language Literature Fund

ONCE more has come to us the privilege of giving support to the work of producing literature in the foreign languages of North America. By the providence of God, there are thousands living among us who yet speak and understand best the mother tongue in which they were born. Although they were attracted to this country by greater liberty and better living conditions, it is the purpose of God that they receive something vastly better than what they came for—the living, saving truth for these times. What a privilege is ours to establish contact with them and provide literature they can read to advantage for the saving of their souls. It requires money to translate and publish in limited editions the needed reading matter to place in their hands. Once a year the readers of the REVIEW are invited to contribute to such a fund. Why not give a little more than usual this year? Your opportunity will come on Sabbath, March 7, in your home church.

C. H. WATSON.

"Wende Nyasays"

THIS is the title of a new hymnbook containing 138 songs published in the Dholuo or the Bilotic Kavirondo language. This is put out by the Advent Press, Gendia Mission, East Africa. We are thankful that our native brethren have been provided with this little hymnal, so they can sing the songs of Zion in their own tongue.

What the Thirteenth Sabbath Offering Did

THE overflow (\$1,520.94) coming to us from the second quarter of the present year (1935) will go to Madagascar to help pay for a property recently purchased in the city of Antsirabe. Antsirabe is situated on a high plateau in the center of the island. It is the health resort for Madagascar, and a beautiful place it is. It is where we send our missionaries for rest and recuperation. In the past we have had no place of our own there, but on the prop-

erty we have bought there are a two-family house and another building that has been transformed into a chapel. So now we have our own church building, a home for the worker, and an apartment to be used by the families that are sent there at different times for their vacation. A few years ago this property would have cost us a fortune. We bought it at auction for less than three thousand dollars.

So you see that the Thirteenth Sabbath overflow has paid for more than one half of this beautiful and useful property that will prove a great blessing to our work in Madagascar. Without this overflow, I do not know how we could have paid for the property. We had fifteen hundred dollars that had slowly accumulated in a special fund for our mission fields; this we gave to Madagascar, and then we decided to give the rest out of the overflow.

A. V. OLSON.

WE serve a prayer-hearing and a prayer-answering God. We serve also a God who is interested in all the details of the experiences of His children. This shows His greatness. Not alone does He take account of the operation of the heavenly planets, of the running of His universe, of the movements of nations in this world, but He looks down upon the great mass of humanity and sees the individual units of society. He sees His children here and there reaching out their hands for help in the small perplexities that come to them.

We were impressed with this as we read recently a personal letter written by Brother and Sister Charles Larsen, of China, in which they told how God had answered the sincere prayer of a Chinese woman who accepted the message. Her husband was very bitter toward her, and persecuted her severely. In their home they seemed to have a veritable plague of rats. Her husband challenged her, If the God she worshiped was all she claimed for Him, why didn't He drive away the rats in answer to her prayer? This faithful sister accepted the challenge. She prayed earnestly that God would rid their home of these rodents. During her prayer the rats began to scamp in a drove across the floor, making their exit, and to this day the home has been free from their visits.

As a result of this answer to her prayer, the husband was so impressed that he is now studying the truth, and she fondly hopes that he may give himself to the Lord.

Under the Blessing of Jesus

"UNDER the blessing of Jesus, all is well." With these words, Doctor Loh, a Christian physician of Nantung, Kiangsu Province, greeted me as I visited him with the Harvest Ingathering paper in hand.

"Last year I was tempted to doubt and fear, but now I have more faith and hope in the Lord. We are meeting with success in our hospital work; so I will double my contribution this year."

"Under the blessing of Jesus." The words impressed me. We all need to be under the blessing of Jesus, and when we are thus favored, all is well with us, temporally and spiritually. The words of the hymn come to mind, "It is well with my soul."

O. B. KUHN.