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No. 8

## A Prayer of Consecration

By J. Milton Jackson

Lord, bolster up this poor, weak will of mine;  
Into my life infuse Thy strength divine.  
Clothe me with unseen panoply of power  
To breast the struggle of earth's closing hour.

While hearts of rulers faint and fail for fear,  
When earthly prospects all seem gray and drear,  
Make me to know—this veil of seeming gray  
But screens the glory of the coming day.

Now, in this time when some let go their hold,  
When men controlled by evil grow more bold,  
Close Thou mine eyes to earth's philosophy,  
But open Thou my heart to welcome Thee.

Make me to sense the nearness of the hour  
When Christ shall come to earth in flaming power,  
Yield up my will, by Thine to be controlled,  
To here and now receive the heavenly mold.

Lord, take this fainting will, these roving eyes,  
And fix their focus on the heavenly prize.  
Make me to see those gates that trembling stand,  
So soon to open wide at Christ's command.

Take Thou my will and give me Thine instead.  
Make me to love the right, the wrong to dread.  
Help me! O help me, Lord, to flee from sin;  
To open wide my life and let Thee in.

# HEART-TO-HEART TALKS

WITH OUR READERS

by *The Editor*

## The Greatest Test of Character

THE greatest test of character is found in the little things of life. If one is true to God in the small things, it will inevitably follow that he will be true in the great things.

### Faithful in the Least

This lesson of faithfulness is taught by the Lord in the sixteenth chapter of Luke:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Verses 10-12.

This principle of testing is illustrated by many examples in the word of God and in human experience. The test imposed upon our first parents in the Garden of Eden was in the prohibition that they should not partake of the fruit of a certain tree. It was not a test involving some great sacrifice, but their refraining from doing a very simple thing. And yet, after all, this was one of the greatest tests that could have been imposed upon them. Had the Lord said to Adam and Eve, "You shall not destroy this beautiful home that I have given you," the test would not have been nearly so great. Every sense of their being would have revolted against the destruction of God's handiwork. They failed in the performance of a comparatively small requirement.

### Saul Eyed David

The sins which afflict the human heart and bring disaster in the Christian experience do not begin with great outbreaks against the divine law, but with apparently insignificant departures from the right standard. This is forcefully illustrated in the experience of Saul, the first king of Israel. He was a man chosen by the Lord Himself. He was a man of fine physique; he had a noble, kingly bearing. The record is that God touched his heart, and he became a changed man. But his failure to obey the Lord in ways which did not appeal to his human judgment, accomplished his undoing. He cherished pride, and pride led to his downfall.

As David, the shepherd boy, returned from the destruction of Goliath, the women of Israel came out, and one company sang the praises of the king, "Saul hath slain his thousands," and then came an answering chorus, "And David his ten thousands." The record is, "Saul eyed David from that day forward." But the eyeing was not a look of love or admiration or appreciation for the great salvation David had wrought in Israel.

Rather, he allowed envy and jealousy to develop finally into malice and hatred. And then Saul took the army at his disposal, which he should have used in defense of his kingdom, to repel the attacks of the Philistines, and other warlike tribes, to hunt David from valley to valley and from cave to cave, in order to take his life. And the end of this bitter warfare of

jealousy, which the king carried forward, brought death to him, and destruction to the armies of Israel.

### The Sin of Covetousness

Peter denied the Lord with cursing and swearing, in order to meet the accusation of the bystanders that he was a disciple of the Lord. Judas, as a result of cherished covetousness, betrayed his Lord for the price of a slave, about seventeen dollars. And so we might go on and recount incident after incident illustrating the principle. The test to one who reads these words is probably not in being tempted to go out and steal, to commit murder, or to violate the seventh commandment. But the departure comes in more subtle ways. We are tempted to envy, as was Saul of old, to covetousness, as was Judas, to shame that we belong to a poor and humble people. These are the great tests which we must face; and these may lead to the greater sins which we now abhor. Cherished impurity may lead to the violation of the seventh commandment. God counts the one who hates his brother as a murderer, because the fruit of his evil thought would lead to the committing of this crime. Covetousness cherished leads to theft, envy, to bearing false witness. The thought of going out and openly violating the Sabbath is abhorrent, and yet the real test of Sabbath observance is found in the words we speak, in seeking our own pleasure on the Sabbath day. Isa. 58:13.

### The Little Foxes

We are told: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And why will this be so? Because the words we speak spring from the heart. They indicate what we are. They reveal our inmost purposes and motives. We need to give careful heed to our words.

The importance of the little things of life is emphasized in the exhortation of the wise man: "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Cant. 2:15.

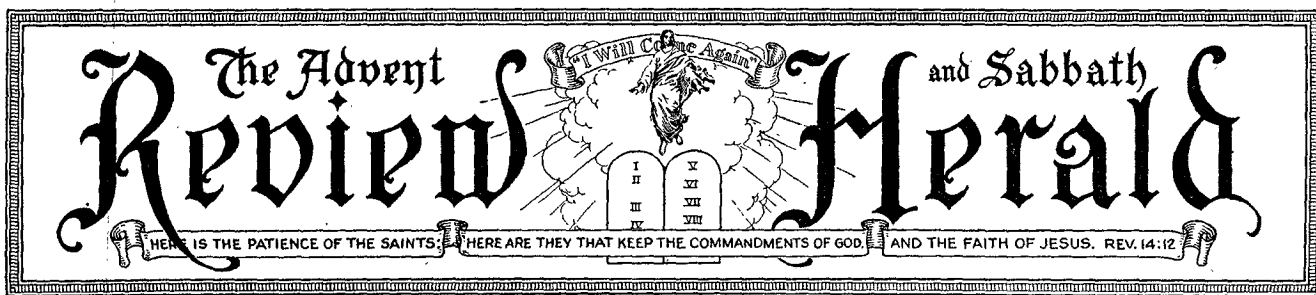
In the Orient there were little foxes that worked under the surface of the ground. They worked at the roots of vegetation, and as a result, great devastation was done before the owner of a field was aware of what was going on. We need to give heed to the little foxes that will spoil the vine of Christian growth in our experience, the little sins which are so small that the world around us would count them of no consequence. They constitute the seeds which produce great evil in our Christian experience. And it is these little departures from the right, which are so easily cherished, and which oftentimes we unconsciously cultivate, that bring grief to the great heart of God.

### Grieve Not the Spirit

Read this exhortation of the apostle:

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye

*(Continued on page 14)*



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## My Only Plea

BY MRS. R. B. SHEFFER

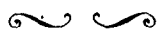
ALAS! in vain I strive like Thee to be,  
Except, dear Saviour, Thou abide with me.  
Daily must self upon the cross be crucified;  
Then all is gain.

My hands, all stained with labors of my own,—  
Vain efforts, worthless deeds,—cannot atone.  
Thy wounded hands meet all my varied needs;  
Thou hast attained!

Righteous Thou art, my Advocate in heaven;  
By faith Thy righteousness to me is given.  
Dwell Thou with me, to sanctify and bless;  
Rule in my heart.

My eyes would gaze on visions of Thy face,  
Thy matchless love, divine! Thy wondrous grace!  
The merits of Thy character—not mine—  
My hopes upraise!

Surrendered, Lord, be this my only plea;  
That Thou dost live, and reign, and plead for me.  
Thy promises are sure, they firm remain;  
Fulfill Thy word!



## A Covenant of the Eyes

BY A. T. ROBINSON

"I MADE a covenant with mine eyes." Job 31:1.

When "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," the man opened his eyes upon a scene of loveliness and purity. There was no need of placing any restraint upon the eyes, for everything that he looked upon spoke of the Creator and His wonderful love. The great book of nature, which reveals God to man, was laid open before him. Under the enlightening influence of the Holy Spirit, the book of nature can still be read, but its pages have been dimmed by sin. We can now only "see through a glass, darkly."

The hand of wicked man has done so much to mar and deface the handiwork of the Creator that the admonition comes to the Christian to close his eyes to much that is to be seen wherever he looks. The prayer of David is an appropriate one for us: "Turn away mine eyes from beholding vanity." In the railway coach, the streetcar, the omnibus, in thousands of store-window displays, on the billboards as we travel the highways, in the great city dailies, in tens of thousands of popular magazines, everywhere that the eye can turn, there are cartoons and displays which have a corrupting influence, which suggest evil thoughts.

The Christian must close his eyes and his ears to a

great deal that is to be seen and heard in the world.

"Who is blind, but My servant; or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." Isa. 42:19, 20.

The tendency of the human heart is toward the things that are evil. Like David, we can say, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." When Jesus comes, He is to find a people of whom inspiration declares: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

We who are looking for His soon coming surely need to make a covenant with our eyes. We need to cultivate a love for that which is pure and elevating, and we need to turn away our eyes and our minds from much that passes for Christianity in the world.

It may not be out of place for the writer to mention a personal experience, which may seem small, but which meant much to him. For several years I have been a subscriber to a magazine which gives a general summary of world affairs each week. One page each week is devoted to jokes, some of which are of a questionable character. Nearly two years ago I found myself turning to that page the first thing as soon as the magazine arrived. I really had an awakening of conscience as to the effect this was having upon my Christian experience. I made a covenant with my eyes, and never once have I looked upon that page since, while reading the magazine every week. I have never felt the slightest inclination to read the page referred to, and I believe I have lost nothing by missing it.

Those whom Jesus will take to heaven to dwell in the family of heaven for a thousand years, and then bring back to spend eternity in the earth made new, surely will be a sober, though cheerful, people. The admonition of the apostle is: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:11-17.

# The Place and Work of the Holy Spirit—No. 1

BY F. C. GILBERT

BEFORE creation was given birth, before the first ray of light had made its appearance, before the initial, original day had been announced, before the inauguration of time on this planet, the "Spirit of God moved [brooded] upon the face of the waters." This is the Scriptural introduction of the place and work of the Holy Spirit of the living God.

We find the blessed Spirit associated with the Creator of the heavens and the earth at the beginning of creation; and from this time onward through the centuries, this same Divine Spirit inspires, controls, guides, men and nations. The Spirit has accomplished unnumbered achievements, performed outstanding wonders, regenerated millions of lives, and is today effecting such mighty transformations in human hearts that Satan, with his evil hosts, "stands viewing them as a fortress impregnable to his sophistries and delusions."—*"Testimonies to Ministers,"* p. 18.

## The Holy Spirit Indefinable

The Holy Spirit is indefinable. No intellectual or reasonable analysis can be given to satisfy the darkened understanding, for it must be recognized that sin has deranged the human faculties. Man's mind is not normal. The Scriptures declare:

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations [margin, "reasonings"], and every high thing that exalteth itself above the knowledge of God." 2 Cor. 10:4, 5.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. 4:18.

The following unanswerable question, in regard to the Spirit of God, is raised by the prophet: "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him?" Isa. 40:13. However, by faith the place and the work of the Spirit are easily understood and explained. To the child of God, faith clarifies many things, and makes intelligible the sayings of God. Says the apostle: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. And yet the Scriptures declare that "faith is the substance of things hoped for, the evidence of things not seen." Verse 1.

To the converted person, faith is easy to grasp. The Scriptures tell us that God did not create man on the first day of creation; man was the *crowning act* of God's creation. Everything in this world was in existence before man was created. Therefore man could neither know nor understand how this world was brought into being, except as it was told him. This is why the Lord has given to the children of men the first chapter of Genesis. This chapter, in a simple way, expounds the method of creation. Faith in God and in His word responds affirmatively to this record.

The following illuminating statement from the Spirit of prophecy, bears on this point:

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*"Acts of the Apostles,"* p. 52.

## The Office of the Holy Spirit

Nevertheless, through the Scriptures, the Holy Spirit has His place and His appointed work. Of this blessed gift of God, our Saviour said:

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17.

The Spirit comes in answer to our Lord's prayer. He comes as a Comforter, and His coming is an abiding presence. The Spirit is the Spirit of truth, which is not accepted by the world, for the world knows Him not, whereas the child of God does know Him. The Spirit is intelligent, and abides with the child of God.

Again the Saviour says of the Holy Spirit:

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." John 15:26. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13. "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." Verses 7, 8.

Different names are applied by the Scriptures to this blessed gift of God. These different terms, such as Comforter, Holy Ghost, Spirit of truth, all have reference to this same Spirit. Jesus said that the Spirit "proceedeth from the Father." The Spirit is sent by the Father to teach, to guide, to counsel, to reprove, to speak of Christ, to bear testimony, to bring to memory what the child of God already has learned, to foretell the future. It is evident that a most important position is held by the Holy Spirit, and His office is to perform a special work in the world and upon men's hearts, outlined by the Father and the Son.

The close relationship existing between the Holy Spirit and the Father and Son, is thus described by the prophet Isaiah:

"Come ye near unto Me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit, hath sent Me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Isa. 48:16, 17.

The prophet expresses this same allied attitude between the Spirit and the Father and Son, in the proph-

ecy which he uttered concerning the setting apart of the Saviour as Messiah. Isaiah writes:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61:1, 2.

This identical scripture our Lord uttered at the time when He proclaimed His Messiahship to the citizens of His own town, Nazareth. (See Luke 4:16-21; Acts 10:38.)

In speaking of the office of the Holy Spirit, the Saviour declares:

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall take of Mine, and shall show it unto you." John 16:13, 14.

From the foregoing it is evident that the Holy Spirit is present in the councils in heaven. He hears what passes between the Father and the Son. He takes this information which He hears, and passes it on to the children of God. The Spirit, therefore, is closely related to the Father and to the Son. From what is stated in the Scriptures, in the Old Testament and the

New, this same relationship has existed from the beginning. And of this threefold union, that of the Father, the Son, and the Holy Spirit, the Saviour Himself declares: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

"When on the day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit; and light shone into their once-darkened understanding."—"Testimonies," Vol. VIII, p. 267.

"In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promise to pass."—*Id.*, p. 254.

Thus the Scriptures and the Testimonies declare that the Holy Spirit is one of the three divine powers of heaven, and that this blessed gift of God has from the beginning communicated to man the gracious messages of God. May we all pray that this same work shall be continued by the Holy Spirit until the end.

## Activities of 1876

### Sketches and Memories of James and Ellen G. White

BY WILLIAM C. WHITE

NEW YEAR'S DAY of 1876 was "the most important day in the history of Seventh-day Adventists," according to Elder James White in an editorial in the REVIEW AND HERALD of January 20.

With a heavy burden upon his soul for the important interests of the cause that were becoming more urgent in their calls for men and for means, and also a yearning for a great deepening of the spiritual life of the believers, he had united with Elder Loughborough in issuing a call for a day of general fasting and prayer for Sabbath, the first day of the new year. He had prepared a "Fast-Day Address," which was sent to all churches to be read on that day, setting forth the needs of the cause, and pointing out the danger of the spirit of the world's coming in and sapping the spiritual power that was needed.

Cheered by the response of the believers in Oakland and San Francisco, Elder White envisioned "thousands" who "renewed their covenant on the first day of the current year to serve the Lord with singleness of heart," "thousands" who "resolved to be more forgiving, less exacting, less censorious, and more consecrated in life and efforts to advance the cause of Christ."—*Idem.*

So he left for Battle Creek to attend the General Conference session which convened March 31, and the camp meetings which would follow soon after that time.

#### James White in Battle Creek

In his opening address before the General Conference, James White stated that the "meeting is called to consider what we shall do next, not in the sense of men who are out of work and are looking about for something to do, but as those who have so much pressing upon them that they know not what to take hold of first. We have come," he said, "to confer to-

gether how we may best husband our strength to meet the demands of the work which is rising in such magnitude before us."—*Id.*, April 6, 1876.

The reports from the field strengthened this conclusion. The constituency throughout the world had passed the ten-thousand mark. Companies of believers were reported in new States,—Kentucky, Virginia, Alabama, and Texas. J. E. Morin, a university-educated Frenchman who had recently accepted the message in New York State, was now ready for ordination. It was hoped that he might return to Europe to assist Elder Andrews as a translator. Word had just been received from Elder Bourdeau of the accession of Prof. Louis Aufranc, of the college at Locle, Switzerland. In Prussia it was learned that a group of Sabbathkeepers had been found, and as a result of the preaching of Brother Erzenberger, another company had been raised up in Germany. Elder Andrews was awaiting the approval of the General Conference before undertaking the publication of a French journal.

These enterprises were all considered at this session of the Conference. It was voted to raise \$10,000 for the establishment of a publishing house in Europe, and to send workers into the Southern States. Plans were also made for the summer camp meetings.

Each summer the number of camp meetings had increased. The meeting at Kansas was the first of the season, and others followed in quick succession until October. In reporting the camp meeting for Illinois, D. M. Canright said, speaking of James and Ellen White:

"These worn laborers have now attended every camp meeting this year, fourteen in succession. When we consider the amount of anxiety, hurry, and wearing labor this has called for, we feel sure that God has helped them, and we

are grateful that they come through it all so strong and well and cheerful in God."—*Id.*, Oct. 12, 1876.

Uriah Smith accompanied them most of the time, and his editorial reports of the successive meetings bear evidence of the great power that attended their labors. Invariably his reports in the REVIEW picture large congregations moved mightily by the Spirit of God as Mrs. White made her touching appeals for deeper consecration. They also tell of scores and hundreds coming forward to renew their covenant with God, or to give their lives for the first time to His service.

"The camp meetings for 1876," wrote James White, "have far surpassed those of previous years in numbers in attendance,—both of our people, and from the outside,—in interest, efficiency, and power."—*Id.*, Oct. 19, 1876.

### Use of the Public Press

A publicity campaign planned by James White on a scale not hitherto attempted by our workers was followed by an unprecedentedly large attendance from the outside at the camp meetings. Daily reports of meetings were furnished the public press. Of the reception of these articles and of their benefit, Elder Uriah Smith wrote:

"In Iowa eight daily papers were furnished with these daily reports. At the Sparta meeting three dailies of Wisconsin and the Chicago Times were thus furnished. At the Minnesota meeting, one daily and several weeklies. . . . These reports, we learn, have been and are being quite extensively copied into other papers, and thus are Seventh-day Adventists and their work brought before the people as they never have been before."—*Id.*, July 13, 1876.

The publicity thus obtained had two great advantages: first, it corrected false impressions made by those who spread unfavorable and untrue reports regarding our people, and second, it aroused a great interest on the part of the public to attend the camp meetings and hear the discourses for themselves.

"We now make great calculations on reports of Eastern meetings," James White wrote. His mind turned especially to the cities on the Atlantic coast, where the preaching of the advent movement in 1843 and 1844 had stirred the public interest mightily, and he longed to do all in his power to bring into prominence in that region the truths of the threefold message that grew out of the former movement. He took up correspondence with our brethren in the New England States, urging that they lay broad plans to reach the great masses of the people with the message.

The camp meeting for New England had been appointed for South Lancaster, Massachusetts. After receiving the recommendations from James White, Elder Haskell called the local conference committee together, and broad plans were laid, in harmony with the suggestions offered. The location was changed to Groveland, in the northeast part of the State, near several large cities, easily accessible both by rail and by boats on the Merrimac River. Elder Haskell wrote:

"It is the mind of the conference committee, that every effort shall be made to call the attention of the public to our views at this time by the use of secular papers and by advertising in other ways. Through the advice and assistance of the General Conference Committee, we believe that a more extensive effort can be made and a more successful step taken, in this direction, than has ever before been done in this conference."—*Id.*, July 27, 1876.

Elder Haskell interviewed railway officials and persuaded them that the proposed gathering would call for extra provision for the transportation of large crowds from the near-by cities. A temporary siding was

built at the site of the camp, and additional cars were promised for the trains which ran hourly during weekdays and twice a day on Sunday, all of which would stop on signal at the ground.

All was in readiness for the opening of the meeting on August 24. Elder Haskell had made arrangements with the daily newspapers in Boston, Lawrence, Haverhill, Newburyport, and elsewhere to give a report of each day's activities during the meeting. This publicity resulted in an attendance, especially on Sunday, of an unprecedented number of visitors.

That the reader may not only receive a mental picture of the program and the meetings, but also enjoy the graphic and pleasing style of reporting of Mary Clough, our pioneer press agent, we quote from her pen an article written just as the camp was breaking up:

"Fifty-five tents were pitched, including three pavilions respectively 45, 55, and 65 feet in diameter. The weather was so fine that there was no need of the large pavilion for the congregation, and all three were used for lodging purposes. The ladies occupied one, and the others were used by the brethren. They were full almost every night, and yet Elder Haskell, in his early rounds, found brethren sleeping in the stand.

"Those encamped upon the ground numbered 500. The auditorium swept up in a natural amphitheater from the stand, and the grove afforded a delightful shade.

"Sabbath was a day of solemn interest. In the morning meeting 110 testimonies were offered in one hour. A deep religious spirit pervaded the meeting.

"Sunday was a lively day on the campground. Special trains were run from the cities of Lawrence, Newburyport, Haverhill, etc., and at 9 A.M. the auditorium was filled with intelligent people to whom Elder White preached about one hour.

"Still the people poured in from the towns about, and the trains came loaded with their living freight. After an intermission of thirty minutes, Mrs. White ascended the platform, amid the profound stillness of that vast multitude, and addressed the people on the subject of Christian temperance. Her original and comprehensive manner of handling this subject elicited the highest commendation of all that heard.

"The morning trains were crowded, but the noon trains flooded the grove, and the two-thirty train from Lawrence brought fifteen cars literally packed with people, the platform and steps were full also, and the conductor was obliged to take the roof in order to signal the engineer. He reported that it would have taken 25 cars to bring all the people who were waiting at the depot to take passage for the campground.

"In the afternoon Elder White continued the subject of the morning, and Mrs. White followed with a second discourse on temperance. Her effort was fully equal to that of the morning. Both speakers were favored with good attention, considering the vast multitude present. Every seat, and all the standing room throughout the entire enclosure, was full; some, following the example of Zacchaeus, climbed trees to get a sight of the speaker. Standing at the upper part of the campground, the eye swept over a living sea of humanity whose outermost circle flowed on continuously, a stream of sight-seers making the circuit of the camp. But the order was remarkably good, and a finer-looking, better-behaved set of people never graced the tented grove before. The number on the ground during the day was estimated at 20,000, the largest gathering of the kind this summer.

"The only drawback to general satisfaction was the failure of provisions. The committee had made what they considered ample preparations to feed the crowd. But after the arrival of the morning trains they saw their mistake, and dispatched to Haverhill for fresh supplies. But notwithstanding this precaution, the provisions were entirely inadequate to the demands. Although many took the trains home for dinner, the throngs swept down on the eatables like an army of grasshoppers on a Kansas cornfield, and made quite as clean work. The provision stand was repeatedly replenished from the Winter Street Bakery of Haverhill, till that obliging firm was utterly cleared of eatables, yet the demands were unsupplied. Elder Haskell, though famous for happy expedients, was unable to feed the multitudes with

a few loaves and fishes. Happy were they who brought their own lunch baskets. . . .

"Elder Smith spoke in the evening, to a large and interested audience on the subject of 'The United States in Prophecy.'

"Monday was a day of great interest to the church. After the grand crush of Sunday, the people were glad to settle down to good old-fashioned meetings. The social seasons of five-thirty and eight o'clock A.M. were deeply interesting. Prayer, testimony, and the sweet songs of Jesus rose as matin offerings upon the morning air. The singing has been especially fine during the entire meeting.

"D. A. Robinson, of Lancaster, was ordained to the work of the ministry in the forenoon, and in the afternoon thirty-three were baptized in the Merrimac River. As the camp breaks up, every one looks back with great satisfaction upon the meeting."—*Signs of the Times, Sept. 14, 1876.*

### Mrs. White as a Temperance Lecturer

Among those who heard Mrs. White lecture on temperance on Sunday at the Groveland meeting were officers of the Haverhill Reform Club. At the close of the afternoon discourse, they waited on her, and asked her to speak at the city hall on the same subject, the following evening, promising that there would be at least a thousand persons present.

Though worn and weary with the labors of the day, she decided at a risk to her health to accept the invitation. Of the meeting we have the following statement:

"The hall, which will accommodate about eleven hundred persons, was filled to its utmost capacity with the very elite of Haverhill's society, professional men of all classes, officers of the city, and the most intelligent of the people. Being introduced by the president, Brother White made a few

appropriate introductory remarks, followed by Sister White with one of her most successful efforts."—*Review and Herald, Sept. 7, 1876.*

Fortunately, from the facile pen of Uriah Smith we have a résumé of her discourse before the Haverhill club:

"She struck intemperance at the very root, showing that on the home table largely exists the fountain from which flow the first tiny rivulets of perverted appetite, which soon deepen into an uncontrollable current of indulgence, and sweep the victim to a drunkard's grave. She arraigned the sin of mothers in giving so much time to the follies of dress instead of giving it to the moral and mental elevation of their households; and the sin of fathers, in wasting time, health, and means on the gross indulgence in tobacco in its various forms, instead of uniting with their companions in noble efforts to dot our land with model households where the parents shall occupy their proper positions, and the children come up with well-balanced and well-disciplined powers, to act a self-reliant and manly part in the world, and thus shut off recruits from the great army of tobacco and liquor devotees."—*Idem.*

When she was offered one hundred dollars from the collection of the evening, she declined it, and returned it to be used in the activities of the club.

Elder White was not content merely to know that the camp meeting had been well attended. He recognized the necessity for the interest to be followed-up, and announced his intention to urge upon the Conference that tent meetings be held in that region during the next season. Elder Canright made this his field of labor the following summer. A church was raised up at that place and at Danvers, and a great impetus was given to the work in Massachusetts.

## The Opposite Side of God's Scale

BY C. LESTER BOND

EVER since the days of Cain and Abel there have been two classes of religionists, one endeavoring to find justification in God's sight through works and self-abasement, the other recognizing the need of a Saviour and laying hold of the provisions of the plan of redemption made by the Creator.

Cain was willing to offer the fruit of the ground, but his heart refused to show repentance for sin, or faith in a Saviour, typified by offering the blood of a sacrifice. He refused to acknowledge his need of a Redeemer. He thought that his own plan of offering to God merely the fruit of the ground, was nobler and less humiliating than the offering of blood of animals, which showed dependence upon another. He overlooked the fact that "all our righteousnesses are as filthy rags." Isa. 64:6.

But Abel, by faith in a future Redeemer, offered to God a more acceptable sacrifice than did Cain. His offering of the blood of animals, in harmony with God's commands, signified that he was a sinner and had sins to put away, that he was penitent, and that he believed in the efficacy of the blood of the future great Offering.

The question of justification is as old as sin, and has vitally concerned the human family throughout its history. One of Job's friends asked the question, "How then can man be justified with God?" Job 25:4. And since eternal life depends upon the correct answer to this question, we should find real interest in searching it out.

Paul gives a direct answer to the question in his

address in the synagogue at Antioch: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38, 39.

### Man's Substitute and Surety

"All have sinned, and come short of the glory of God." Rom. 3:23. And since "sin is the transgression of the law" and "the wages of sin is death," the law which was ordained unto life, condemned the entire human family to death. Had Adam and Eve, following their transgression, been able in their own strength to obey God implicitly from then on, they could not have saved themselves. They had disobeyed, and the penalty was death. Through love and pity for fallen man the Son of God proposed to become his substitute and surety. He would take upon Himself the penalty which otherwise would have fallen upon man because of his disobedience.

The law of God could not be changed. It could not be abolished or yield the smallest part of its claim to meet man in his fallen state. "Man was separated from God by transgression of His express command, notwithstanding He had made known to Adam the consequences of such transgression. The sin of Adam caused a deplorable state of things. Satan would now have unlimited control over the race, unless a mightier being than was Satan before his fall, should take the field, conquer him, and ransom man.

"Christ's divine soul was exercised with infinite pity for the fallen pair. As their wretched, helpless condition came up before Him, and as He saw that by transgression of God's law they had fallen under the power and control of the prince of darkness, He proposed the only means that could be acceptable with God, that would give them another trial, and place them again on probation. Christ consented to leave His honor, His kingly authority, His glory with the Father, and humble Himself to humanity, and engage in contest with the mighty prince of darkness, in order to redeem man. Through His humiliation and poverty Christ would identify Himself with the weakness of the fallen race, and by firm obedience show that man might redeem Adam's disgraceful failure, and by humble obedience regain lost Eden.

"The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon Him, He would go over the ground where Adam stumbled. He would bear a test infinitely more severe than that which Adam failed to endure. He would overcome on man's account, and conquer the tempter, that, through His obedience, His purity of character and steadfast integrity, His righteousness might be imputed to man, that, through His name, man might overcome the foe on his own account.

"What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! He would place His feet in Adam's steps. He would take man's fallen nature, and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption from the disgrace of Adam's failure and fall, of all those who would believe on Him."—*Redemption; or the Temptation of Christ in the Wilderness,* by Mrs. E. G. White, pp. 14, 15.

Jesus took upon Himself human nature, and died in man's stead. But He was the Son of God; therefore His death was of infinite value. Death had no claim on Him, for He had not broken the law. So He chose death; and not having sin to die for, He put His righteousness in the side of God's scale opposite our unrighteousness. In that way His death more than overbalanced all our sins. Therefore God can be just, and the justifier of all that believe in Jesus.

#### Justified by His Grace

We are justified, then, "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7.

It is clear that no one can through his own efforts bring his life into harmony with God's law. "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. There are, however, certain things which we must do in order for God's plan to become effective in our lives. The confession of our sins is the first step that we are to take in the plan of salvation. The acceptance, by faith, of the forgiveness is the second step. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

In this process we place ourselves fully under the grace of Christ Jesus; "whom God hath set forth to

be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

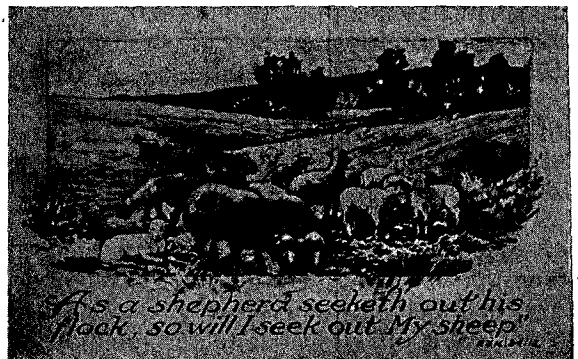
Thus God justifies the ungodly, and his faith is counted to him for righteousness. Like Abraham, he grasps, by faith in the promises of God, the fact that his past sins are all turned to the account of Him who was made sin for us. And "now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:21, 22.

David clearly understood the transfer of the righteousness of Christ to his side of the scale for the remission of all his sins. Paul said: "Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8.

In other words, when our sins are repented of, confessed, and forgiven, we are no longer under the condemnation of the law; for instead of our unrighteousness, the righteousness of Christ stands against our names, and we appear in God's sight as though we had never sinned. Our faith appropriates fully the provisions of the gospel, and it is accounted unto us for righteousness.

The law of God is an expression of His will. It is the standard by which every life is measured. As the sinner looks into that law, he is condemned, and he longs for deliverance from guilt and condemnation. He has no power or ability in himself to bring his life into harmony with the law he has transgressed. Nor is there anything about the law that can bring about the desired results. It can only say, "You have transgressed, and your penalty is death." In his helplessness the sinner turns to Christ for forgiveness, and Jesus says to him, "I, even I, am He that blot out thy transgressions for Mine own sake, and will not remember thy sins." Isa. 43:25. The righteousness of Christ is then declared in his behalf. He no longer stands condemned, but now the righteousness of God in his life is manifested, being witnessed and approved by the law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

May we all heed the admonition of God: "Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified." Isa. 43:26.



*As a shepherd seeketh out his flock, so will I seek out my sheep.*



# The Overflowing Blessing

BY H. D. HENRIKSEN

IN all His creative work God has revealed a wonderful and tender love toward mankind. His guiding hand and protecting care over His children have often been manifest in marvelous ways, and He has ever intended that all should have an abundance of that which is necessary for the sustenance and comforts of life. Indeed, to those who love and obey Him, He has given this precious promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Ps. 32:8. His infinite love for lost men culminated in the supreme sacrifice of giving up His only-begotten Son to become a ransom for many. You and I are partakers of that divine gift, and were it not for the faithfulness of our dear Saviour, unto death, we should be without hope of eternal life.

In order that we might remember God as the great giver of all good gifts, and that we might recognize Him as the Creator and owner of all things, He instituted the system of laying aside, for holy use, one tenth of what He, in His loving-kindness, enables us to acquire. That tenth part is "holy unto the Lord." Lev. 27:30. It is not to be used for worldly gain, but wholly for the furtherance of His cause on earth. (See 1 Cor. 9:13, 14.) Returning to the Lord His own is not to be considered as a fee or payment for services, but as a constant reminder of God's ownership and our utter dependence upon Him for all things. Faithfulness in tithe paying fosters a spirit of loyalty and devotion, and brings us into a closer and more intimate walk with our Saviour and Master.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house." Mal. 3:10. To-day these words of God speak more forcefully than ever before. Who, professing to be a child of God, and knowing the needs of mission fields at home and abroad, can conscientiously disregard this urgent plea from a merciful and loving Father? He it is who supplies all our needs. It may be there are those who think that their income is too small to tithe, that the Lord is not so very particular. It is not the amount that determines one's faithfulness, but the exact tenth, or as nearly as it can be reckoned. Whether it is a few cents or several dollars, if it is one tenth of the income, it is the tithe and belongs to God.

Others may have obligations to their fellow men that they think must be met before they meet their obligations to the Lord. It is well to be prompt in paying earthly creditors, but experience has taught us that those who think their creditors must be paid first, are usually a great deal longer in meeting their worldly obligations than are those who settle with the Lord first and then pay their other bills. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. Still others may have been careless in the past, and with little or no hope of ever being able to pay their back tithe, have become discouraged. If they would pay a faithful tithe of their present income, and pay the tithe in arrears little by little, as the Lord prospers them, they would take new courage and could then rightfully ask the Lord to bless them in their earnest efforts.

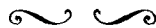
The test which the tree of knowledge of good and evil in the Garden of Eden brought to Adam and

Eve in their sinless state, the tithe brings to God's people today. That tree God had reserved for Himself for a specific purpose, and its fruit could not be taken without disastrous results to those who disobeyed His command. So with the Lord's tithe; it is holy unto Him. No one can take of it without serious consequences to himself sooner or later.

If we are honest with God in tithe and offerings, and if we are willing to accept His instructions and teachings as revealed in His word, we can truly claim to have a part in the blessing He thus promises: "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. "Prove Me now herewith," says the Lord. Why not take Him at His word and let Him open the windows of heaven and pour you out the overflowing blessing?

In one of the Northern European countries lives an elderly father whose eight children are laboring in various places in Europe and North America. The mother has been laid to rest in the blessed hope of a joyous reunion in the glorious resurrection morning. Some forty years ago, when the parents accepted this message, they were poor in this world's goods, but rich in joyful and willing service to the Lord. To them the message of Malachi 3:10 became a reality, and being faithful in giving to the Lord His dues, they prospered financially and spiritually. As the children grew up, they were sent to the nearest denominational college to receive a Christian education. Thus seven were educated in our schools and other colleges and universities. Three are now nurses, two are dietitians and masseurs, and one is an ordained minister. But best of all, they are all in this blessed truth. The Lord was true to His promise, and opened the windows of heaven.

Are you enjoying God's overflowing blessing in your experience? In the fast-approaching gathering day, when every one shall receive his reward according to his works, will these be our Saviour's greeting words to you and me? "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."



## If

If I can live

To make some pale face brighter, and to give  
A second luster to some tear-dimmed eye,

Or e'er impart

One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing by;

If I can lend

A strong hand to the fallen or defend  
The right against a single envious strain,

My life, though bare,

Perhaps, of much that seemeth dear and fair  
To us of earth, will not have been in vain.

The purest joy,

Most near to heaven, far from earth's alloy,  
Is bidding cloud give way to sun and shine;

And 'twill be well,

If on that day of days the angels tell

Of me, She did her best for one of Thine.

—Author Unknown.



## A Clean Heart and a Constant Spirit

DAVID had a remarkable experience in communion with God when a boy in the fields with his father's sheep. His very surroundings gave him an open heart to receive the spiritual lessons the Holy Spirit was ever seeking to teach him. The hills and mountains bore witness to the strength of Jehovah. The flowers, the herbs, the trees, and the mountain streams spoke of their Maker. The flocks under his care, from which sacrifices were taken, told of the Coming One who was to bear the sins of the world.

The shepherd had learned many lessons of God's care for His people, as he led his flocks and cared for them day by day. He came to put his trust in God, even in the common everyday experiences of the shepherd. When face to face with the Philistine's challenge to Israel and their God, David calmly told how he had been helped of God in slaying a lion and a bear that had come to destroy the flock. Here was a youthful trust in God. And it was this simple, unwavering trust in Jehovah that led him to smite the giant that blasphemed the name of Israel's God. It was the daily experience in fellowship with Jehovah, and the lessons learned in caring for the flock, that prepared David to become Israel's greatest king.

But what havoc court life later wrought in the experience of David. After the death of Saul, he was elevated to the throne of Judah and later to that of all Israel. He led his armies against surrounding enemies and enlarged the borders of his kingdom. He built a beautiful palace, and surrounded himself with everything desirable to an Eastern king. It was in the midst of luxury and honor and wealth that David's spiritual experience waned. His standards of right changed. He put his trust in the armies of Israel instead of in Jehovah. His conscience was benumbed and his spiritual vision dimmed. It was in the midst of these surroundings that he sinned so grievously against his fellows and against Jehovah. His character was marred, and he reaped in sorrow the results of this sin throughout the rest of his life.

It was when David came to himself, when he became bitterly conscious of how far he had sunk into transgression, that he cried out to God: "Create in me a clean heart, O God; and renew a constant [margin] spirit within me." Ps. 51:10.

### The Need of a Clean Heart

The human heart is naturally sinful. As the prophet Jeremiah described it, "The heart is deceitful above all things, and desperately wicked." Sin in human nature has been strengthening for six thousand years. The appalling crimes about us give some idea of the depth to which man has fallen. Self-respect, pride of family, regard for neighborhood opinion, acquired or inherited culture, may lead to an outwardly correct life; but when these restraints are broken down, how many respected persons sink into the depths of folly and shame. The only hope for human nature is a new heart wrought by the Holy Spirit.

If the Master were here in person among men today, might He not say to some of our nominal church members, as He declared to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"? It is impossible to dress up "the old man" of sin, and expect to get into the kingdom. The old life must be repudiated and the heart surrendered to the transforming power of the Holy Spirit.

If faith would only grasp the promise of God, what wonderful transformations would be wrought in hearts and lives. Said the Lord through the prophet Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes." Eze. 36:26, 27.

May it not be that some of us who have experienced the saving power of God in our lives, have grown careless, as did David, and have unconsciously sunk into sin—perhaps not as gross as his, yet grievous in the sight of God. If so, we need to cry to God, "Create in me a clean heart."

Unless we live positively for God at this time, our feet will assuredly slip. We are surrounded by the worldly minded. Money is easily available today for the indulgence of every appetite, for satisfying the desire for pleasure and love of display. Work hours are unusually short, and there is time for the many attractions of the day. Social activities are multiplied. Entertainments are legion. It is in this very atmosphere that our danger lies. Idleness and fullness of bread will bring about the conditions which prevailed in ancient Sodom and Gomorrah.

Living and laboring in the centers of our work and in the cities of the land, we shall need to be on our guard lest we follow the trends of the world and find ourselves destitute of spiritual power and the Christian graces. Unless we keep the Lord always before us, unless our meditation is in the law of the Lord continually, and unless the Holy Spirit is sought and cherished in the heart, we shall slip into sin, and perish with the present evil world.

The psalmist David had tasted the joy of fellowship with God, and in bitter remorse for his awful sin, he yearned for keeping power. He prayed: "Create in me a clean heart, O God; and renew a constant [margin] spirit within me." It was constancy in obedience that he wished above all else.

### Our Need of Constancy

It is constancy in Christian experience that we need today. Living as we do in the great antitypical day of atonement, we must put sin away and overcome. To play with sin now means to play fast and loose with eternal life. The judge of all the earth may come to our accounts in an hour when we think not. Let us pray for a constant spirit, for God's keeping power.

The Scriptures abound in promises of this keeping

power. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24, 25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

These and other promises are for us to claim by faith, that we may experience the sustaining and keep-

ing power of God. But we must do our part. The prophet Isaiah says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee." Isa. 26:3. It is for us to stay our minds on God, to put our trust in His promises. So let us treasure up the never-failing promises of the word, and in the midst of the sinful indulgences and distracting influences of this present evil world, stay our minds upon Him who "is able to keep" us "from falling."

T. M. F.

# The Unexpectedness of the Advent

## In Four Parts—Part One

It is a very common thing for us to speak of the certainty of the second advent. We find great spiritual satisfaction in the Scriptural assurance that we can know when that day is near, even at the door. But we need also to realize that there is an element of unexpectedness in the advent. No man knoweth the day or the hour of the return of our Lord. More than that, we can actually be put off our guard and be in a state of unreadiness as a result of certain viewpoints we may hold. Let us illustrate what we mean:

There is always the danger of falling into the attitude of mind that simply because you are a member of a movement raised up of God in these last days, that in itself will protect you against being overtaken by the advent as by a thief in the night. Probably no Adventist would give open expression to such a view. Indeed, if it were presented to him in this formal fashion, he would repudiate the idea. But after all, our lives are very largely colored, if not altogether controlled, by feelings and thoughts, attitudes and viewpoints, that run deep in our lives and may never come to the surface for close scrutiny.

### Relied on Outpouring of Holy Spirit

Or perhaps you may have felt that even though membership in the church is not in itself a full assurance of being ready for the advent, the very fact that there is to be a miraculous outpouring of God's Spirit, would certainly arouse to a full consciousness of the nearness of the end, and enable you to make ready.

### Exclusive Interest in Certain Texts

Again, you may be like many others in the church who have given almost exclusive attention to the texts which assure us, for example, that we are not in darkness that that day should overtake us as a thief in the night. You have rested assured that these Scriptures settle fully for us the whole matter, and that without any possible doubt you will be waiting and rejoicing to meet our Lord when He comes.

Or again, you may be one of those church members who has done a little figuring about unfulfilled prophecy, with the result that you are really putting off the day of the Lord. To illustrate, you may have been reading about the exceedingly calamitous conditions that are to develop, and of an oppressive religious law that is to go forth. Then you have looked about you in the world and declared that while things are not as they ought to be in our troubled earth, nevertheless by the most careful kind of reasoning, the only conclusion to reach is that it will take quite a while for conditions to shape themselves for the fulfillment of these last signs. This, of course, is but another way

of saying that quite a time must—with an emphasis on the *must*—elapse before our Lord can return.

Finally, you may be one of those in the church who has read Christ's declaration concerning the preaching of the gospel in all the world for a witness unto all nations before the end comes, and then you have looked out over the earth, have seen the magnitude of the task still to be accomplished, and have concluded that the day of the Lord must be a considerable distance in the future.

We believe that in all this reasoning there are very grave fallacies. Let us examine them:

### Membership No Protection Against Surprise

First, this vague idea that membership in the advent movement is a kind of insurance against being surprised by the last great day. We would be the last to minimize the importance of membership in the movement, of definitely allying ourselves with the cause that God has blessed and enlarged through the years. Nevertheless, we are certain that church membership in itself is no protection against our being surprised by the return of our Lord. The ancient Jewish church affords a tragic illustration of how a people could be set apart in the world as God's own, could know the prophecies by heart, and still not be ready for the advent of the Lord when He came as a babe in Bethlehem.

Equally mistaken is the feeling that the pouring out of God's Spirit in the latter rain, will of itself be such a miraculous display of God's power, that we cannot fail to be aroused by it and thus placed in readiness for the advent. The servant of the Lord declares: "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us; but we shall not discern or receive it."—*Review and Herald*, March 2, 1897.

It was possible for the ancient Jews to witness the most remarkable manifestations of the working of God's Spirit through Christ, and yet not sense that indeed they were witnessing a display of God's power. There must be clearness of spiritual eyesight in order that spiritual things may be discerned.

### Texts We Sometimes Overlook

But even more subtly dangerous is the fallacy of concentrating on one group of texts that deal with the advent, failing to take home to our own individual meaning the meaning of other and equally inspired declarations concerning the return of our Lord. In fact, there are some texts that we are prone to give



# Spec

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away to the Gentiles round about us. God intended that those texts should really first of all be appropriated by our own hearts. Indeed, most of the texts of Scripture are intended for those within the church, rather than for the unbelieving world.

And what are some of these texts that are addressed to us within the church, that speak of the danger of our being taken by surprise? One of the most striking is the declaration of our Lord at the conclusion of His portrayal of the signs of the end: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

The warning here is to "yourselves," and not to the unbelieving world. It was not needful for Christ to say that there was danger that the day of the Lord would come upon the world unawares. That is taken for granted in the sweeping declaration, "For as a snare shall it come on all them that dwell on the face of the whole earth." The warning is to "yourselves," lest that day likewise come upon us "as a snare." Christ's whole prophetic portrayal of the signs that will take place at the end of the Christian Era, ends on this warning note, "Take heed to yourselves."

### Parallels to Ancient Times

The suddenness, the unexpectedness, involved in the advent, is vividly portrayed in the Master's statement concerning the times of Lot and of Noah: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married

wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

We often discover in this only one parallel between these ancient times and the last days; namely, that these last days are to be filled with iniquity even as in the times of Lot and Noah. But there is a further, and we believe even a more obvious, parallel, that the Master seeks to present, and that is the parallel of suddenness and unexpectedness. At one moment the antediluvians were drinking, marrying wives, eating; the next moment destruction was rained upon them. At one moment in Sodom they were eating, drinking, buying, selling, planting, and building; the next moment fiery destruction broke upon them. Then follows immediately the declaration, "Even thus shall it be in the day when the Son of man is revealed."

This passage is a commentary on Christ's statement, "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35. And while this arresting parallel between ancient times and our last days need have a terrifying effect only on unbelievers, nevertheless the very fact that the final day will come as suddenly as destruction came upon the antediluvians and the Sodomites, gives only further point to Christ's warning, "Take heed to yourselves."

F. D. N.

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- Maintaining the Unity of Our Work.
- Denominational Finance.
- Fundamentals of the Gospel.
- Sabbath of the Bible.
- Proofs That Christ's Coming Is Near.
- What the Second Coming of Christ Should Mean to Seventh-day Adventists.
- The Sanctuary Service and Its Significance.
- The Place and Work and Need of the Holy Spirit.
- Temperance and Prohibition.

## The Promised Kingdom

In the beginning man was given a kingdom. On the sixth day "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

This dominion man lost to Satan; for thus it is written: "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. Our Saviour Himself spoke of Satan as "the prince of this world." (See John 12:31 and 14:30.)

But Satan was not to have at any time absolute rulership of this world. The Son of God at once took the place of fallen man, pledging Himself to wrest from the enemy of all righteousness the usurped dominion, and from the fallen race to bring forth, by a new birth, a spiritual race loyal to the Creator. A divine promise of this is bound up in the curse of the Creator pronounced upon the tempter, for we read in Genesis 3:15:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

As the head is a vital part, we understand these words to declare the final destruction of the serpent, while the wounding of the heel of the seed of the woman was a prophecy of the sufferings of Christ. The whole verse is a promise of the restoration through Christ of the original kingdom given to our first par-

ents, purified and made a fit dwelling place for the redeemed of all ages.

This same promise was made to Abraham, to Isaac, and to Jacob, but in different words. In Genesis 49:10 Jacob spoke of the coming of the Promised One and of the restoration of the kingdom in and through Him, saying: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

In Psalms 2:8, 9, we have this very definite and positive promise of the restoration of the kingdom: "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

There is in Psalms 53:6 a definite reference to the promised kingdom and a very earnest petition for its speedy realization: "O that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."

Again, in the fifty-fourth psalm there is a beautiful and touching promise of the restoration to God's people of that kingdom which is to replace the kingdoms of this world.

This psalm will be better understood and more fully appreciated if read in connection with the twenty-first chapter of Revelation, especially verses 1-7.

### Expectation of the Jews

For many years the Jews had been waiting for the fulfillment of the promise of the restoration of the kingdom given to Adam, but by him lost because of sin. But, like many in all lands today, the Jews did not understand the nature of the promised kingdom. Their longing was not for freedom from the dominion of sin, but from their foreign rulers. They had little realization of the nature of the promised kingdom, or of the character of those to whom the kingdom will ultimately be given. They did not realize that only the pure in heart are to be the inhabitants of that kingdom.

### Are We, Too, Not in Danger?

And are not we who, like the Jews, are looking for the promised kingdom, in danger of overlooking the necessity of that spiritual preparation without which no man shall see God?

No generation previous to our own ever had so great light as the generation that was privileged to hear for themselves our Saviour's words as they fell warm from His loving lips. Truly, "the people which sat in darkness saw great light;" but they did not receive that light; they did not believe those gracious words.

The degree of human privilege and opportunity is the measure of human responsibility, and likewise of condemnation. All the light of both the patriarchal and the Levitical dispensations was concentrated upon the generation that rejected Christ; and upon them was to "come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias," whom they "slew between the temple and the altar." In like manner, the light of all the past is focused upon the last generation, the generation that shall see the second coming of Christ; and with this flood of light comes a corresponding weight of responsibility, and of divine judgment, upon those who in this generation reject the light and turn from God's message for today, even as did that wicked generation of nineteen hundred years ago. Should not our first and great concern be to make sure that our names are in the book of life, and that our lives are being daily sanctified by the truths that we in various ways are endeavoring to give to others?

This does not mean that we should be less active than we are now, or that we should shut ourselves up to ourselves, seeking only our own salvation; but that we should strive constantly for a closer walk with God, and more and more of the power of His Spirit, knowing that it is only as God works in us that we are able to do effective work for the Master, who gave Himself for us, and who calls upon every one of us to give to Him, in return, faithful and loving service in behalf of others.

C. P. B.

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## Heart-to-Heart Talks

(Continued from page 2)

kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32.

Let us give heed to the little foxes in our experience, that the enemy shall not creep in upon us unaware and gain a foothold whereby we shall be separated from the Lord and from the consciousness of His blessed Spirit in our Christian experience.

## Sowing Seeds of Lawlessness

No sooner had our pioneers begun to teach the Sabbath of the fourth commandment and to bring men face to face with the law of God as the standard of the judgment, than religious teachers began more than ever to make light of the law of God.

That "rickety old law," one of the early opposers in New England called it. From those times, especially, the no-law doctrine has been promoted.

Not long ago, O. D. Cardey, evangelist, told me of a group in that same New England who sent off to get a no-law minister to come and oppose the Adventists. He came; and Baptists and Methodists and Presbyterians showed approval when the visitor "abolished" the ten commandments. Yet the standards of every one of those churches declared the law of ten commandments to be God's moral law. Men of faith in the old-fashioned doctrine of Holy Scripture put those standards there.

Now many are tearing down their own standards, to find ground for opposing the testing truths of the judgment hour.

A worker in the West Indies told me of a vicar of the Church of England who bitterly denounced Sabbathkeeping.

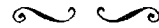
"But you have the ten commandments on the stone tablets back of your pulpit," said the worker.

"That doesn't count any more, under the gospel," replied the vicar.

And a little later, when repairs were being made, he had the two tablets of God's law removed. "Now he uses them as steppingstones to his boathouse," I was told.

In the vision of Daniel 8, the prophet saw the apostasy of the latter days treading the truth "under-foot." No wonder the message of reform for the last days calls every soul to "turn away thy foot from the Sabbath." Isa. 58:13.

A fearful harvest of lawlessness is springing up from this seed sowing of the no-law doctrine. W. A. S.



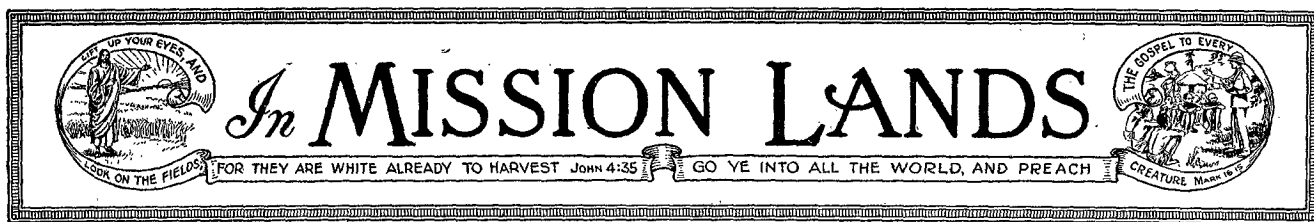
## Old-Time Tradition of the Sabbath

At the Swedish council I again met J. Clifford, of the African Gold Coast. He told me some more about Sabbath ideas among wholly non-Christianized tribes in the Gold Coast.

"In one district," he said, "no farm work is done on the Sabbath. The chief must not make a journey on that day. I asked why. 'Oh, such-and-such an idol requires it,' I was told. But there was nothing in the name of the idol-god to suggest it, and I pressed the people to tell me truly what lay behind this custom. 'Well,' they said, 'it was because of the God of heaven.' And they repeated a saying that has come down through all their generations: 'The God of the Sabbath; if you trust Him, He will not let you fall.' This is one of their most ancient sayings. They have traditions of the flood and of the confusion of languages."

The truth is making progress in the Gold Coast. We now have a company in Apam, the town from which there came to us the first call from native Africa. That was about 1890, I think. W. A. S.

Hultafors, Sweden.



## Laborers Together With God

BY A. W. CORMACK

WEEK by week the REVIEW makes mention of missionary sailings, and it is of interest to church members in all parts of the world to have presented soon after the close of each year a complete list of the outgoing missionaries for the year. We are happy in reporting for 1937 that in spite of the many obstacles and hindrances to mission expansion that are to be encountered everywhere today, it has been possible for so many missionary families to go forth in service in response to the call of the Lord through His church.

From all divisions of our world work, there were sent to the mission fields in 1937, 137 new recruits and 147 missionaries who were returning from furlough. A summary of these sailings, which is given below by divisions, makes interesting reading for believers in the advent movement. We rejoice to think of the grand and important work of soul winning that is going on among the peoples and languages and nations of earth in fulfillment of the sure word of prophecy, all made possible by the goodness of God and the sacrifice and fidelity of His remnant church. Church members in the homelands tell us frequently of their appreciation of the spirit of sacrifice and service displayed by our faithful missionaries; and while visiting among the missionaries in the faraway fields, we have heard from them of their love and regard for workers and fellow believers in the home churches who by their loyalty and unselfishness make possible their influence and service in the mission fields.

So the task belongs to the church as a whole, and whether we go at the call of God to render service in some distant corner of the earth or at His direction remain at home to help that others, as He may choose, shall labor in fields afar, we share in the wonderful privilege of participation in the outworking of the plan of the Master for the finishing of His work in the earth. This is the work that He had in view when to His disciples He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"Thy truth shall stand, unchanging God,  
Long as the ages roll,  
Though trampled oft where sin has trod,  
And error chained the soul.  
Arise and shine, ye chosen band,  
Ye patient scattered few;  
No work so high, so deep, so grand,  
Has e'er been given you.

"We near that hour of calm surcease,  
From sorrow, death, and sin,  
That brings the weary one release,  
And ushers heaven in.  
Awake, arise, arise and shine;  
Proclaim His truth abroad;  
It is thy Saviour's work and thine,  
Thou messenger of God."

The list of outgoing missionaries for 1937 is as follows:

### FROM THE AUSTRALASIAN DIVISION

#### January

Mr. and Mrs. L. G. Maxwell, to the Territory of New Guinea.  
Mr. and Mrs. A. P. Dyason and child, to Fiji (returning).  
Mr. and Mrs. E. Boehm, to Papua.  
Miss Florence M. Schmidt, to Fiji.  
Miss Olive Frame, to Fiji.  
Mr. and Mrs. R. H. Collett, to Monamona.

#### February

Mr. and Mrs. K. Gray, to Papua.

#### March

Elder and Mrs. G. H. Engelbrecht and family, to the New Hebrides (returning).

#### April

A. R. Rose, to the New Hebrides.  
Mr. and Mrs. C. Tucker, to the New Hebrides (Mr. Tucker returning).  
Mr. and Mrs. E. G. Ferris and child, to Fiji (returning).  
Mr. and Mrs. J. C. H. Perry and child, to the New Hebrides (returning).  
Elder N. A. Ferris, to the Solomon Islands (returning).

#### July

Miss Laura Brumby, to Monamona.  
Mr. and Mrs. A. S. Atkins and child, to the Territory of New Guinea (returning).

#### August

J. T. Wilson, to the Solomon Islands.

#### October

Mr. and Mrs. P. J. Wright, to East Polynesia.  
A. Harrison, to the Territory of New Guinea.  
Mrs. N. A. Ferris and children, to the Solomon Islands (returning).  
Herbert White, to the Territory of New Guinea.  
Mr. and Mrs. W. T. Hooper, to Fiji.

#### November

H. W. Adrian, to Fiji.  
Elder and Mrs. A. L. Pascoe, to the Solomon Islands.

### FROM THE CENTRAL EUROPEAN DIVISION

#### January

R. Reinhard, from Germany to Tanganyika, East Africa.

#### March

Elder and Mrs. Alb. Hessel and family, from Germany to Iran.  
Miss Marie Trompeter, from Germany to Palestine.

#### May

E. Niemann, from Netherlands to the Netherlands East Indies.

#### July

Elder and Mrs. Otto Schubert, from Palestine to North America.

#### September

Miss Magda Reimers, from Germany to the Netherlands East Indies.  
Miss Gunda Grampp, from Germany to Syria (returning).

#### October

W. Fenner, from Germany to Tanganyika, East Africa.  
Miss Edith Lidke, from Germany to Tanganyika, East Africa.

### FROM THE NORTHERN EUROPEAN DIVISION

#### January

Elder and Mrs. E. W. Pedersen, of Denmark, to Uganda, East Africa.

#### February

Miss M. Lewis, of England, to Kenya, East Africa.

#### March

Elder and Mrs. W. McClements, from England to Nigeria, West Africa (returning).  
Miss D. H. Fraser, of England, to Nigeria, West Africa.  
Mrs. Marie Owens and children, from England to India.

#### April

Miss Eva Raitt, of England, to Nigeria, West Africa.  
Dr. H. Hargreaves, of England, to Persia (returning).

#### May

Miss Petra Hovig, of Norway, to Angola, Africa.  
Mr. and Mrs. A. G. Rodgers and family, of England, to India.

#### June

W. J. Newman, of England, to Nigeria, West Africa.  
Mr. and Mrs. W. C. S. Raitt, from England to Kenya, East Africa (returning).

#### July

Mr. and Mrs. F. L. Stokes, of England, to Gold Coast, West Africa (Mr. Stokes returning).  
Mr. and Mrs. H. L. Rasmussen, from Denmark and America, to Sierra Leone, West Africa (Mr. Rasmussen returning).

#### August

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

## October

Elder and Mrs. George Keough, of England, to Palestine.

## November

Mr. and Mrs. Edgar Brooks and family, from England to Argentina, South America (returning).

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

## December

Elder and Mrs. V. E. Toppenberg, to Uganda, East Africa (Elder Toppenberg returning).

Elder and Mrs. S. Broberg and family, from Denmark to Sierra Leone, West Africa (returning).

## FROM THE SOUTH AMERICAN DIVISION

## February

P. E. Wensell, of Argentina, to Peru.  
M. F. Perez, of Argentina, to Peru.

## March

J. N. Perez, of Chile, to Peru.  
Isaias Ramos, of Argentina, to Bolivia.

## September

F. Hebenstreit, of Argentina, to Peru.

## FROM THE SOUTHERN AFRICAN DIVISION

## January

Miss Lois Campbell, of South Africa, to Southern Rhodesia.

## March

Miss L. Southgate, from South Africa to Nyasaland (returning).

## December

Brian Ellingworth, from Helderberg College, to Nyasaland.  
Fern Wilson, from Helderberg College, to Southern Rhodesia.  
Max Webster, from Helderberg College, to Northern Rhodesia.  
Coenrad Birkenstock, from Helderberg College, to East Griqualand, Cape Province.  
Albert Bristow, from Helderberg College, to Athlone, Cape Province.

## FROM THE SOUTHERN EUROPEAN DIVISION

## March

Mr. and Mrs. J. Estevesm of Portugal, to Angola, Portuguese West Africa.  
Mr. and Mrs. J. Falcao, of Portugal, to Angola, Portuguese West Africa.  
Mr. and Mrs. A. Rodrigues, of Portugal, to Angola, Portuguese West Africa.

## May

Miss M. Haseneder, of Switzerland, to Ruanda, Central Africa.

## June

Mr. and Mrs. I. Curmatreanu and family, of Rumania, to Cameroon, West Africa.

## August

Mr. and Mrs. A. Cosendai, of France, to Cameroon, West Africa.

## November

Elder and Mrs. A. Matter and family, from Switzerland to Belgian Congo, Central Africa (returning).  
Miss R. Raposo, of Portugal, to the Cape Verde Islands, Atlantic Ocean.

## FROM THE NORTH AMERICAN DIVISION

## January

Mr. and Mrs. I. H. Harrison, of Missouri, to Southern Rhodesia, Africa.  
Miss Lulu Hattigh, to South Africa (returning).  
Prof. W. H. Wineland to Inter-America (returning).  
Prof. E. I. Mohr, to Argentina, South America (returning).

## February

Mrs. Ivan M. Angell and daughter, to Cuba, West Indies (returning).  
Prof. and Mrs. Frederick Griggs, transferred from Singapore, Straits Settlements, to China.  
Mrs. H. W. Miller, to China (returning).  
Mr. and Mrs. H. M. Lashier and daughter, of California, to Australia.  
Dr. and Mrs. Charles L. Dale, of the College of Medical Evangelists, to China.  
Mr. and Mrs. Elmer C. Christie, of Mount Ellis (Montana) Academy, to Peru, South America.  
Mr. and Mrs. Ray L. Jacobs, of the Pewee Valley (Kentucky) Rural School, to Peru, South America.  
Miss Miriam Harder, of Walla Walla College, to India.  
Dr. and Mrs. C. E. Randolph, of Washington, to Mongolia.

## March

Elder and Mrs. R. M. Mote and family, to Northern Rhodesia, Africa (returning).  
Dr. and Mrs. Harold G. Hebard and family, of Oregon, to India.  
Mr. and Mrs. E. R. Sanders, of Hawaii, to Canal Zone.  
Elder and Mrs. Z. H. Coberly and family, to China (returning).  
Mr. and Mrs. C. E. Fillman and family, of Oklahoma, to Peru, South America.  
Mrs. Blanche Palmer, to the Philippines (returning).  
Elder and Mrs. R. A. Garner, to India (returning).  
Elder and Mrs. Earl R. Reynolds and family, of California, to India.  
Mrs. F. I. Mohr, to Cuba (returning).

## April

Elder C. C. Morris, to China (returning).  
Elder and Mrs. George J. Appel and son, to China (returning).  
Miss Bessie Mount, to China (returning).  
Mr. and Mrs. R. A. Hayden and family, to Inca Union Mission, South America (returning).  
Miss Rachel Landrum, of Oklahoma, to China.  
Miss Agnes Craggs, to India (returning).  
Elder and Mrs. A. N. Anderson and daughter, to Japan (returning).  
Mrs. E. M. Davis, to Brazil, South America (returning).  
Mrs. U. Wissner, to Brazil, South America (returning).  
Dr. Rolando Ramos, to Argentina, South America (returning).  
Elder W. E. Baxter, to Colombia, South America (returning).  
T. R. Huxtable, of Southern Junior College, to Brazil, South America.  
Mrs. M. V. Tucker and children, to Argentina, South America (returning).

## May

Elder and Mrs. H. A. Hansen, to India (returning).  
Elder L. C. Shepard, to India (returning).  
Dr. and Mrs. J. E. Miracle and daughter, of California, to Manchukuo.  
Elder and Mrs. B. L. Anderson, to China (returning).  
Miss Mildred Thompson, to Peru, South America (returning).  
Elder and Mrs. A. E. Rawson and family, to India (returning).

Elder H. Christensen and sons, to India (returning).  
Elder and Mrs. J. B. Ross and family, to Colombia, South America (returning).

## June

Elder and Mrs. W. P. Bradley and son, to Singapore, Straits Settlements (returning).  
Prof. and Mrs. L. M. Stump and family, to the Philippines (returning).  
Miss Martha Klein, of Michigan, to China.  
Miss Helen Anderson, of the Washington Sanitarium, to China.  
Mrs. C. C. Morris and children, to China (returning).  
Mr. and Mrs. J. M. Hnatyshyn and daughter, to India (returning).  
Mr. and Mrs. Parshall L. Howe, of California, to the Congo, Central Africa.  
Elder and Mrs. W. B. Votaw and family, to India (returning).  
Dr. and Mrs. J. G. Foster and family, of California, to Bechuanaland, South Africa.

## July

Elder B. A. Meeker, to Jamaica, West Indies (returning).  
Elder and Mrs. E. L. Longway and family, to China (returning).  
Elder and Mrs. W. J. Harris and family, to China (returning).  
Mr. and Mrs. T. A. Shaw and family, to China (returning).  
Mr. and Mrs. A. R. Boynton and family, to China (returning).  
Miss Margaret Kirschwieng, of Massachusetts, to China.  
Dr. Geneva K. Beatty, of California, to China.  
Mr. and Mrs. Paul Eldridge and daughter, of New York, to Japan.  
Mrs. F. F. Oster and son, to Persia (returning).  
Elder and Mrs. S. H. Lindt and family, to China (returning).  
Mr. and Mrs. Gordon Williams, of Washington, to China.  
Elder and Mrs. R. P. Abel, to Siam (returning).  
Elder and Mrs. W. B. Riffel and family, to the Philippines (returning).  
Miss Emma E. Lehman, of Saskatchewan, Canada, to Burma.  
Miss Della L. Rice, of Nebraska, to China.

## August

Mr. and Mrs. Rolland H. Howlett, of Emmanuel Missionary College, to French Indo-China.  
Elder and Mrs. F. L. Pickett and family, to Siam (returning).  
Mr. and Mrs. Ralph H. Dinsbier, of Washington Missionary College, to China.  
Mr. and Mrs. C. E. Wittschiede and daughter, of Greater New York, to China.  
Elder and Mrs. F. M. Larsen and family, to China (returning).  
Miss Mary Ogle, of the General Conference Sabbath School Department, to China.  
Mrs. E. P. Howard and children, to Venezuela, South America (returning).  
Elder and Mrs. J. van de Merwe and son, to South Africa (returning).  
Miss Dorothy Wheeler, transferred from Far Eastern Division to China.  
Mrs. W. E. Baxter, to Colombia, South America (returning).  
Miss Kathryn Haynal, of California, to Canal Zone, Central America.  
Elder and Mrs. H. M. Peak and family, to India (returning).

## September

Miss Eileen Mulford, of Tennessee, to France.  
Dr. and Mrs. George G. Innocent, of California, to Korea.  
Miss Edith Millard, of California, to Japan.  
Mrs. W. E. Gillis, to Korea (returning).  
Dr. Carl C. Wang, to China (returning).  
Elder Leslie L. Dunn, to Inter-America (returning).  
Mr. and Mrs. E. W. Pohlman and son, to India (returning).  
Prof. and Mrs. Harlan L. Dyer and daughter, of Arizona, to the Philippines.  
Mrs. R. M. Milne, to Singapore, Straits Settlements (returning).  
Elder and Mrs. W. B. Higgins and family, to Southern Rhodesia, Africa (returning).  
Mr. and Mrs. William Harry Jordan, of Idaho, to India.  
Mrs. W. H. Wineland, to Inter-America (returning).  
Elder and Mrs. F. L. Bunch and daughter, to Singapore, Straits Settlements (returning).  
Mrs. B. A. Meeker, to Jamaica, West Indies (returning).

## October

Elder and Mrs. Ellis R. Maas and daughter, to South America (returning).  
Mrs. E. I. Mohr and son, to Argentina, South America (returning).  
Mr. and Mrs. Donald J. von Pohle, of Union College, to Argentina, South America.  
Dr. and Mrs. Stanton May, of California, to China.  
Dr. and Mrs. E. A. Wagner and son, of California, to China.  
Mr. and Mrs. L. Astleford and family, to British Honduras, Central America (returning).  
Elder G. G. Lowry, to India (returning).  
Mrs. L. C. Shepard and children, to India (returning).  
Dr. and Mrs. Irwin S. Walker, of the Loma Linda Sanitarium, to India.  
Mrs. Theodora Wangerin, to Korea (returning).  
Elder J. A. Leland, of Florida, to Cuba.

## November

Elder and Mrs. E. V. Hermanson and son, to the Madeira Islands (returning).  
Mr. and Mrs. James F. Cummins, to Peru, South America (returning).  
Mrs. W. H. Anderson, to South Africa (returning).  
Miss Margaret Johnson, of the Paradise Valley Sanitarium, to Nyasaland, Africa.  
Elder and Mrs. V. T. Armstrong and daughter, to Singapore, Straits Settlements (returning).  
Miss Nora Atkins, to Singapore, Straits Settlements (returning).  
Mr. and Mrs. H. H. Mattison, to India (returning).  
Elder O. O. Mattison, to India (returning).  
Mr. and Mrs. R. R. Mattison and family, to Panama, Central America (returning).  
Elder and Mrs. J. C. Culpepper and family, formerly of Spain, to Argentina, South America.  
Mrs. L. L. Dunn and children, to Inter-America (returning).  
Elder A. A. Carscallen, to British Guiana, South America (returning).  
H. L. Higgins, to Inter-America (returning).

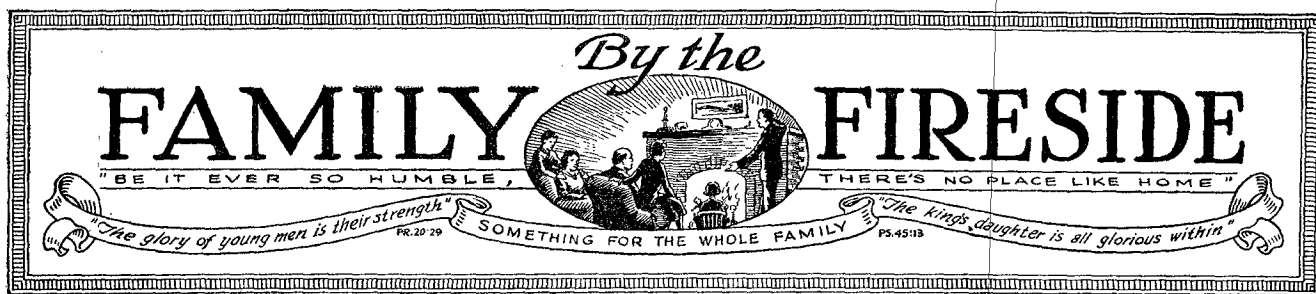
## December

Elder J. Phillips, to Burma (returning).  
Elder and Mrs. R. L. Odom and family, formerly of Spain, to the Canal Zone, Central America.  
Dr. Herbert C. Honor, of California, to the Philippines.  
Mr. and Mrs. Harold F. House and family, to Mexico (returning).  
Mr. and Mrs. H. A. B. Robinson and daughters, to Mexico (returning).



A NOBLE character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man.—“*Prophets and Kings*,” p. 488.





## Fit for Marriage

BY A. W. SPALDING

MARRIAGE is the greatest adventure in life, the greatest experiment, the greatest test. To the degree that it is successful, the lives of the contracting parties are made happy and beneficent, the children resulting from the union are given their due opportunity for blessed development, and the church, the state, and society at large are enriched with the greatest benefits life contains. In the degree that marriage is a failure, two lives are immediately affected for ill, the children are defrauded of their chief rights and inclined to lawlessness, and society is immeasurably damaged. Because life begins and its elemental powers are molded in the home, all the good and all the evil in the world flow primarily from the home. (See "Ministry of Healing," pp. 351, 352.) What supreme responsibility is undertaken by the young man and the young woman who marry!

But marriage is no somber business. With parenthood, it is the acme of human joy; it is based in love, which is the very essence of God. (See 1 John 4:8.) It is for us to learn that love, which comes to us from God, which represents God, has not only its transports of emotion, but its sobrieties of responsibility. The young man and the young woman who have come to the chronological age of marriage are justified in marrying only if they have come likewise to the pragmatic age of marriage. To make a success of their love life, they must be fitted to succeed in their business with each other, in the adjustment of their domestic habits, in the harmony of their intellectual pursuits and artistic tastes, in their mutual professional aims, and in their spiritual life.

Is this a large order? Do you say, "I might search the whole world through and never find my perfect mate in all these matters"? Very true; and we may add to that the facts that love in youth is commonly too ardent to take dispassionate inventory of character qualities, and not often has youth the experience to form sound judgments even of the obvious. Is it not well said that marriage is the great adventure, the great experiment?

Nevertheless, marriage need not be a gamble. The reason that it is so often a gamble is that no adequate preparation is made for it in character training, no intelligent study of its elements is had, no sufficient account is taken of the responsibilities assumed. The boy and the girl enter adolescence with no warning and no instruction as to the powers, physical and psychic, now thrust upon them; they sweep along on the full tide of youthful emotions into unmapped social experimentation; in the urge of self-interest, to keep with the crowd, they do what their companions do; they attract each other as chance and propinquity ordain;

and then, on the sudden overwhelming impulse they decide to submit to the formulas of the state and the church and be called "married." That is a whole series of gambles with life, and who can wonder that the winners are few and the losers fill the grandstands and the bleachers in the great arena of the world!

This most tremendous of all enterprises deserves the most comprehensive and thorough study; it deserves an attention in the schools which it has not yet received; and even with that, much more if lacking that, it demands the earnest effort in preparation of every young man and woman.

### Choosing a Companion

First let us note that neither the young man nor the young woman is merely to search for a complement in the other; he and she have to create out of themselves the type and the character that shall match the ideal. Let not the young man assume: "I am the perfect one; is there anywhere in the world a paragon of woman to be my worthy mate?" Nor let the young woman say: "I am the queen delectable; let him who would win me throw his cloak in the mud for my feet." Truth to tell, there is no young man and there is no young woman who has not need to yield his or her soul to the forge of the great Artificer, and have it beaten into His patterns on the anvil of life.

The self-analysis required is the most difficult task to do honestly, and the self-discipline demanded as the character revelation is made is the most exacting and unrelenting work of life. We are all naturally blind to our greatest faults, and most stubborn in resisting change. But marriage is a process of remodeling and adjusting different types; and they will be most successful in this process after marriage who before marriage have been candid with themselves and solicitous of improvement. Most men and women overestimate and overadvertise their virtues, and so in marriage offer less value than they seek. A few are unduly self-depreciative, and so run the risk of marrying beneath their merits. There is no perfect man or perfect woman, so far as human judgment can decide, and in marriage each partner must be prepared to discover some fault in the other. But it is the proper concern of every one to seek the most nearly perfect, while at the same time preparing oneself to be the most possible perfect.

Generally speaking, men have the broader vision and greater intellectual grasp, with the grosser vices, while women have the finer perceptions and the meaner faults. These distinctions are modified by individual endowments and deficiencies, so that it is no novelty to find women of superior intellectuality and men

who cackle over neighborhood gossip. What is the social purpose of marriage but to diminish and eliminate the faults and to enlarge and unify the virtues of husband and wife, to the common benefit of themselves as individuals and of society as a whole? This experience is most likely to be had in marriage if in pre-nuptial life the coming partners are each solicitous to reach the highest possible mark of excellence and the most immaculate character, before they take their vows. To that end each may well invite his most searching self-analysis, his most determined effort, and the blessing and help of God. With such preparation, the risks of marriage are minimized and the probabilities of success greatly enhanced.

The proper age of marriage is fixed first by the years. The child is developed into the man or the woman during adolescence, which begins approximately at the age of twelve to fourteen and extends to twenty-two to twenty-five. Physical development is not complete, in most cases, until the middle twenties, and mental maturity, in the majority, is even more deliberate. The judgment, which is indispensable in evaluating character and selecting a partner, is unreliable before this maturity is reached. Marriages contracted before twenty have a record of proportionately far more failures than those entered upon later.

Other factors are to be added to this element of chronological age. It is true that many who have entered their twenties, or their thirties, or even their fifties, are not so competent as some in their late teens, but no law can touch that matter except in cases of patent mental disease. The responsibility must be impressed upon and left to the individual.

#### Health—A Great Asset

Next to character in importance is health. "The health should be as faithfully guarded as the character."—*"Education,"* p. 195. Good health is an inestimable asset in life, and they who marry should not give it light accounting. It is an asset of which young people are wont to be prodigal, because in youth it abounds and because pleasures which tend to dissipate it also abound. With a grasshopper gaiety many a youth exclaims, "If the budget balances, why worry?" Because tomorrow is another day, the day upon which life's business must be chiefly done and life's capital be sufficient. The young man and the young woman who do aught to damage their health, even though the extreme penalty is not immediately felt, damage not only themselves, but their future partners in marriage. On the other hand, they who take care by right habits to preserve their health are carrying to the altar a gift which God will bless in their united life.

Can it be counted fair for a young woman to bring to the partnership of marriage a state of health which threatens to make her more of a hindrance than a help to her husband? More than one promising young worker for God has had to abandon his mission to provide for his chronically ailing wife. Of course, if such a state develops after marriage, the Christian husband not merely bears it uncomplainingly, but counts it a blessed privilege to minister with conjugal love; but such a burden should not knowingly be undertaken at wedding unless he counts that his mission in life. Equally does the husband owe to the wife his own perfect health; for, even more than she, he has a responsibility to bear burdens which demand it. Besides safeguarding this important matter

by personal observation, it should become the accepted practice for each, before taking their vows, to submit to the other a health certificate based upon a thorough physical examination and hereditary history.

It is evidently important that the man and the woman who would marry should be fairly well prepared to shoulder the responsibilities of marriage. That means that they should have finished at least their basic school education, and if they are to complete college work it, generally speaking, should be done before they marry. The man (and in this age of feminine participation in business, perhaps the woman) should have finished preparation and have demonstrated competence in such remunerative occupation as promises adequate support to the family. Each should be versed in the material arts of homemaking, the woman specializing in housewifery. There should be a law—a law written in the hearts of all men and all women—that no one shall enter marriage who has not proved competency in the supporting arts and occupations. Such a resolution must have been put in operation, such an aim must have been achieved, before the days of courtship, or it will likely never be realized; and the marriage will in consequence go upon the rocks.

#### Not Lacking in Spiritual Things

The man and the woman who would marry must have spiritual affinity. I use this term, not alone in the theological sense, but in the broader sense of all things of the spirit, which includes religion and much more than is usually understood by that term. To what winds of heaven is the aeolian harp of your soul attuned? Do you find communion with God in the message of His created works? Are the breezes whispers of His love to you? Has the singing bird a message from heaven? Do you pause at the door of the sunset's flaming forge and behold—

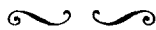
"God is at the anvil, beating out the sun"?

Is music to you a vitamin of the soul, and not a mere dum-dum rhythm for the feet? Do the wise and the gracious speak to your heart through literature? Are beauty and truth in human life so important to you that your heart and your hand reach out to minister to those who lack? You would not then be happy in the intimacy of marriage with another who could not read and interpret and work with you. There are other powers and perceptions and abilities which make different and worthy types of men and women, and they are not less important in the scheme of life; but like should seek like, to the extent, at least, that understanding and sympathy may be and grow, for marriage is the closest and most exacting partnership in life.

Upon such a spiritual union is marriage most of all dependent, because it is the manifestation of the sincerest love. The philosophy of religion, the creed of the church, if they be sincerely held in any life, are based upon this primal spiritual perception. As for us who are of the Adventist Church, certain manifestations of Christian faith separate us from the majority of the world: the Sabbath, physical habits, recreation, dress, the vital business of life. If these be held in the sincerity of love, they make obvious barriers to wedded union with the world; and if these barriers be passed, there will certainly ensue one of three results: divorce, misery in legal bondage, or abandonment of truth and God. But behind these fortifications of religion there must be the vital force of spiritual life, a life in constant communion with God through knowledge and

appreciation and love of all that is true and pure and beautiful.

The possession of this inner life of communion with God is, in the union of any man and woman, the greatest ensurance of successful and blessed marriage. Such a marriage is not guaranteed by labels of church membership. Within the church walls are found, besides the true and pure, those who are gross in their perceptions and thoughts and acts, who are unworthy of marriage to the good. Correct evaluation of character must be the concern of the young man and the young woman before they approach the sacred altar and plight their lives in marriage bonds. To reinforce their own best judgment, they should seek the counsel of the wise, and the counsel of God.



## Worth Is Better Than Show

BY HELEN LAKE

A YOUNG prince from the Orient was visiting the castle of a British duke. He looked from his window one day into a beautiful garden, and inhaled the fragrance which was wafted toward him by the gentle breeze.

"What exquisite perfume!" he cried. "Bring me, I pray you, the flower that so delights my sense. See you yon stately stalk, bearing on its shaft those gorgeous lilies, snowy petals veined with blood-red lines and with violet? Undoubtedly that is the plant I seek."

They brought him the curious lily of Africa.

"Take it away! Its odor is nauseating," he exclaimed, when his order was obeyed. "But bring me that flower of a hue so much deeper and richer than even the beautiful roses of my own fair land. See! It glows like flame! The delightful odor must distill from this regal plant."

It was a dahlia, and its scent was even less agreeable than that of the lily.

"Can it be, then, the large white blossoms clustered on yonder bush, or the blue cups on the neighboring shrub, that so perfume the air?" he asked in wonder and disappointment.

No, the snowball and campanula proved alike to be scentless. Various other plants in the garden yielded their odorless buds or broad-spreading petals for his inspection. But he found not among them what he sought.

"Surely, it must be that golden ball," he said finally, "for so showy a blossom should at least charm the nostrils as well as the eye."

"Faugh!" he exclaimed in disgust as he held a marigold.

At length they placed in his hand a wee brown blossom.

"So unpretending a thing as this cannot surely be that for which I seek," exclaimed the prince with a vexed air. "This appears to be nothing better than a weed." And he cautiously lifted the flower to his face.

"Is it possible?" he cried. "Is it *really* this unobtrusive brown weed which gives forth so precious an odor? Why, it hangs over the whole garden, and comes fanning in at my window like the very breath of health and purity. What is the name of this little darling?"

"Precisely that, Your Highness," answered his attendant. "This flower is called 'mignonette'—'the little darling.'"

"Wonderful! wonderful!" repeated the astonished prince, placing it in his bosom.

"Thus Your Highness perceives," remarked his tutor gravely, "that the humble and unpretending lives often exhale the most precious virtues."—*Australian Signs of the Times, 1934.*



## Temper

WHEN I have lost my temper, I have lost my reason, too. I'm never proud of anything which angrily I do.

When I have talked in anger and my cheeks were flaming red,

I have always uttered something which I wish I hadn't said.

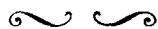
In anger I have never done a kindly deed or wise, But many things for which I felt I should apologize.

In looking back across my life, and all I've lost or made, I can't recall a single time when fury ever paid.

So I struggle to be patient, for I've reached a wiser age; I do not want to do a thing or speak a word in rage.

I have learned by sad experience that when my temper flies, I never do a worthy thing, a decent deed or wise.

—Author Unknown.



## Memory Gem

"WHEREVER you go, never go where you fear God's question's being asked you, 'What doest thou here?' Whatever the pastime in which you engage For the cheering of youth and the solace of age, Turn away from each pleasure you'd shrink from pursuing, Were God to look down to say, 'What are you doing?'"



BY R. N. MONTGOMERY

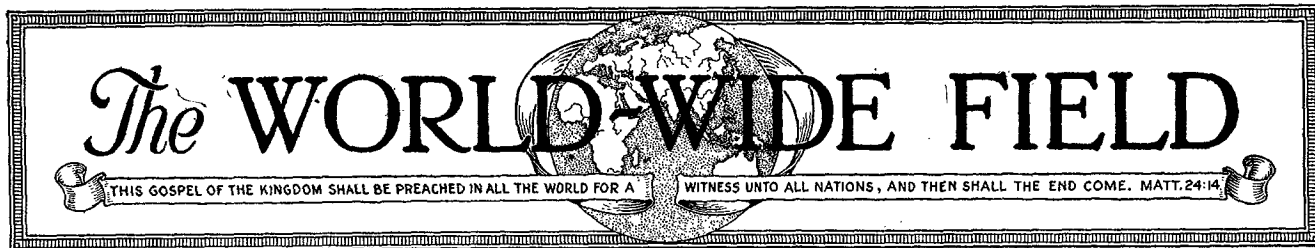
"UNCLE RAY, tell us about those black widow spiders," Alvan urged. "Are they really poisonous?"

"Yes, they are. In fact, many students of insect life say that the bite of the black widow is really more dangerous than that of the tarantula, which is feared so much in the tropics. The black widow spiders are the only really dangerous spiders in the United States. Many persons have died from their bite, and others have suffered severely from it. Unfortunately, these spiders are rapidly increasing in the Eastern United States."

"Why do they call them black widows?"

"Well, Alice, they earn their name honestly, for the mother spider often turns upon her husband and eats him without a minute's warning. That, you see, makes her a widow. Then, too, this spider is velvety black in color. Now do you see why it is called the black widow?"

"Although these spiders are increasing in number, not so many people are bitten as might be expected. Thousands of farmers work day after day in thousands of fields where more thousands of black widows are, and yet it is rare to hear of any one's being bitten by them."



## Personal Evangelism\*

FROM the standpoint of doing the work of God, this is the most solemn hour in human history. We are face to face with the benefits, the blessings, and the results of the sacrifices and labors of God's servants down through all the ages. They have bequeathed to us not only a glorious truth, but the history of wonderful methods. We have the story of their successes and their failures. The responsibility, therefore, is ours to become the most efficient workers for God that He has ever had in this world. It is our privilege to take advantage of what has been placed in our hands by tremendous sacrifice down through the ages. The great question that now faces us is, What will we do with these marvelous privileges?

Besides all this, we face the greatest opportunities for soul winning that the church has ever known. That is true in a larger sense in consideration of the world field, but it is just as true of the home field. I believe the Lord has given us the greatest opportunity we have ever known for the winning of souls in North America. I do not say that at random. Everything in the world at the present time is tending toward solemnizing the hearts of the human race. I believe it is the purpose of God in these world events and conditions we are now facing to arrest the attention of the world. We are living in the time of the greatest discovery of religious things that we have ever known.

While it is true that the faiths of all ages are now up for new investigation, and a great question mark has been placed upon every religious view, there is accompanying that skepticism, in a very large degree, a real desire in the hearts of thousands upon thousands and millions upon millions, to know the truth. There is a seeking after reality and truth, today, unsurpassed in the history of the world. It must be so, dear friends, for it is the closing hour of the work of God. What is not done now for the salvation of men will never be done, and I believe so much in the matchless mercy of God and in His marvelous transforming power, that I am forced to believe, because of His infinite justice, that men's hearts and minds in an hour like this must be more ready to receive than they have ever been before.

I think you will agree with me that this is true, for the decisions now made must stand for eternity. Therefore the church is standing upon the threshold of her most glorious triumph. You and I, who are enlisted in the work of God, are to have a part in the greatest triumphs of the cross in all the history of the world. True, of course, we can look upon the other side and recognize that this is also the darkest hour. The greatest trouble that has ever faced the human race is now upon it, but I like to think of the other side. The question now facing you and me is, Will the church fail, and will we fail because we lack the vision of the need and the realization of the obligation that rests upon us such as would issue from prayer, sacrifice, and utter abandonment to our task? That is the question. Will we fail now in abandoning ourselves to the task God has given us and drawing upon every resource we know how to draw upon to make God's work first and most effective? We must recognize, of course, that God sees in the churches of the remnant people latent capabilities that are sufficient to finish this work, capabilities that are sufficient to reach every soul that is hungering for the truth. God is waiting to accomplish the great task of doing a finished work through men and women whom He can trust with such a task.

### Need of the Holy Spirit

Merely wishing to be a soul winner does not make me a soul winner. No amount of earnestness, no amount of experience, no amount of perseverance, is a guaranty of success in soul winning. For the work of soul winning

we need the gift of the Holy Ghost. I know a soul winner must be earnest; he must be self-sacrificing, and everything else that goes with soul winning; but if you and I are ever successful in this work, it will be because the Spirit of God uses us. You and I cannot put words together that will win a soul. You and I cannot give the kind of Bible reading that will win a soul. If a soul is ever won, that soul will be won by the Spirit. I know of many who want to be soul winners; I can find them all around the circle. There is nothing in their life that is more intense than their desire to win others; yet they will tell you, and you can plainly see it for yourself, that their efforts to win others end in failure. They endeavor to speak to individuals of Jesus, but the result is that they irritate them; they drive them away. Somehow they cannot speak to them the second time about Jesus, and there is a reason for all that. It seems to me, that in all our thinking, in all our training for the service of God, we should put first and foremost our training to be soul winners; that we should learn how to become soul winners. If only the Spirit of God can win souls, then, first of all in our training, we must have access to the Holy Ghost. That brings in a very interesting thought.

Many persons have fallen into the error that possession of a Christian experience is all they need for spiritual work.

Training is necessary for Christian service, and the Holy Spirit is indispensable. Take, for example, the apostles. They were men of God; they had been trained in the school of Christ, but they must await the gift of the Spirit on Pentecost. Christ said: "Tarry ye in Jerusalem until ye be endued with power from on high."

### Apostles Awaited the Spirit's Bestowal

In accordance with the injunction Christ gave them, the apostles waited. You remember the story. I will not take the time to repeat it. In Acts 2:1-5 you will read of the most marvelous experience that has ever come to the Christian church. This is the thought I want you to see in it—not simply that they received the Holy Ghost, but the results of their receiving it. With all the earnestness they manifested in the Lord Jesus Christ and His service, with all their desire to carry out His instructions, with all their bravery and courage, their assurance that if everybody else forsook Him, they would not, yet they were never soul winners until this experience came to them. You remember what happened: they were all filled with the Holy Ghost and began to speak with other tongues.

"Now when this was noised abroad, the multitude came together." Acts 2:6. No advertising, no announcements, no pleading, yet the multitude swarmed in. They never had done it before. There had never been such a gift of the Holy Ghost as was given to these men, and when the multitude on the outside heard what was going on in that little upper room, they came together to hear. The Spirit of Christ was upon those men, a transformation was taking place, something happened. They left that room with an experience different from any they had known before.

I tell you, dear friends, when this church of the Lord Jesus Christ of these last days comes to the place where the Spirit of God will come upon us in His fullness and something happens when we meet together, the multitude will come; we will not have to go after them. We will not have to spend thousands of dollars trying to get the ears of the public. If there is anything we need now, dear colporteurs, dear fellow workers, it is the gift of the Holy Ghost. We might just as well settle it that we are not prepared for the work God has given us to do until, in some measure at least, we have that gift.

I think of that young boy in Rumania who had just been converted before going into the trenches in the World War. He had it in his heart to do something for the Lord to win souls to Christ, and he just could not bear to go

\* Portion of an address at the recent Pacific Union colporteur institute.

down into those trenches and face those bullets with the possibility of never coming out, without doing something for the Lord. So he decided that he would ask his commanding officer for a leave of absence. He obtained leave for ten days, and went into the first town. There he went from door to door, asking the people to let him read the Bible. Many of the people hesitated to let him in. He did not know how to talk well; in fact, he hardly knew how to read. He could not give a Bible reading, and he did not know the line of argument, for he had never had any training, never had any schooling; but in his halting, stammering way he began. At the end of his leave of absence he left forty Sabbathkeepers in that little town. The Holy Ghost does that kind of work. The young man simply used what he had, consecrated to God all the resources he had; God bestowed the resources he did not have, and he won precious souls. He did a work, I suppose, that no evangelist in Rumania could have done in that little town, and all he did was just to read the Bible.

Dear friends, if in our presentation of these truth-filled books, we were possessed of like power, what a stream of Sabbathkeepers we would leave behind us. What a host of hearts would be won to the Lord Jesus Christ, if we only had that sort of experience.

May God help us, as we think of the real call He has given us in this work, to be willing to make that sacrifice and surrender that will ensure to us that most precious of all gifts, without which it is in vain that we strive to serve Him and win precious souls. L. K. DICKSON.

## Boulder Effort

"STAND UP! stand up for Jesus! ye soldiers of the cross; lift high His royal banner; it must not suffer loss. From victory unto victory, His army shall He lead, till every foe is vanquished, and Christ is Lord indeed," rang out from the Bible Temple, one evening early in October, as Elder A. A. Leiske and his evangelistic party opened their campaign in Boulder, Colorado.

The programs were always varied and interesting, and when the testing truths were presented boldly and without fear, the Bible was read to substantiate every statement.

The night the mark of the beast was presented, two services, of necessity, were held; for the tabernacle could not accommodate the number who had asked for tickets. As this was a closed service, only those having tickets were admitted. About one thousand persons heard this outstanding lecture. The offering on this evening was \$104. As more interest was manifested, more personal work was done. Two papers were put out by the evangelistic company. Each article contained some seeds of truth. The last and larger was put into the homes of five thousand people. On December 5 the governor of the State appeared on the platform of the new high-school building, with Elder Leiske, and materially helped in the program on religious liberty.

Three baptisms, at intervals of one week, were held at the Seventh-day Adventist church near the close of the campaign. When the last service came, Sunday night, December 19, there was still \$150 to raise to balance the budget. Elder Leiske believes in paying as you go. The temple was filled, and although it took two attempts, the budget was balanced. This meeting continued until quite late; then all repaired to the church, where a praise service was held, and seven more precious souls followed their Lord into the watery grave to arise to newness of life. We praise God for fifty-four new Seventh-day Adventists in Boulder. "Stand up! stand up for Jesus the strife will not be long; this day the noise of battle, the next the victor's song," again rang out in closing the campaign in Boulder.

EARL AUSTIN.

## East Pennsylvania Conference

"GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." Ps. 48:1.

In harmony with this scripture we do praise the Lord, because of His greatness, and because of the wonderful and marvelous ways in which He has directed and cared for His work in our conference during the year 1937. Many times we have recognized the leading hand of God in our work. The Lord has blessed our working force with health and strength, so that we have been able to make progress in all phases of conference work. For this we thank our heavenly Father.

Even though the program of a growing local conference is heavy, and there are many interests to be fostered and many campaigns to be conducted, we were successful in winning and taking into the church 200 new believers, during 1937, in the East Pennsylvania Conference.

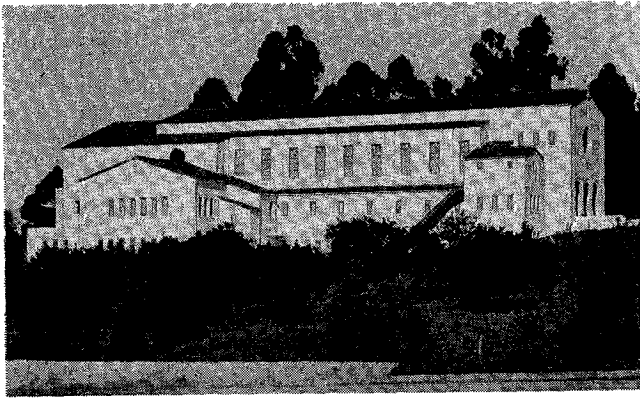
The Lord blessed our people in a financial way. Even though our constituency is only about 3,000, our tithes amounted to \$106,838.50 for the year. The mission offerings were \$53,051.38. The white constituency reached 41.7 cents a week per capita, which is a gain of 1.1 cents a week per capita over the previous year. The colored department reached 19.4 cents a week per capita, which is a gain of 6.4 cents over the previous year. The Sabbath school offerings showed a gain of \$3,000. The Harvest Ingathering campaign was the most successful we have ever had.

Arrangements have been made for a large effort in the city of Philadelphia. We have secured the use of the Scottish Rite Temple, in the heart of the city, and through the courtesy of the Potomac Conference, we have obtained the services of John Ford, who will be in charge of this effort. With him will be associated George Rapp, Horton McLennan, B. E. Miller, J. W. Kasa, M. A. Maloney, B. P. Gernet, and several Bible workers. We are earnestly praying that the Lord will bless the effort with a rich harvest of souls.

We are facing the future with great courage and optimism. Our consecrated corps of workers believe the Lord has great

Elder A. A. Leiske's Evangelistic Company and Part of the Fifty-four Converts in the Three Months' Campaign at Boulder, Colorado





New Church Building, Loma Linda, California

things in store for us during the present year, and unitedly we are pressing forward, determined to do greater things for God and to do our part in this world-wide denominational program and to bring about a triumphant victory.

G. F. EICHMAN.

## Loma Linda Marches Forward

THE history of our work at Loma Linda is one of continual advancement and progress. Since Loma Linda is the home of our denominational medical college, and also of the Loma Linda Sanitarium, it is a center of activity, and its influence is felt to the very ends of the earth.

Our first church was organized in Loma Linda, January 6, 1906, with sixteen charter members. Services were at first held in the sanitarium parlor and later in the assembly hall on the hill where the sanitarium now stands. But soon it became apparent that a church building must be erected to accommodate the growing membership, and in 1910 the chapel on the hill was erected.

In the years that have followed the building of the hill church, the work in this center has continued to make steady and even remarkable progress. The enrollment of the medical college has greatly increased. The plant was enlarged and the latest equipment was installed. A new sanitarium and hospital building takes the place of the old institution. As these institutions prospered, it was necessary to call in more workers, with their families. Others moved in, and the membership continued to grow, so that it became necessary to provide a separate church for the medical students and the faculty of the college. For some time this new church met in the chapel of the medical college, but soon it became evident that this was inadequate for their needs, and in 1934 Burden Hall was built, which has provided both church and library facilities. This church now has a membership of five hundred, and under the leadership of Varner Johns, is upholding every line of denominational activity.

But this did not long solve the problem of caring for the large membership of the old chapel on the hill, which steadily grew in numbers. It became apparent to all that a much larger building must be erected to take the place of this church. Each Sabbath the church was filled to overflowing, with scores unable to find entrance. There was no place for sanitarium patients who desired to attend the church. The Sabbath school, with its hundreds of young people and children, was forced to conduct its meetings in six different buildings scattered over the campus. The church auditorium could comfortably seat only 700, and the membership was now 875. After much prayer, and counsel with the leading conference organizations, it was finally decided to begin construction of a new church late in 1937. It was recognized from the beginning that this was a large undertaking, but the church, under the leadership of its energetic pastor, H. H. Hicks, took hold of the project with enthusiasm. Other organizations, such as the General Conference, the Pacific Union Conference, the College of Medical Evangelists, and the Southeastern California Conference, also cooperated in providing funds, and soon every dollar necessary for the erection of the church building was provided in cash and pledges. Seldom have I seen our people cooperate so wholeheartedly as they have in this enterprise.

Construction of the new building began in August, 1937,

and the first service was held in the new church the last day of the old year. On Sabbath, January 1, Dr. P. T. Magan, president of the College of Medical Evangelists, conducted the dedicatory service, using as a text, "What mean ye by these stones?" Joshua 4:6. He was followed by J. L. Shaw, chairman of the board of trustees of the College of Medical Evangelists, who made appropriate remarks for the occasion. In the afternoon another special service was conducted by G. A. Calkins, president of the Pacific Union Conference, and the writer, which was preceded by an organ recital and special music by the Loma Linda choir. It was indeed a high day for the Loma Linda churches. More than 1,500 attended these special services, filling the main auditorium of the church and its two wings and the large balcony to their capacity.

The new building is representative of this message in every way. It is beautiful in its symmetry and simplicity. The Sabbath school accommodations are spacious, and every department enjoys a separate room for its activities. There are also rooms for the Dorcas Society, the church treasurer, and the missionary secretary.

It is hardly necessary to say that the church members enter the new year with faith and courage. The old year, just closed, was one of the best the church ever enjoyed. Both tithes and offerings made substantial gains, and this in spite of the large amounts raised for the new church building. The pastor enjoys the love and respect of the entire membership, and we believe that under his leadership the church will go forward to new heights of attainment in spiritual life and activity during the new year.

E. F. HACKMAN, *President,*  
*Southeastern California Conference.*

## An Honorable Calling\*

I CONSIDER myself a colporteur. I may have told some of you my experience as a colporteur. It was not my privilege as a young man to go through one of our colleges and later go out into the field to do colporteur work. I accepted this message in middle life, but even at that I have had some experience as a colporteur. Some two or three years ago, I think it was, I was on a ship going to the Hawaiian Islands, and I was in the cabin with a man, a doctor, who was on his way to Auckland, New Zealand, to join there an expedition heading for the Antarctic region. We became interested in each other, and as we became better acquainted, we began to confide a bit in each other about our plans for the future and some of the experiences we had passed through in the past. I found Doctor — to be a very fine man, most intelligent to talk with. He had spent some two years in the Antarctic two or three years prior to that meeting, and was in charge of the physical welfare of the men there at that time. He was even then on his way to join another expedition going to the Antarctic. He is still in that southern region.

Here is where my colporteur experience came in. As we parted in Honolulu, I had the privilege of spending a very wonderful hour with Doctor —. Before the ship went into port, we had a good visit together. He told me some of his experiences and some of his disappointments, and I felt impressed to talk with him about his soul's welfare. We had prayer together in our cabin, and then after we had risen from our knees, I asked Doctor — this question: "Doctor, you are going down to spend some years in the Antarctic. You may never return—you do not know, no one knows. You have confided in me some of your personal affairs, and we have prayed about them together here. I shall ask you to do a favor for me. Will you read some books, if I place them in your hands, during the long hours and days and weeks and months, and even years, you will spend there in the Antarctic?" And he said, "I will be glad to do that." I said, "Furthermore, will you, if opportunity presents itself, read some to those men that will be in your company there?" He said he would. So when the ship arrived at Honolulu, I went over to the conference office and obtained copies of "The Great Controversy" and "Our Changing World," and placed these, together with a few small books I had, in the hands of Doctor —; and those books went down into the Antarctic.

How God has used those books down there, I cannot

\* Portion of an address at the recent Pacific Union colporteur institute.

say. I shall not know until Doctor — returns. But the printed page, the inspired books God has given this people, are permeating the entire world today. Everywhere we go we find the books this denomination has printed; we find the pamphlets and magazines that are coming from the press of this denomination; and men and women are being won to the truth in various parts of the world field as the result of that literature.

Just a few years ago, before my wife and I became Seventh-day Adventists (and I might add that it was right here in the city of Riverside), some two or three years before we knew anything about Seventh-day Adventists, except that they had a sanitarium over near Redlands, a colporteur came to our door and sold my wife the book, "Bible Readings for the Home Circle." It was a beautiful large book. She looked at it, read a bit in it, and told me about it, and then laid it away upon the shelf. We did not read it for a long time. Later, when the Lord brought us into circumstances that led us to begin studying the truth, and when a minister and his wife came to study with us two or three nights a week all one winter, we became interested in the Bible for the first time in our lives. Then my wife thought of that book she had bought some years before. She went and got it, and we began to read it. The first thing we knew we found that book was teaching us the same things that the minister was teaching us. Through the combined efforts of that colporteur and the minister, my wife, our daughter, and I are in the truth today. So you see I am here as the result of the faithfulness of a colporteur minister, and the efforts of the other minister who came to my home.

My dear friends, you will never know until eternity demonstrates to you, how these books, magazines, and tracts have been used. Truly they are to be scattered as the leaves of autumn everywhere. God will honor your faithfulness; He will guide you in judgment, and He will give you great power in your ministry when you sanctify the Lord God in your hearts. I would much rather, and I know Brother Fishell would much prefer, that unless the Lord God is sanctified in your hearts, you would not enter the colporteur ministry. We do not have any place in the work of God today for ministers in whose hearts the Lord God is not sanctified.

Give yourselves anew to God, and remember this, that when you meet an individual in the home and present to him the book or the magazine you are offering, you are standing there as Christ's chosen representative, that you are His witness. There comes to my mind the text in Isaiah 43:10: "Ye are My witnesses, saith the Lord, and My servant whom I have chosen." I think we would all do well to read, ponder, and pray over that verse. He has chosen you to be His witness, and you are His representative. Therefore He says, "Ye are My witnesses, saith the Lord, that I am God." As you stand there face to face with that man or that woman, remember that you are His witness; you have been chosen by Him; you have been set aside for the special work of representing Him. It may be the only opportunity that man or that woman will have to learn of the true God. If the Lord God is sanctified in your hearts, you can be a true witness for Him; you can be a true representative for Him. When you have surrendered your all to Him and placed it upon the altar of sacrifice, when you have determined that by His grace you will do His bidding and follow in the way God leads by His Holy Spirit, then there is no limit to the use He can make of you in the saving of souls in His kingdom.

What a joy it will be over there in the kingdom, to meet those you have solicited here on this earth, those in whose homes you have prayed, and to whom you have given Bible readings, or in whose hands you have placed a tract. What a joy it will be to have them say to you, "Brother, it was through the contact you made with me that I was first interested in the truth. It was through that tract, through that book you left in my home, through that prayer you offered, that my interest was first aroused, and now I am here, everlastingly saved because of your influence then." Is not that a glorious prospect to look forward to? Can you think of anything more wonderful than that? Is there anything in this world today that can compare with it? You say, Brother Calkins, the world has this to offer; we can go and make a great deal of money; I have had a high position offered me—that means everything. My friends, that will mean nothing in that day.

GLENN CALKINS.

## Southeastern California Conference

THE Lord has most assuredly blessed His people in this conference during the past year, as is shown by the good increase in tithes paid, and in the amount of offerings made to foreign missions. The financial status throughout the country has somewhat improved, and this has been shown by the increase of tithe.

The total tithe received at the conference office was \$224,251.67, which was an increase of 8.4 per cent over the previous year. This means that an average of \$40.02 was paid in by each church member, old and young. Because of this excellent increase, the conference committee was able to plan for considerably more evangelistic work than otherwise. The number baptized was 314, with an additional twenty-four added on profession of faith.

The contributions to foreign missions totaled \$105,844.70, and this was an increase over the previous year of \$9,106.74. Of this total offering sent to mission lands, one half was the contribution of the many Sabbath schools of this conference, which averaged 18.2 cents a week for each member. What a good record! However, no doubt our people will try harder than ever this coming year to reach their full goal of 25 cents; and if they do, it will add an additional ten thousand dollars for the work in foreign lands.

Of each dollar contributed to foreign missions, as shown above, 27 cents was the result of the faithful Harvest In-gathering solicitors, the total amount being \$28,909.56, an overflow for this year of more than two thousand dollars.

This substantial contribution to our foreign work is the result of sacrifice on the part of all, and yet I dare say that no one has felt himself the poorer for it. The nine-tenths of our income, with the freewill offerings deducted, but with the Lord's blessing pronounced upon it, has gone farther, doubtless, in meeting our needs than the whole of the earnings without our returning to the Lord His own.

F. H. RALEY, Conference Treasurer.



"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Prov. 24:11, 12.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

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## OF SPECIAL INTEREST

G. D. KING, of the British Union Conference, sends us a report of a recent colporteur meeting in that field. He says: "In many respects it was a remarkable meeting, and I believe it will bring about a forward move in our literature ministry throughout the British Isles. The Lord is blessing the work of our colporteurs, both with increased sales and with the number of souls won to the truth through their self-sacrificing efforts." The report will appear later.

ELDER G. W. SHONE writes from Buxton, Balfour, Cape, South Africa, under date of January 12:

"I am still pressing on, 'looking for that blessed hope,' when 'all that has perplexed us in the providences of God will be made plain,' and 'we shall know that infinite love ordered the experiences that seemed most trying.' I recently celebrated the threescore and ten years of my life. God in mercy has seen fit to spare me, and I am well and active for a man of my age, except for the handicap of increasing deafness, which forces me to retire from active service."

Elder Shone sends for two recent books, and encloses a liberal donation for the work in China.

RAYMOND F. COTTRELL, director of the Kirin Mission, Hsinking, Manchukuo, under date of December 20, writes the following concerning his field:

"The closing year registers a cheering advance in our work here. In spite of unsettled conditions, we have had greater freedom and the message has had greater victories than ever before. Our only regret is that we are not permitted to open new work anywhere. But more intensive effort where we are already located has brought good results. During the past two years our active faithful membership has increased 200 per cent. We have been unable to get any of our literature through from the publishing house for more than four months now, but in some way the work has gone miraculously forward, and we find that we are far ahead of last year, which itself was a record year in the book and magazine work."

## Will You Help?

THE REVIEW is our great church newspaper. It tells of the progress of this movement in all parts of the world. The leaders in this movement and some of our best Bible teachers contribute to its pages. Do you receive any help from the REVIEW as it comes to you from week to week? Are you thrilled with the mission stories it contains, which show the miracles of grace which are being wrought today? Are you incited to greater faithfulness in Christian service? If so, are you not desirous that others shall receive the same benefit?

There are many Seventh-day Adventist families who do not have the REVIEW. Will you not make an effort to place it in their hands, either inducing them to subscribe for it or sending it to them at your own expense? And the expense is very small. For fifty cents you can send the REVIEW into a nonsubscriber's home for the period of three months, long enough for the members of the family to become acquainted with the character of the paper. This affords you a fine opportunity to do home missionary work.

We know of no more important service you could render your brethren and sisters and your friends and neighbors than to see that they have our general church paper for thirteen numbers.

And you could well place it in the hands of your neighbors, even though they are not Seventh-day Adventists. The REVIEW, through the years, has brought many people to the truth.

Please turn and read the special announcement regarding the REVIEW on pages twelve and thirteen. Will you not

help us in this plan to increase the circulation of our church paper? We believe you will. WE ARE COUNTING ON YOU. WE ARE SURE YOU WILL NOT DISAPPOINT US.

## Cleansed

WE visited the home of a believer, and as we were leaving, my Chinese companion remarked, "*Ta-dy fang-dzi sh gan-dzing*" (His house is clean). Truly, the floor was well swept, the windowpanes were clear, the ceiling and walls were free from cobwebs and dust, the furniture was neat, and the premises were tidy; but I knew that this was not what he had reference to, for he meant that there were no idols, and no symbols of heathenism and superstition anywhere about the place. These things had all been destroyed when the family turned from idolatry to the worship of the true God.

As viewed by the Chinese Christian convert, the homes of idolaters, be they ever so neat and clean otherwise, are polluted by the presence of graven images, lighted candles, burning incense, paper prayers, pagan books, and other paraphernalia of heathen worship and superstitious fear. To the Christian believer, all these things are *wu-hwei* (dirty, vile, corrupt).

Twice during His earthly ministry, our Lord cleansed the temple at Jerusalem (John 2:13-16; Matt. 21:12-16), and this represented the cleansing of the human heart, so that man might again become a temple for God's Spirit.

"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 6:17, 18; 7:1. O. B. KUHN.

## A Warning to Our Readers

THERE is located in Denver, Colorado, what is advertised as the "General Conference of the Life-Savior Apostolic Benevolent Church." This organization has been sending to some of the readers of the REVIEW circular material appealing for funds for the support of this work, and endeavoring to enlist workers in behalf of this organization.

We recognize that it is the privilege and right of any reader of the REVIEW to donate to any organization or cause whatever, as he may choose. It should be distinctly understood, however, by all our readers that the "General Conference of the Life-Savior Apostolic Benevolent Church" has no connection whatever with Seventh-day Adventists. It was never endorsed by this denomination, and the leaders in this movement are not in any way connected with the Seventh-day Adventist Church. This they themselves admit. We quote from one of their circulars received in a recent mail. The president of this organization says:

"But by letter of March 2, 1910, I transferred my membership from the Seventh-day Adventist Church to the Life-Saver Apostolic Benevolent Church, owing to the fact that the Seventh-day Adventist denomination has become deluded in such a manner as to adopt and advocate doctrines or practices that have no foundation whatever in the Bible, although it is the standard by which all teaching and experience must be tested."

But notwithstanding the fact that he has withdrawn his membership from the Seventh-day Adventist Church, yet the circular in question confuses its readers by this further statement:

"The Life-Savior Apostolic Benevolent Church earnestly urges all Christian persons . . . to enter into fellowship with the Life-Savior People, who, together with the Seventh-day Adventists, constitute the Remnant of the Gospel Church."

As we have already said, it is the privilege of every Seventh-day Adventist to donate to any cause he may choose, but let every reader of the REVIEW remember this, that in donating to this enterprise you are not donating to a Seventh-day Adventist enterprise, but to an enterprise whose promoters have withdrawn their membership from the Seventh-day Adventist Church, and now openly repudiate this church and its teaching.