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**Yet  
He  
Loves  
Me**

By  
MARGARET  
W.  
LOCKE



*He sees the million worlds in space,  
Adoring subjects seek His face,  
They shout His praise from sphere to sphere,  
And every soul He counts as dear.  
And He looks down on this dark world,  
Where Satan's banner is unfurled,  
And He sees me.*

*The glorious, shining cherubim,  
The loyal, radiant seraphim,  
And every messenger of light,  
And sinless beings of planets bright—  
He loves them all,—they never gave  
Him wounds which sent Him to the grave,—  
Yet He loves me.*

*He loves me, so He came and died,  
Was beaten, speared, and crucified,  
That I might leave a world like this  
And dwell with Him in endless bliss.  
How can it be? I cannot tell;  
But this one thing I know full well,—  
He died for me.*

*Soon He will leave the glory home,  
And down the splendor aisles He'll come,  
And thousands of the angel band  
Will come with Him to this dark land,  
And when they gather those who long  
To dwell with that immortal throng—  
He will take me.*

# HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

LIBERALIZING INFLUENCES—PART IV

## Safeguarding Our Schools and Teachers

LAST week we considered the necessity of safeguarding our youth from some of the untoward influences threatening them in the great educational world. An earnest effort has been made during the last few years to place our schools, especially our colleges and academies, upon vantage ground in order that they might provide the young men and young women of this denomination with well-balanced and efficient educational facilities. This has given to some of our schools appreciative recognition, even among those not of our faith.

In the process of this development it has been considered necessary for our schools to seek accreditation from educational associations. And in order to obtain this recognition, some of our teachers have been required to secure degrees from higher institutions of learning. It is not my purpose in this connection to question the wisdom of this procedure. While it was entered into with much hesitation, it seemed at the time of its adoption to be the only expedient to which we had recourse. It is recognized, however, that this plan has in it much of danger, and that a constant vigilance must be employed to safeguard our schools, lest they be tempted to go over the same road as have other Christian colleges.

It seems appropriate, therefore, in this connection, to consider the dangers which confront our schools and teachers as they seek to follow this program.

The enemy of all righteousness will seek by every means in his power to liberalize the Seventh-day Adventist Church, to corrupt the purity of our religious faith and teaching, and to do for our schools what he has done for the schools of other denominations. Only by a miracle of God's grace can this effort on his part be defeated.

### A SAD LAMENT

It is interesting to read in this connection the sad lament made by a writer in *America*, the leading Jesuit paper in the United States. He discusses the reasons for losses in membership in the Catholic Church. He presents as the fourteenth reason the climax of the series. We quote:

"The deplorable breakdown of our Catholic parish schools. It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed, it is true, by devoted and zealous nuns who wear a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the textbooks, and the credits of public-school education, until our Catholic schools have almost been drained of their supernatural content. Every fresh so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools, and this applies to elementary schools, colleges, and universities."—*America*, Dec. 12, 1936.

This sad lament has been made by the representatives of other denominations as they have seen the havoc wrought in their schools by the deplorable tendencies in popular education. May God grant that we shall never have to lament a similar breakdown in the character of our own schools.

The danger that some of our own teachers will succumb to the temptations which they must meet in seeking degrees is emphasized by the sad and unfortunate experience of some who have succumbed already to these unholy influences. Personally, I could name, if it were proper, a number of teachers, bright, keen-minded, intellectual men and women who, by their attendance at some of the universities, have imbibed false and erroneous doctrines. In consequence they have lost their faith in this message and have turned their back upon this movement and this people.

While the departure of these men and women, who have sought other fields of labor, entails a real loss, we recognize that there may be a still greater loss in some who remain with us, but whose viewpoints have been changed and molded into worldly channels by their contacts with the evil influences they have met in university circles.

### SEEKING HELP FROM EGYPT

The church in every period of its history has been faced with the temptation of looking to men instead of to God. This, indeed, was the danger that threatened Israel of old. Read this solemn warning given through Isaiah the prophet:

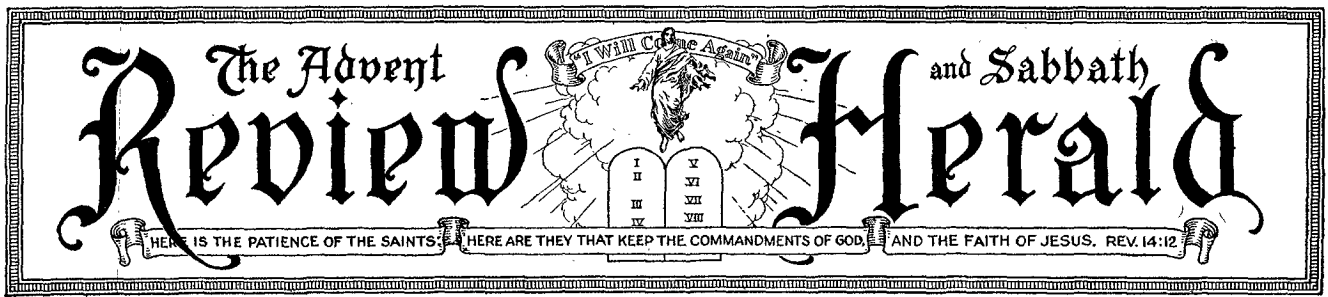
"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not call back His words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." Isa. 31:1-3.

More than a score and a half years ago we were warned by the messenger of the Lord that this same danger threatened the Seventh-day Adventist Church,—the danger of looking to men, of substituting an intellectual philosophy for the truth of God; the danger of liberalizing the Seventh-day Adventist Church, of withdrawing emphasis from the great fundamental doctrines of this message. This warning, given years ago, was heeded at that time. I believe that we need to give careful consideration to this warning as it applies to this day.

### INTELLECTUAL PHILOSOPHY

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would

(Continued on page 6)



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## Some Church School Objections Examined

ONE of the large insurance companies estimates that the average parent spends \$7,182 on a child from birth until he is eighteen years of age. In the figures that make up this total, education is the smallest item, and religion was too small an item to be included. This is what we would expect, of course, for free public schools and high schools make unnecessary the expenditure of any money, or scarcely any, for education up to the age of eighteen. And inasmuch as a great many parents confine the religious training of their children to a more or less regular attendance at Sunday school, the expenditure for religion must, evidently, be very small.

Probably most parents have never taken time to sit down and estimate just what their children cost them in dollars and cents. They would probably be surprised at the figures. But after all, the monetary cost is not the really important one, large though it be. There is no way of figuring out the cost in hours of planning and worrying and even in weeping over the rearing of children. As we read these figures of the insurance company, we wondered whether there might not have been much greater success in the rearing of the average child if more had been spent on education and religion. It is quite a common thing for judges of the criminal court to call attention to the youthful age of criminals before them and to the fact that the offenders have had no religious training. Nothing in their education had served to develop character or a high conception of moral standards.

### The Question for All Adventists

And that brings us very close home to a question that should interest every Seventh-day Adventist. That question is the education of our children in our own schools. In a few days the new school year will open. Is it your plan to have your boy or girl in one of our own schools? or are you planning to spend all of your money on them in terms of clothes, and food, and housing, leaving to the world the task of educating them free of charge?

We know there are some Adventists who reply immediately that they would like to send their children to our schools, but that they cannot afford it. Without doubt this is absolutely true in a number of instances. There are widows in Israel who have scarcely enough to keep body and soul together. There are other families on relief. In such instances there is a clear obligation that rests upon the church to seek to find some way to provide for the church-school tuition. The Spirit of prophecy is very explicit concerning this.

As to tuition in the higher grades, that has never been considered so definitely a church obligation. And yet if the church feels the responsibility, as it ought, to keep all our children in our own schools, it is remarkable how frequently some unexpected source can be discovered for helping students in the higher grades.

### Only an Excuse

But while in numbers of cases it is true that the parent cannot afford to send his child, in many other cases the statement about poverty is really only an excuse, even though the parent may not be fully conscious that he is merely offering an excuse. Oftentimes such persons give evidence in their homes and in their automobiles that they can afford very substantial material good things. What is needed is a changed conviction concerning the worth-while things in which to invest one's money. It is still true that by and large we have a way of getting that which we greatly desire. We save and plan toward that end. We skimp on other things. Often we go without in order that this desired object shall be secured. And it is remarkable how rapidly the dollars will accumulate when we resolutely set our minds to save for something that we feel we simply must have. There is nothing very mysterious about this—simply a case of turning money in a certain direction rather than spending it on other things that are not absolutely necessary to the preservation of life. And it is this very experience that so often presents itself in life, of being able to get what we really desire, that gives grounds for the statement that many parents *can* afford to send their children to our schools if they really *want* to.

### More to Church School Than Bible Class

Of course, when our pocketbooks are touched, we are likely to discover a number of reasons why we should not invest the money for tuition. The devil is ever ready to drop the suggestion that it is not worth the investment that the tuition represents. And it is right here that we need to do some clear thinking if we are to ward off temptation and build up our courage to the point of resolutely readjusting the budget to provide for the tuition. For example, there is the temptation to believe that our children can get a sufficiently good religious training in morning and evening worship at home, and at the church services on Sabbath, to make up for the Bible class that they would have in our church school.

Now far be it from us to discount in any way the tremendous importance in character building of morn-

ing and evening worship and attendance at the house of the Lord on Sabbath. And we readily grant that it might easily be possible for a child to receive as much Biblical instruction at home as he would receive in a Bible class in school. But when all that is said, the argument is not settled in favor of the public school—not for one moment. If we understand the times aright, we are living in perilous days, days which will become increasingly evil, for the devil has come down with great wrath, knowing that he has but a short time. It is not for us as parents to attempt to discover the minimum amount of religious training by which we think our children can go through life. Instead, it is our solemn responsibility to discover by every means at our command the way whereby our children shall receive the maximum of religious training.

Furthermore, we need to remember that our children receive a very large part of their convictions and impressions at school. They no sooner arise in the morning and have breakfast than they are off to school, and it is well along in the afternoon before they return home. It seems quite unnecessary to debate the point that their school hours very largely influence their lives from the very day that they begin in the first grade.

What parent is there who has not noticed the change that comes over the life of his child when that child finally starts to school? The parent is no longer the center of attention, or of authority. Instead, the child begins to place the teacher on the pedestal as something of a model in life. It is what the teacher says and does that really counts. All of us as parents have had to resign ourselves to taking second place to the teacher. If that teacher be a godly person, whose ideals and objectives in life are like our own, we may resign in favor of the teacher without fear or qualms.

### The Atmosphere of Church Schools

And it is here that the church school makes one of its strongest claims. It is not simply that the church school provides one class a day in Bible. Who would ever think of confining the merits of the church school in that way? No, that is only one of the advantages. More important by far than the class hour which gives certain important instruction in the Bible is the very atmosphere of the teacher and, in turn, of the school, an atmosphere of which the child very quickly becomes conscious. No child can go through church school without becoming aware of the fact that there is much more to life than reading, writing, and arithmetic; that there are spiritual relationships; that there are great ideals and objectives; that there is a God to whom we should pray day by day, a God who directs our lives, who has directed the lives of men in the past, and who is shaping all things according to His good pleasure against the great day of the Lord's second coming.

But the public school is not set for the task of creating any such atmosphere. There is found no place in the curriculum for morning prayer, for a study of the Scripture, and for that personal contact of the teacher with pupils in an endeavor to turn their minds to their Saviour. It is a well-known fact that our church schools are one of the greatest sources for our baptismal classes; and very naturally so. Is it more important that we should create baptismal classes in the Congo, or the South Sea islands, than in our schoolrooms with our own children? But if we wish baptismal classes created in schoolrooms, numbering in

their group our children, then we must of a surety support our church schools and see that our own children are within those schools.

### Those Sorry Exhibits

Right here the devil brings along another temptation to us. He would remind us of some of the youth who have gone through our schools, who today are perhaps doing even worse than the heathen round about them. Here is a very plausible argument against our church schools. We said plausible, because it looks so impressive. The argument is supported by concrete examples, and we are so embarrassed by these examples that perhaps for the moment our minds are confused and we fail to have a satisfactory answer. And all the while the devil is tempting us to feel that the expenditure for tuition is not only useless, but worse than useless.

But oftentimes the most plausible argument is the most faulty one. What would you think of the man who attempted to prove that war is really not dangerous at all by citing certain specific illustrations of men who have been at the front and who are now living in the community unscarred and unscathed. Here are flesh-and-blood evidences in support of his contention. Why not accept his argument? But, you say, the fact that some men got back unscathed does not offset in any degree the terrible total of casualties that include the children of parents over the whole countryside. In other words, your reply would be that exceptions simply prove the rule; that the few men who got back safely are no fair exhibit of the effect of war.

Even so in this matter of the exhibits from our church schools. We have never heard any one claiming that the church school was an absolute insurance against departure from the faith or from moral principles. There is no such absolute insurance obtainable in this world. In the last analysis, right living and salvation are very personal matters. All that has been claimed for any institution that God has created in this world, is that it provides a much more nearly ideal atmosphere and setting in which to develop character and to receive right training for the kingdom of God than would otherwise be possible. The fact that some who have gone through our schools are today a very sorry exhibit, proves only that there is no way whereby we can prevent a person from going in the evil way. But the multitude of youth who, having been trained in our own schools, have built upon that training a life of service and stability in the church, provides all the proof that we need to justify the existence of our own schools.

### The Best Schools for the Money

Finally, the temptation may confront us that while it surely is a fine thing to have Christian training, environment, and influences, our children really ought to have the advantages of the finest teachers and the best and most advanced methods in education that can be offered; and that surely these cannot be found in our rather limited school facilities. But this argument is no more valid than the others. Many of the refinements in education, along with numerous other departments of life today, look impressive, and may perhaps in some degree even be helpful, but they are certainly not vital to a sound education.

The world did not wait till the twentieth century to discover how to train minds to think. Personally,

we do not believe that youth trained according to the very latest technique in modern education are very much of an improvement over youth who were trained years ago in the little red schoolhouse. We believe that some of the old-fashioned discipline that was formerly employed in schools was more helpful in persuading children to study and to apply themselves than some of the procedures with high-sounding names

that are followed today. Youth trained in our church schools seem to have no difficulty in holding their own in competition with those trained in other schools. It is simply a temptation of the devil that would lead us to feel that we must send our children to public school in order to obtain for them a good education. They belong in our own schools. Let us see that they are there this winter.

F. D. N.

## “By What Authority?”—Part IV

### A People Called to a World Task

ALL unknown to historians the world entered a momentous era as it passed the year 1844. Only those who had watched the fulfillment of prophecy had any thought of what was taking place. That year marked the coming of an important event in the calendar of heaven. The hour of God's judgment had come. Thrones of judgment were placed in the most holy place of the heavenly sanctuary. The records of men were assembled. Witnesses took their place. The “Ancient of days did sit,” and the Son of man was brought in before Him. “The judgment was set, and the books were opened.”

This was the day of which God had declared, “There shall be delay no longer.” As the longest time prophecy in the Scriptures came to its close, God set His hand with determination to the task of finishing His work on earth. Everywhere men's minds became agitated concerning the end of the world and the second coming of Christ. The veil which is over the eyes of all men, kept the people of God from fully understanding the meaning of the events portrayed in prophecy. It was intended that the sincere followers of Christ should search deeper into the teachings of God's word.

#### Seeking to Know God's Will

Daniel the prophet had declared that at the time of the end the book of Daniel would be unsealed and knowledge would be increased. As God was preparing the way of His messengers by the wonderful inventions of a new generation, and by the awakening of the heathen world, He began to prepare a people to carry the message of judgment to all nations. The very misunderstanding and disappointment of those who expected the Lord to come in 1844, caused the earnest and faithful ones to search deeper into the truths of the Scripture. Although they had the conviction that mighty events were about to take place, they had no definite knowledge as to what they were.

Thus did God awaken minds to understand the message for these last days. Unconsciously a divine hand was separating a group of people who were willing to go all the way with their Master. All preconceived ideas were laid at His feet. Their only prayer was, “Lord, open unto us the Scriptures, that we may know Thy will.”

The great truth of the investigative judgment was then revealed to them through a clearer vision of the sanctuary question. Then more light on the second coming of Christ; the state of the dead, the Sabbath of the Lord, was received by these men and women of God: Little did they realize how God was fashioning a great movement to be carried to the whole world.

Not one of them was conscious of the silent work that was going on. These good people had no thought of founding another denomination. But, little by little, by force of circumstances and the direct leading of the Lord, they were brought together into a distinct group of people who loved the blessed hope of Christ's coming and the holy Sabbath day which Christ had made.

They had emptied themselves of all earthly pride of opinion, and blinding prejudice, and their minds were open to wonderful revelations from the word of God. They had loosed themselves from every earthly attachment, and now were waiting for God to lead. And He did lead in a most marvelous way.

#### The Message to Be Given

The great advent movement was most certainly born of God. The marks of divine sanction are upon it. The prophet John, in vision, heard the voice of the third angel saying of this people, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” He heard, too, the message that this people would bear to the world. They were represented as angels flying in the midst of heaven and carrying a message of present judgment to “every nation, and kindred, and tongue, and people.” They were to proclaim a message of warning against following the doctrines of men. The Bible, and the Bible only, was to be their rule of faith. Their message would be the last one to be given to the world before the Lord would come in the clouds of heaven.

According to prophecy, God was to make way for this people in all the world. Nothing would stand in the way of this message's being heralded to all the world in this generation. Thus the minds of men everywhere were stirred up. New methods of communication and travel were invented to speed on the work. Doors were opened on every hand. The stage was set for the speedy completion of a mighty work.

As we look back over the few years in which God has so marvelously revealed His purpose, and see what has been accomplished by a few people, we cannot but exclaim, “What hath God wrought!”

Now, in more than 385 countries and islands, and in 714 languages and dialects, which includes practically every nation under heaven, this people is preaching the third angel's message. The conviction of a heaven-born appointment is upon us. The message which Seventh-day Adventists have to give is not for any one nation, or for the people of any one church. The call to the keeping of the commandments of God and the faith of Jesus is for every man, woman, and child.

### For All People

The zeal of these messengers carries them into the far corners of the world. Their message is heard with joy by Christians and non-Christians alike. The messenger is often asked, "What do you here? By what authority do you teach these things in this place?" Invariably the messenger replies that he has a special message to be given to all people, and that he must obey God's call to preach it. Because honest men and women everywhere accept new light and connect with this people, we are often called proselyters. The term proselyter has been applied to every zealous disciple of the Lord since the days of the apostles. Some have thought that it is the sole purpose of Seventh-day Adventists to follow other denominations in their work and seek to draw away their members to join our ranks. This is a wholly mistaken view.

Wherever we go, large numbers of unbelievers and non-Christians are won to the truths which we teach. The great majority of our adherents in mission lands had never accepted of Christianity before joining with this people. We do not single out any one class for whom to work. The seeds of truth are sown among all people, and when they find lodgment in fertile soil, they bring forth the fruit that we see.

While we find it impossible to join in the subdivision of any territory, we endeavor to work in harmony with other denominations and go just as far as possible in cooperation with them. Yet the message which we have been called to teach naturally brings about a certain separation.

We do not go out to war against any sect or religion, nor against any individual. We merely cry out against beliefs that are contrary to the word of God. We hew to the line of Scriptural truth, and must leave the results with the individual and his God. We recognize no persuasion except the constraining influence of the Spirit of Christ.

### The True Basis for Christian Unity

We love those who sincerely oppose us. We seek zealously, as do other groups of Christians, for the unity of the body of Christ. We deplore the divisions in the Christian church, which should stand as a unit against the evils in the world. But we believe that true unity can be found only in an authoritative revelation from God, who should lead us. We believe that we have that revelation in the Bible. Only in following the teachings of this Book is there to be found that unity for which Christ prayed to His Father, "Sanctify them through Thy truth: Thy word is truth."

The breakdown of absolute faith in the Bible has done more than anything else to bring in division. If the Bible is to be questioned, to whom then may we look for divine inspiration? Who now has the word of truth? Must we depend upon human eloquence and wisdom, and the persuasiveness of human personalities? To the question of Christ, the Word made flesh, "Will ye also go away?" we reply in the words of Peter, which were uttered when many were departing from Him, "Lord, to whom shall we go? Thou hast the words of eternal life." Surely we are in a confused state when we have no sure word of authority to which we can hold with a certain faith even though all men assail it. Are not the wisdom and planning of men an uncertain hope? Though many professed Christians have turned from the Bible, we cling to the "sure word of prophecy," the inspired revelation of the divine will, as the basis for our faith.

This Book of books contains the credentials of our divine appointment. To it we look for our authority. It contains the only apology necessary for the work of Seventh-day Adventists.

With such evidence of Heaven's approval of this work, and with such a basis for a sure faith, let us move forward to complete the task that has been committed to us, not looking to the schemes and devices of men, but to the mighty power of God which has been pledged for our aid.

F. L.

## Safeguarding Our Schools and Teachers

(Continued from page 2)

consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work of the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. . . .

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"—*"Letters to Physicians and Ministers," Series B, No. 2, pp. 54, 55.*

I say again that we need today to give careful heed to this warning from the messenger of the Lord. In recent years we have heard Seventh-day Adventists argue that the great need of this movement is a restatement of the beliefs of Seventh-day Adventists, which would bring them into harmony with the advanced thought and culture of the present day. This is the very danger pointed out in the quotation given above.

### OUR SCHOOLS AND TEACHERS THE BEST IN THE WORLD

I make no charge against the teachers in our schools. I do not have in mind, as I write, one teacher in whose integrity or loyalty I feel lack of confidence. Our teachers are true men and women who sense their great responsibility and are endeavoring to prove true to the trust committed to them in training our sons and daughters for usefulness in this life and for a home in the kingdom of God. And I have full confidence in our schools; they are the safest places in all the world for our youth and children. Let us pray God ever to keep them so. My only child, reaching adult age, had never attended an outside school. She graduated from one of our colleges, and if I had a dozen children to educate today, I would send them to one of our schools, and if possible, I would give to every one a college education. Our schools and teachers are the best to be found in all the world.

With the great confidence which I have in our schools and in our teachers, why do I so often sound such warnings as this in the columns of our church paper? For the very same reason, but, of course, not with the same authority, that the warning regarding these dangers has been given us by the messenger of the Lord. As a humble watchman upon the walls of Zion, I would prove untrue to my trust if, in the fear of God and to the best of my meager ability, I did not again call the attention of the church to the instruction

which we have received regarding our schools. To be forewarned of danger is to be prepared to meet it, if we will only heed the counsel given us.

#### DANGERS THREATENING OUR TEACHERS

That this very danger of which I have spoken would threaten our teachers, and that some of them would succumb to the temptation, the messenger of the Lord very definitely pointed out years ago. Our teachers who attend these great educational institutions for advanced work are safe only as they bear in mind this warning which has been given us. Read its solemn appeal:

"God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ."—*Counsels to Teachers*, p. 532.

In 1909 there came to us this decided warning:

"There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made.

"The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done."—*Fundamentals of Christian Education*, pp. 534-536.

#### MISSIONARY STUDENTS

We are told that some of the Waldensian youth of years ago entered the great universities of Europe, having as their objective, not alone the securing of an education, but the sowing of the seeds of the gospel in these great educational centers. God blessed their ministry. What an example this affords to the men and women of this church who must go to the great universities of the present time. If in a wise and consistent manner they could improve every opportunity to let their light shine, to represent to their associates, both teachers and classmates, the principles of God's message for today, it would serve as a strong antidote against the poisonous miasma of false teaching to which they might be subjected. And this seed sowing on their part might result in a rich harvest of souls.

While some of our teachers may find help in the further work which they take in these universities, our Bible teachers can expect to find little. In recognition of this the General Conference established five years ago what was then called the Advanced Bible School, what is now known as the Seventh-day Adventist Theological Seminary, where special advanced work is provided for our Bible and history teachers, ministers, editors, etc. This school has accomplished, I believe, much good, and its great need and its value to this movement are emphasized by the discussion in this editorial.

#### THE TRUE GOD VERSUS THE GOD OF EKRON

We are told that Seventh-day Adventists are being tested today. We are facing a great test, perhaps I should say the supreme test. Read the following warning from "Counsels to Teachers," page 255:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."

Are we tied by so much as a thread to the educational policies of the classes named? Is there not danger that we shall become tied by many threads to wrong educational policies? Recognizing the danger will enable us to escape the snare.

It has been said before, and it should be said again, with emphasis, that we as a people have today reached the crossroads in our experience. Will our schools succumb to the devastating, soul-destroying influences which have destroyed the Christian ideals in the schools of other denominations and the faith of thousands of their youth, or shall we resolutely set our faces against these hellborn influences and walk the ways of truth and the paths of righteousness? Will we heed the earnest counsel which has been given us through the Spirit of prophecy? or shall we, for the sake of worldly standing, ignore this instruction? If we follow the latter course, we shall reap dire results.

#### PRISONERS OF HOPE

Nearly forty years ago we were told by the messenger of the Lord that "in many respects our institutions of learning have swung into worldly conformity." Has this experience of worldly conformity in our schools lessened or strengthened during the last four decades? What are the trends we see in our schools today? Are we emphasizing intellectual attainment above the spiritual? In our choice of teachers are we evaluating the possession of degrees above Christian character? We may well ask ourselves these leading and pertinent questions. Are our schools following more closely today the principles of Christian education than they were forty years ago? ten years ago? Well and good if they are; but sad, indeed, if they are not. I fear that many have forgotten or are indifferent to these principles.

We should study these questions in the light of the instruction we have received from the messenger of the Lord regarding Christian education. If this spirit of worldly conformity has been on the increase, and if we will but recognize the danger and seek the path from which we have strayed, then we have this assurance: "Though step by step they [our schools] have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Testimonies*, Vol. VI, p. 145.

If in our study of this vital question we find that we have departed from the blueprint, from the divine instruction we have received, may God give us grace and wisdom to retrace our steps. The only way of deliverance is in the path of obedience, in heeding the counsel of the True Witness. WE MUST "LISTEN TO HIS VOICE AND FOLLOW IN HIS WAYS." IN DOING THESE IS OUR ONLY HOPE.

# GENERAL ARTICLES



## The Final Warning

BY MRS. E. G. WHITE

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred. Christ is set at nought in the contempt placed upon His word and His people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits, and doctrines of devils, and thus the influence of evil angels will be felt in the churches.

Of Babylon, at the time brought to view in this prophecy, it is declared, "Her sins have reached unto heaven, and God hath remembered her iniquities." She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they partake not of her sins, and "receive not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, "Come out of her, My people." These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond," shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day

demands obedience, and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently.

The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been,—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to



exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears, and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men, and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

As the controversy extends into new fields, and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, "Show us from the word of God our error,"—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts, make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.

Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited, and driven from home. The words of Paul will be literally fulfilled, "All that will live godly in Christ Jesus shall suffer persecution." As the defenders of truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.

(To be concluded)

## How the Sabbath Was Made

BY M. L. ANDREASEN

THE Sabbath has a long and honorable record. It was instituted by God Himself in the Garden of Eden, sharing honors with the marriage institution in this respect. But unlike marriage it will continue in the earth made new, thus being the only God-given ordinance which carries over from Eden to eternity. This alone makes it noteworthy.

The first mention of the seventh day as a day of rest is found in the second chapter of Genesis. There it is stated that God "rested on the seventh day from all His works which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

It should be noted that the reason God blessed the seventh day and sanctified it was "because that in it He had rested from all His work." God Himself kept the first Sabbath. He "rested on the seventh day." Because of this fact He blessed the day and sanctified it.

"God blessed the *seventh* day," not the first, or the second, or the third, not merely one of the seven days,

not a seventh part of time, but the definite *seventh* day. God ordinarily blesses people, not things or days, but here is an instance in which God blesses a day. And that day is the seventh day of the week.

God blessed the seventh day because that "in it He had rested from all His work." The reading here is interesting. God could have blessed the seventh day before it had ever dawned on the earth. Had God said to Adam, "Tomorrow will be a blessed day," Adam might possibly have come to the conclusion that that one day, and that day only, was blessed, and that the succeeding seventh days were not blessed. But God did not say this. He blessed the seventh day because that "in it He *had* rested." At the end of the seventh day He blessed the seventh day, thereby plainly showing that the blessing was not specifically for the day that was past, but for the days to come. This becomes still plainer when it is noted that God not only blessed the seventh day, but also sanctified it. According to Webster, to sanctify is "to make sacred or holy;" "to set

apart to a sacred office;" "to hallow." We may therefore say that the-seventh day is sacred and holy, that it is set apart to holy use, that it is hallowed. It is, of course, impossible to set apart for holy use a day that is already past. Therefore, when God set apart the seventh day, it was not the past day which He sanctified, but the days to come. This means that the seventh day of the week is a day blessed of God, that it is set apart for holy use, and that we are to hallow it.

### Sabbath Made for All Men

We are thus introduced to the Sabbath in the very opening chapters of the Bible. We are told that God worked and that He rested. We are told that God blessed a particular day of the week, and that He sanctified it for holy use. If we add to this the statement of Christ's that the Sabbath was made for man, we have the complete story of the origin and purpose of the Sabbath.

The Sabbath was made for man. Man as here used is a generic term and means the human race, mankind. The only man existing at the time the Sabbath was made was Adam. He was the whole of the human race, he was mankind. No one will claim that Adam was a Jew or a Gentile. He was a *man*, the head of the human race. To him, and through him to the human race, the Sabbath was given. It was made not for Jew or Gentile as such, but for *man*.

After this mention of the instituting and setting apart of the Sabbath as a holy day, we have no further record of it until we come to the second book of the Bible, Exodus. Here it is brought to our attention in connection with the giving of the manna. God rained bread from heaven. The Israelites were commanded to gather it every day, and not to leave any of it until the morrow, as it would then breed worms and spoil. To this there was one exception. On the sixth day they were to gather twice the usual amount of manna and keep it over the Sabbath, as on the seventh day no manna would fall. The promise was given that if they would do this, the manna would not spoil on the Sabbath. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26. Some did not heed the warning and went out on the Sabbath to gather, but found nothing. "And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16:28-30.

### Sabbath Known From the Beginning

The Sabbath had not as yet been proclaimed from Sinai. There had been no official pronouncement of the law. Yet the people knew of the Sabbath. It was customary for them to observe it. It is not here announced as a new regulation. "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23. This effectively disposes of the argument advanced by some that the people knew nothing of the Sabbath until it was proclaimed to them by the Lord on Mt. Sinai. God Himself had instituted the Sabbath in Eden; its sacredness had been recognized from generation to generation; its observance had been jeopardized in Egypt when Pharaoh made the people serve

with hard labor (Ex. 5:4-6), but now its provisions are given visual demonstration in the falling of the manna and in the miraculous preservation of it on the Sabbath. The people were brought back to correct Sabbath-keeping.

Some have thought it strange that there is no mention made of the Sabbath in the long period between Eden and the falling of the manna in the wilderness. Suffice it to say that Genesis is not a book of moral precepts. It is true the Sabbath is not mentioned any further in it than has been indicated, but neither are other commandments. The two great precepts, love to God and love to man, are not mentioned; neither are the commandments prohibiting idolatry, blasphemy, disobedience to parents, adultery, theft, false witness, or covetousness. But we are not to draw the conclusion therefore that these commands were unknown or that the transgressions of them were condoned. That would be faulty logic indeed.

A short time after the beginning of the falling of the manna in the wilderness of Sin, the children of Israel came to the wilderness of Sinai, where the law was proclaimed to them. In the midst of that law was the Sabbath commandment which stated definitely God's will concerning the Sabbath. Ex. 20:8-11. After proclaiming the law, God wrote it on two tables of stone, which He commanded to be placed in the ark beneath the mercy seat. (See Ex. 31:18; 32:15, 16; Deut. 10:2, 5.)

The writing of the law on two tables of stone by God's own finger, and the placing of them in the ark, are both interesting and significant. Whatever was written on the two tables was a summary of God's will concerning man, the transgression of which constituted sin and necessitated atonement. If we look beyond the sacrificial offerings of the Hebrews to the true sacrifice of the Lamb of God, we get a better view of the seriousness of transgression. Whoever transgressed the law, made the shedding of blood necessary. And not the blood of a lamb or of a he-goat, but the blood of the very Son of God. This made what was written on the tables of supreme importance. Thus viewed, the transgression of any of the commandments becomes very vital indeed.

### The Cost of Transgression

When God wrote the ten commandments on the two tables and had them put in the ark, He knew what the cost would be to Himself. On top of the ark was the mercy seat. Here atonement was made. The atonement—to God—meant the giving of life, not of bulls and of goats, but of His own Son. What God wrote on the two tables constituted the ground of atonement. He must therefore write such things, and such things only, as in His sight were vital enough to command the price He would have to pay. And so God put down ten words, short, decisive, crisp, understandable. To these He demanded obedience. To transgress them meant death—death for the sinner, or for the sinner's substitute. Before putting them down on rock—where they could not be changed—God, humanly speaking, must have done a great deal of thinking. Far better than men did He know what the cost would be. Whatever He put down there would remain forever and would, as above stated, constitute the ground of the atonement. The writing of the law was the sealing of the death of Christ.

Knowing all this, God did not hesitate. He knew that the law was more than so many arbitrary commands. He knew that the law is the law of life, and

that the transgression of it was not only a transgression of God's command, but also a violation of the principles that make life possible. In the same sense that poison will destroy physical life, the transgression of the law of God will destroy all life, both physical and spiritual. In the commandments God is calling attention to ten things which if obeyed are the ground of life, and which if disobeyed mean death. As the law

of the land demands that a bottle containing poison be plainly marked so that no one will inadvertently drink it, so God marks out ten sins that are deadly poison and that will surely destroy life. It is not merely that God will punish those who transgress the ten commandments. It is rather that transgression has in itself the roots of death. It is against this inherent evil that God warns us.

## The Fruit of Disobedience

BY L. C. WILCOX

THE supreme test of love and loyalty is obedience. The deeper the love, the higher the loyalty, the more willing and exact will be the obedience. Explicit obedience to the will of God can but result in enhancement of usefulness and beauty of character; while each act of willful disobedience weakens the character and produces an ugly scar which makes it unattractive and largely useless. Specific obedience to the will of God brings its blessing, whereas deviation from His expressed, known will, brings its curse. The Bible is replete with experiences that teach this lesson.

The sons of Aaron, priests of God, had received full instructions regarding the manner of officiating in the sanctuary. Upon their golden censers, with fire only from the altar, were they to burn the fragrant incense before the Lord. They substituted their own way for God's, "and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:1, 2.

Aaron was stricken with grief, and possibly thought God unjust in so severely punishing what seemed but a slight deviation from His commandment. Then the Lord sent Moses to Aaron with this message: "This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified. And Aaron held his peace." Verse 3.

O worker in the cause of God, how solemn the lesson. In our strict obedience to every command, God is to be sanctified and glorified before all the people. In obedience is a blessing; in disobedience, a curse.

### Full Obedience Demanded

Nor are we ever to imagine that position or experience lessens our obligation to full obedience to His word. Since the fall of man, no earth-born child had had such high privileges or had carried so great responsibilities as Moses; yet of him God demanded complete obedience. The children of Israel were nearing the border of the longed-for Promised Land. The forty years of wilderness wandering under the visible leadership of Moses were drawing to a close. Yet as the chosen people were in sight of the hills of Canaan, on the border line, when water failed, and God told Moses just what to do, he failed to obey.

The Lord instructed Moses to take the rod, gather the assembly, with his brother Aaron, and speak unto the rock before their eyes: "It shall give forth his water." Num. 20:8. Moses took the rod, and gathered the congregation with Aaron, just as God commanded: but now he digresses from the plain command of God (Verse 10), and he speaks, not to

the rock, as God commanded him, but to the people! And in presuming to speak to the people before speaking to the rock, he gave words to his impatience that otherwise would have been smothered by compliance to God's command.

And the result? The Lord said to Moses: "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Verse 12.

This was the man who had talked face to face with God, who had received from His hand the written law of Jehovah, who was called by God to the leadership of His people. He had done a wonderful work, but now disobedience robbed him of the joy of seeing it completed.

The sentence fell heavy upon the heart of this old warrior. O, how he wanted to take the people over Jordan! How he longed to see the final demonstration of God's power and glory in the triumphant entry into Canaan!

Moses besought the Lord, saying: "O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand: for what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might? I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." Deut. 3:24, 25.

How earnest and pathetic the plea! Will God not change the judgment, as He changed His purpose to destroy Israel after their worship of the golden calf? Was it not the plea of Moses at that time that turned away the wrath of God from rebellious Israel? Indeed! "But the Lord was wroth with me for your sakes," said Moses, "and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter." Verse 26.

O fellow laborer on the border line of the Promised Land, what a solemn lesson for us! Position can never excuse us from obedience, or extenuate the curse of disobedience; rather, position accentuates the sin. The more powerful the radio station the wider the field of its influence. Because of Moses' great influence the Lord was wroth with him for the sake of the people. They must not follow Moses in disobedience. How fully, how completely, we as workers must keep our lives in obedience to every command of God.

### Blinding Power of Sin

Neither is partial obedience acceptable with God. Through the prophet Samuel the Lord sent this specific word to King Saul, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:3.

The command could not be misunderstood; it was definite, direct, and left room for no choice of action other than full compliance or willful disobedience. Saul accepted the commission, gathered the armies of Israel, and moved to discharge the duty. But he followed only part way in the path of obedience. He had a better plan.

In verses 8 and 9 it is recorded that "he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly."

When confronted by the prophet, Saul, professing his loyalty, greeted him thus: "Blessed be thou of the Lord: I have performed the commandment of the Lord." Verse 13. O the strange blinding power of sin! "What meaneth then," said Samuel, "this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Verse 14.

And now, as is so often the case, Saul, in defense of his act of disobedience, places the blame on others and acclaims a good motive for disobeying. "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." Verse 15.

Thus human reasoning and wisdom is substituted for compliance with the plain command of God. Saul thought to improve on God's way and plan. Did not the Lord delight in burnt offerings? And would not Samuel commend the people for their thoughtful piety? Why should all those fine sheep and oxen be

given to the sword? Was it not wise economy to spare their own herds and use the flocks of their enemies to sacrifice unto the Lord? How wise and logical human reasoning sounds in unregenerated ears!

But Samuel rebukes Saul's excuses, and charges him with doing evil in disobeying the voice of the Lord. Stubbornly Saul contends he has obeyed. He has but saved Agag alive, having utterly destroyed the Amalekites. It was the people that took of the spoil, and they with the good intention of sacrificing it unto the Lord in Gilgal. Verses 20, 21.

Then in these memorable words, so vividly, so forcefully presenting God's high regard for strict obedience, Samuel says, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Verse 22.

It is well that we spend a thoughtful moment with these words, for in them we have clearly set before us the supreme importance of obedience in the sight of God. Acts of worship, pompous ceremonies, words of praise, professions of love, and high pretensions of piety are not acceptable to God as substitutes for obedience. Fearful was the pronouncement from God upon the king of Israel, "Because thou hast rejected the word of the Lord, He hath also rejected thee." Verse 23. God could use Saul no longer. The measure of a man's usefulness to God is the measure of his obedience to the will of God!

## The Woman's Page

(Continued from page 13)

No, modest women do not desire to dress immodestly; there is something within them that rises up in revulsion against it, and makes them recoil from it. But even seeing such spectacles has its influence to destroy modesty both in men and in women; evil thoughts creep into the mind, and evil thought is the father of evil deeds.

Then again, none of us want to grieve our Master by giving parties, or attending them, at which there are "godless mirth and levity." A view of such parties and their influence upon those who attend was presented to the messenger of God. Do we read the instruction given? When we consider what influence means, should we not study the directions given us on these matters? The personal adornment, the joking, the noisy laughter, the eating and merrymaking, are all discussed, and many things more. Look in the "Index to the Writings of Mrs. Ellen G. White," under "parties" and "amusements," and read for yourself the instruction given through the Spirit of prophecy.

\* \* \*

(A woman teacher)

THERE are *tired* Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for any one.

Second, there is the *retired* Christian. He believes that he has done his share, and sits idly by, exercising his right to criticize.

Third, there is the *rubber-tired* Christian. He may go along if the way is clear and the road is smooth.

Finally, there is the *flat-tired* Christian. He was once active and faithful in service, but he suffered a puncture and has never recovered his wind.—*Moody Monthly*.

### On His Throne

BY TILLIE JACKSON TULLETT

SOON the Lord of life and glory  
Will return to claim His own,  
And I'm hoping, yes, expecting  
To be seated on His throne.

Nothing good have I to offer,  
That this honor I should claim;  
But I'm trusting in the merit  
Of the suffering Saviour's name.

He beheld my lost condition,  
And to rescue me He came  
From His glorious home where angels  
Sang the praises of His name.

Yes, His wondrous heart of pity  
Made Him come my soul to save,  
Though He knew what would befall Him,  
From the manger to the grave.

What He suffered to redeem me,  
I may never, never know;  
But I'll try by word and action,  
Loving gratitude to show.

When He comes, I shall be like Him,  
Then His loving face I'll see;  
O, I must not disappoint Him,  
Nor forget dark Calvary.

Friend of mind, won't you accept Him,  
And prepare to meet Him, too?  
He has now a place of honor,  
Waiting, on His throne, for you.

# THE WOMAN'S PAGE

DEAR EDITOR:

THE second-page editorial of the REVIEW of July 28 is of special interest to every Seventh-day Adventist. It touches a plague spot, or more specifically, two such spots, two sins which need consideration by both men and women, more consideration than many are willing to give them. A message given long ago says, "Get ready, get ready, get ready." Are we ready? If not, is it not time we were obeying this injunction?

Yes, the "world needs stabilizing," and the church needs stabilizing also. The church needs to heed the messages God has given us through the Bible and the Spirit of prophecy. How can we heed them if we do not read them? How can we do what the Bible says if we do not read it? Yes, of course, we all read it to a certain extent, but do we really make a business of reading it? The church needs a thorough knowledge of the light God has given to stabilize it. Not only must we know the will of God, but we must by His grace do it. And further, we are responsible, not only for what we know, but also for what we might have known—what we had opportunity to know.

To my mind this sentence from the first paragraph of this "Appeal to the Womanhood of the Church" is a very striking one, "Mankind is losing the consciousness of God out of his experience." How could the terrible crimes be committed that are daily reported in the newspapers, if the criminals were conscious of God? The one who commits a crime is not the only one who is responsible for that crime. He who taught the perpetrator by word or act that there is no God, is jointly responsible. When there is no consciousness of a supreme being,—nothing, no one above the human being,—what is there to hold back a man from crime? He runs the risk of being able to hide his sin from man, and he succeeds perhaps more often than he fails. But if he realizes, "Thou, God, seest me," he is not likely to be a criminal.

And in meeting those temptations which we regard as the lesser evils, such as lying, or eating that which we know will be injurious to us, a consciousness of the presence of God has its influence to deter us from wrongdoing. It does not always keep people on the right side, but it *does* have its influence. It takes more than a consciousness of God, to be kept daily, hourly, momentarily from sin; it takes the power of God exercised in our behalf and the law of God written in the heart to keep us free from sin.

It is true, "Much has been said . . . as to the evil influences attending the modern styles of dress," and well said, too, but it seems that most ministers have become afraid to say anything about clothing, and it is not hard to see why the mouths of some of them are tightly closed. How can some of them speak under existing circumstances? They excuse themselves by saying, "The matter of dress is a woman's problem." Perhaps it is, but does the watchman hold his peace when he sees danger coming? Listen:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me." Eze. 3:17.

It does take tact to deal with the question of dress. It cannot be handled as a joke or in sarcasm. What we do and say must be done in the spirit of this quotation, "The subject of dress demands serious reflection and much prayer."—*"Testimonies," Vol. IV, p. 641.*

And the question of dress is *not* altogether a woman's problem, although she must take her share of responsibility. As a rule, married women dress to please their husbands, and prospective wives dress to please their sweethearts. The majority of men, and even some ministers, like to see their wives dressed fashionably.

I have been glad to observe that our church school teachers, not all, but a large proportion of them, dress very sensibly, and well they may, for their example is far-reaching. They deal with the children in the formative period. We believe that the larger proportion of our women workers and of workers' wives are reasonable in their dress, but there are some who follow the world altogether too closely in this matter. In their own minds, if not in spoken word, they feel that, "If it is all right for Elder Blank's wife to wear that kind of clothing, it is all right for me." And Elder Blank and his wife will be held responsible for their influence.

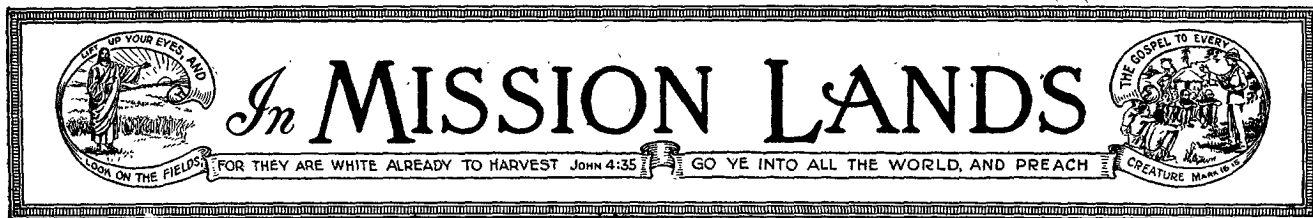
There are some things pertaining to clothing in which there has been marked improvement in the last few years. Not so long ago there were many who wore dresses of a markedly immodest length, and even yet with some there could be improvement on this point. Still there are those who wear necks too low, and sleeves too short, and skirts too tight.

It occurs to me that it might not be amiss to enumerate some specific things mentioned by the Spirit of prophecy as not becoming to Christians, and some things that all Christians should do. Neither list is exhaustive. The clothing of Christians should always be neat, clean, in good repair, appropriate in color and pattern to the one wearing it, and plain and simple. It should show true refinement, combine warmth, protection, and comfort, evidence a converted taste, be beautiful, fit easily, permitting a free circulation and respiration. And those garments intended for church wear should be appropriate for the house of God.

There are certain items which we are asked to avoid, such as oddity merely to be different, gold, pearls, and costly array, needless and expensive trimmings, extravagance, mannish clothing, devices to attract attention, pride in dress, tight clothing, immodest dress, extremes in styles, large plaids and figures, feathers and artificial flowers, unhealthful clothing, unequal distribution of clothing. We should never get the idea that we must shun beauty, for God is a lover of the beautiful, but He wants us to have a converted taste.

No Christian or modest woman or girl will want to wear, where she may be seen, the shorts, sun suits, and similar articles of clothing, which Satan has invented to break down the modesty and morals of girls and women. We are told that sins of immorality will be especially prevalent in the last days; and this kind of dressing is preparing both men and women for that kind of sin.

(Continued on page 12)



## The Miao of Central China

BY M. C. WARREN

IN past years our colporteurs, returning from trips into the western part of the province of Hunan, brought back reports of having met with many aborigines there. These reports were of special interest to me, for it had been my privilege to help open work for the Miao and Nosu peoples of West China, where now we see believers being added by the hundreds. None of our evangelists had ever visited western Hunan until 1932. At that time a preacher was assigned to that section, and later several of us made a trip out along the borders of Kweichow and Szechwan Provinces.

Two additional families were sent out to strengthen the work, but sickness and death broke up the work of these three families. A little later, we were very fortunate in securing the services of Ho Ai-deng, who had labored for some years in the West Kweichow Mission, where we have a large tribal work. He was assigned to work for the six hundred thousand Miao living in the five hsien of western Hunan, bordering Szechwan and Kweichow.

The chief city of the five hsien in which the Miao population predominates is Chiencheng. The best building in this city was secured for a chapel and living quarters, and D. R. White was sent to join Pastor Ho for a few months in the opening of this station. Members of another mission had formerly tried to conduct work in this center, but were unable to secure a foothold. When our men went there, they, too, received a very cool reception. The children, as they passed the chapel, would mock our workers; but soon all this was changed. Pastor White, who is a nurse, started caring for the sick, who are ever to be found. Word spread rapidly, and soon patients were calling at the rate of almost a hundred a day.

To begin with, no preaching services were conducted. Then the people began to urge our workers to preach to them. No services were held, however, until a number had joined in this appeal for a preaching service. When the time was set and the service was arranged for, there was a full house. Attendance at the meetings and Bible classes has continued to be good. The members of the Miao race were soon coming from long distances for treatment. Ordinarily it is very difficult for a stranger to secure the confidence of these tribespeople; hence it was with great satisfaction that I received the word from Pastor Ho, "Now the tribespeople inside and outside the city are all our friends."

Recently the report came that members of the Gehlao tribe are coming to our chapel. This constitutes the first work, to my knowledge, that has been done for the Gehlao race. I have preached in their villages in Kweichow, but I think that up to the present there has been no permanent station opened among them.

Formerly it took over ten days to reach Chiencheng from Changsha, the capital of Hunan. Today the distance can be traveled in a day and a half by motorbus

from Changsha. When Pastor White went out there, the bus service had been operating for only a few days on the newly constructed road through the Miao country. We are confident that if some such help as has been granted to the border provinces could be granted to Central China for this work among the Miao people, we could report a substantial increase in membership in a comparatively short time.

Pastor and Mrs. White offered their services for work in our Central China Miao Mission. They were assigned to this work, and were just ready to leave for their new field, when hostilities broke out between Japan and China. This of course delayed their move.

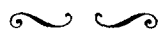
It would appear that the enemy of souls has in a special way opposed the opening of this Miao Mission. He now has under his sway a multitude of tribesmen who, if they had an opportunity, would respond to the preaching of the third angel's message and leave his ranks to join the people of God.

On page forty-one of Volume VIII of the "Testimonies" is recorded a vision in which Mrs. White saw "tribe after tribe from the ranks of the enemy" uniting with the commandment-keeping people of God. We are hoping that some of the tribes seen in this vision are located in the territory of Central China's Miao Mission.

In a further description of what was seen in this vision we have the following record: "The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard-bearer fainteth.' Isa. 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to His soldiers." Is the Captain of our salvation speaking to your heart, and are you planning on "sending support to His soldiers" through the channel of the Thirteenth Sabbath Offering?



HE who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—*Charles H. Spurgeon.*



AMONG the peculiarities which should distinguish God's people from the world in these last days is their humility and meekness.—"Testimonies," Vol. IV, p. 226.

# Bombay, India

BY L. R. REISWIG

We are settled at the present in Surat, where Dr. G. A. Nelson has recently started a hospital. We certainly are enjoying our work here, and hope soon to baptize a number who are now interested. We are very happy to be associated with the doctor and are enjoying our work.

For the present I am in Bombay, assisting R. H. Pierson in an evangelistic campaign. I have been here since March, and we have had some thrilling experiences. It is true that the work has at times seemed hard, but the "arm of the Lord" has been long enough to reach down and help us here in doing many things which we thought impossible.

It used to be the idea that folk who become Adventists were unable to get the Sabbath off, but God has shown to us here in India that it is possible, that all things are possible through Him.

We have surely had some interesting experiences here in Bombay during the last few weeks,—experiences that are definite evidences of the presence of the Holy Spirit at work in the hearts and lives of those in this great city who are searching for present truth. We have had so many very definite answers to prayer as we have sought to do the Lord's work here, that our faith and confidence in Him, who has called us to do His work, has been substantially strengthened. We have seen more folk manifest a definite interest in the truth and show signs of acceptance within the last two or three months than we have seen in as many years before. Many of those who are coming out are persons who are being confronted with real problems in holding their positions, in meeting domestic opposition, etc., and yet, thank God, they are remaining firm in the face of it all.

## A Young Man and the Sabbath

One young man came to us about two weeks ago, just after we had presented the Sabbath truth at the tent. He is a fine young South India boy who speaks English very well. He came to us and told us that he was convinced of the truth of the Sabbath, and wanted to follow the Saviour in observing the seventh day. He had been out of employment for some time, up until just a few months before he made his decision, at which time he had secured work in an engineering firm.

He asked us to write a letter to his employer, a Parsi, setting forth his desire to follow God's instruction in the observance of the seventh-day Sabbath, and asking that he be released from duty on that day. We wrote the letter, and the young man took it to his employer.

The man read the letter, and then told him to go and get his pay, that he had no place in his firm for any one who could not work when he was needed. The young man naturally was distressed at this turn of events, but his courage remained good, and he came back to the mission bungalow to tell us about his experience.

We had prayer with him, and suggested that we would go personally to his former employer and see if things could not be settled differently. This we did, and after our visit with the employer, he finally agreed to take the young man back, and said he could have his Sabbaths off from sundown on Friday evening until sundown on Saturday evening.

There came to us a few months ago a young married woman, a Chaldean by birth, from old Baghdad, who had listened to the truth both in Calcutta and in London some years ago. In both places she had received intensive Bible studies; so she had known the truth for some time. However, she had not taken her stand.

The Lord used misfortune and grief to awaken her to her responsibility toward Him. She came to the church, and wanted to be baptized immediately. She said she would give up her smoking, etc., as soon as she was baptized. After a little visiting and a few Bible studies she decided that the smoking, the lip-stick, and the rouge should go immediately.

When she took her stand, she found real opposition in her home on the part of her sister and her mother. They accused her of becoming a Jewess and bringing disgrace upon them, and told her they didn't want her to come to their home any more. But her mind had been made up. She remained unshaken in her determination to go forward in baptism and give her heart entirely to the Lord. She was baptized last Sunday night at the tent. She already is manifesting a very zealous attitude toward taking part in church activities and is doing all that she can to pass the truth along to others.

## Various Nationalities

Bombay is living up to its name as one of the most cosmopolitan cities in the East, for all sorts of nationalities are attending our services. Not long ago a man from Singapore came to the tent and said he would be in Bombay only a few days, but that he had attended the services in Singapore regularly and was glad to get in touch with us again. He came each night during his short stay with us and then went on to Egypt.

Then recently a young woman from Shanghai—her mother is a Mexican and her father a Spaniard—came to Bombay and began taking a business course at one of the schools here in the city. It so happened that one of the young women of our church was also taking the course, and they became friendly. It was soon discovered that she had been in our sanitarium in Shanghai for some time and had been much interested in the truth there. She soon began coming to the church services; she is now taking studies regularly, and is looking forward to baptism sometime in the future. We now have nine or more different nationalities on our church books and in our baptismal classes.

One man entered the tent the evening we were talking on prayer. He was a Christian with a family. He had not had steady employment for several years. He was impressed with the promises of the word of God as set forth in the study on prayer and asked for a personal interview. He came to the tent the next morning by appointment, and there we had prayer with him, asking God to assist Him in finding employment.

The man manifested a real interest in the meetings, born not of his desire to secure work, but of a genuine desire to know more of God's will for him. The Lord heard our prayers, and within two weeks' time he had a steady job. To demonstrate the abundant manner

in which God does things when we ask Him, since that time he has had *five* different offers of other positions. He and his family never miss a meeting. They have been greatly impressed with this experience, and already they have made manifest their intentions of keeping the Sabbath and coming into full church fellowship. This will make four good adult additions to our church.

The other day, just as we were leaving the bungalow, a young Indian man came rushing up, all out of breath. He had been attending all of our services, and had been convicted of the truth. He had in his hand a little pamphlet,—an attack on Adventists, written in very bitter language.

This young man wanted an explanation immediately, because, he said, "I want to join your mission, and you are going to have a baptism next Sunday night. I want you to explain this to me now, so I can be baptized, too." We had an appointment just then, and asked him if he could come back the next morning at nine o'clock. This he said he could do. That night we preached again on the Sabbath.

The next morning when he returned, he was not at all interested in the tract he had brought the day before. He said all of his questions had been answered the night before, and he wasn't even interested in going through the tract at all. He was very determined that he should be baptized with the others on Sunday night, even when we explained that they had been preparing for over a year. He said he knew we would teach him only the truth, and he was ready. Finally we persuaded him to wait for a few months at least. To this he agreed with great reluctance.

### Rewarding the Faithful

The experience of two young conductors who took their stand for the truth during our effort in Parel has been very encouraging to us. Both had families dependent upon them for support, and yet when the Sabbath truth was presented to them, they said there was only one thing they could do, that was to keep the Sabbath. They asked us to go to their employers and see if it could be arranged for them to have their Sabbaths free.

The head man in their department agreed, but their immediate superior made it difficult for them and kept calling them on the Sabbath. So we visited this gentleman recently, and he assured us that he would relieve them from duty from sundown Friday to sundown Saturday. This was another answer to prayer, and another triumph for those who will stand firm to God, even though it may mean giving up position.

Perhaps the outstanding experience which shows the power of prayer and the way God works in behalf of those who take an unhesitating stand for Him is that of a family of five dependent upon the father's post in the railway for their living. The Sabbath truth came to them, and they determined that with God's help they would obey. They were told by their superiors that there was no possible chance for him to get his Sabbaths off in the railway. He was told he would be dismissed. Yet he refused to go to work on the Sabbath.

Four Sabbaths passed, and he stayed away from work despite the warnings he had received. Threats and coercion failed to have any effect upon him. He and his family came to services on Sabbath with faith in Him whom they had chosen to follow.

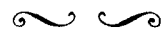
Finally his employer, despairing of frightening him into returning, told him that if he was determined to have his Sabbaths off, he could have them, but that his pay would be cut. This he was quite willing to agree to, and now he has his post and his Sabbaths off, too. He stands as a constant testimony to others who heard the truth in the same workshops and wanted to accept, but did not have the courage to step out. God works for those who obey Him. This faithful railway worker is witnessing for the truth in his work.

The last few weeks surely have been encouraging ones to us, as workers and believers here in Bombay. We have witnessed the workings of the Holy Spirit in a manner that we have not seen in this great city before. One Saturday evening, after the studies on the Sabbath question had been brought to a climax by the presentation of the subject, "Can a Man Keep God's Sabbath and Make a Living?" an appeal was made for those to come forward who were going to take their stand for all ten of the commandments. Fifteen new folk came, and about twenty more who had not as yet been baptized came forward in a renewal of their decision to follow the Saviour in the observance of all of His commandments.

To some this seems but a small number, but it means as much to us here in old Bombay and India as ten times that number meant to us in the States. We have not witnessed any breaking away like this before in the history of our work in Bombay or India. How we thank God for the evidences of His Holy Spirit at work upon the hearts of the people here in this citadel of heathenism. We have appeals for Bible studies and for spiritual help every day. Only a few years ago it was a question of finding those who would listen to the truth.

On April 17, after a fine service in the tent eleven men and women went forward in the sacred rite of baptism. Many of these had been waiting nearly a year for baptism, and some more than that. What a wonderful privilege it was to have so many ready. Within a month or two we shall have at least that many more who will be ready.

In Bombay, two and a half years ago, our church membership, vernacular and English, stood at twenty-two, and only sixteen of this number were actually located in Bombay. Today our church membership is forty-eight in the English church and fifteen in the vernacular, or a total of sixty-three. We have baptized twenty-one during this period. So God is very definitely with us in the work here, and to Him we ascribe the glory for that which His Holy Spirit has accomplished.

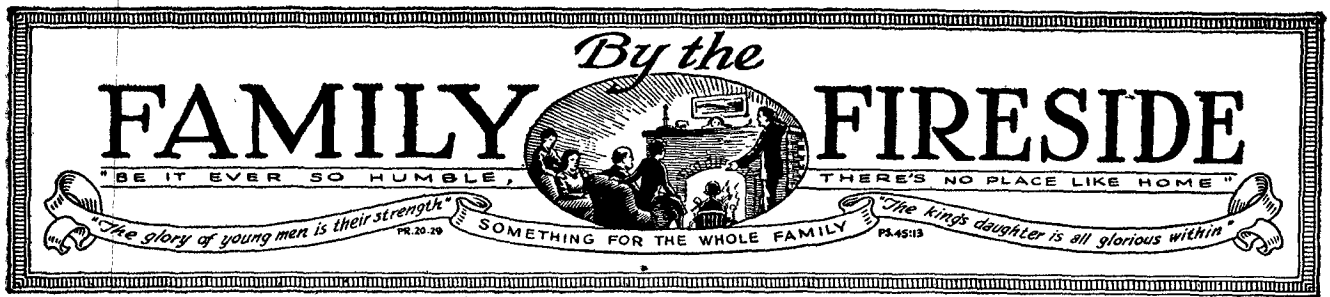


SHE was only a tiny girl, unused to traveling, and it happened that in the course of the day her train was obliged to cross two branches of a river and several wide streams. The water seen in advance always awakened doubts and fears in the child. She did not understand how it could safely be crossed. As they drew near the river, however, a bridge appeared, and furnished a way over.

Two or three times the same thing happened, and finally the child leaned back with a long breath of relief and confidence. "Somebody has put bridges for us all the way!" she said in trusting content.

That is how we find it in life; God has built bridges for us all the way.—*Chaplain's Bulletin, Presbyterian Hospital, New York.*





## Seedtime and Harvest

BY W. R. BEACH

FARMER JONES is not the most learned member of my circle of friends, but he does know some things very well, and some of these are fundamental. He understands perfectly, for instance, the law of the harvest. He knows he must plant wheat if he is to reap wheat. He never imagines for an instant that he could sow his fields with barley or corn or oats and expect to gather wheat from them. Farmer Jones knows that every seed brings forth fruit "after its kind." Knowing this, he plants wheat at seedtime in order to be able to reap a much-needed wheat crop at harvesttime.

Farmer Jones regularly and faithfully observes this law of the harvest out in the field, but I have observed with some concern that he fails very often to recognize it in his home. He never neglects it when planning for the wheat crop; he is neglecting it, however, as he deals with the plastic mind of his clear-eyed eight-year-old boy. He knows barley seed will never produce a harvest of wheat; then how can he expect weed seed to bring forth a true character as he prepares life's harvest for the boy?

### Law of Harvest Applies to the Character of a Child

My conviction is that this farmer friend has not yet come to realize that the law of the harvest applies as truly and fully and unvariably to the formation of the character of a child as it does to the production of a crop. Certainly he wants to build honesty and truthfulness, and all the virtues of successful living into the life structure of his son. Every parent worthy of his calling does, and Farmer Jones is not an exception to this rule. In fact, he often expresses his desire in this matter very emphatically, most emphatically to the boy himself! "Bobbie," he says, "you must be truthful, you must be honest; I shall not tolerate lies"—this last phrase with an expression of physical energy which Bobbie understands perfectly. But consider, on the other hand, this scene which took place recently in the driveway of the Jones's country home:

Farmer Jones had just backed the car out of the garage and turned out into the driveway. Stopping at the side entrance of the house, he began to load the twelve boxes of eggs he had prepared for shipment during the morning. The loading finished, he stepped into his car and was about to start off for town, when suddenly he realized that Bobbie, just back from a run with his big collie dog through the underbrush of the dusty chicken farm, was seated beside him, and from all appearances, was ready to manifest a very definite desire to accompany his father.

Of course, Bobbie could not go to town looking like

that; furthermore, Farmer Jones was not willing to wait until Bobbie could undergo the process of getting cleaned up; that would certainly make him late in meeting appointments. What should he do? This is what he did: he placed a weed seed in the soul of his boy. "Bobbie," said he, quite unconcernedly, "you must get your hat before you go to town. Quick, run and get it." No sooner was this suggestion made by the father than Bobbie was off to the house. He emerged a minute later, just in time to see his father drive off to town. Shaking his dirty little clenched fist menacingly in the direction of his father, he blurted out, "You are just a big liar!"

Yes, the father got the best of the boy that day and attained his purpose, but, as truly as harvest follows seedtime, the seed he sowed will bring forth fruit, perhaps a hundredfold, and certainly "after its kind." The law of the harvest is unvarying. The day of reaping for the boy will come, and it will be a sad day for the father, for untruthfulness will produce untruthfulness, lies will produce lies. Indeed, I would not be at all astonished if the harvest were abundant.

Far be it from me to think that parents follow generally the method adopted for the occasion by Bobbie's father! No doubt that was an exception for Farmer Jones himself. Personally, I blush at the thought of having recourse to such unworthy tactics in dealing with the nine-year-old boy at my knee. But methods less reprehensible, though far from being recommendable, are quite regularly employed by parents. They are employed, perhaps, in a sincere effort to do the very best for the child. Nevertheless, against these also we must be placed on guard.

### False Impressions Develop a False Attitude Toward Life

A friend of mine, a man deeply interested in child education and particularly talented in that field, tells the following personal experience:

"When I was a child, I had an aunt who was full

#### HE WAS BUSINESS MANAGER OF A COLLEGE

BUT he had one deep regret. "I wish I had taken Accountancy," he said to an auditor. Accountancy is of exceeding great value to all who aspire to be managers or assistant managers of colleges, academies, or sanitariums.

The Home Study Institute offers a course in Accountancy considered by good judges the best in the country. We cannot advertise the name here, because we are given special permission to supply it only to our students at less than half the regular price. Payments can be made in installments. Ambitious young men and women who look forward to a business career should be interested in Accountancy.

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of solicitude for my well-being. One day, desiring of teaching me how to get about in the city without accidents, she explained very forcibly how dangerous it would be for me to cross the street when a streetcar had just passed. Everybody agrees that it is very dangerous to cross a car line when a car has just passed by, for another vehicle of some sort, hidden by the passing car and coming from the opposite direction, can very easily strike one.

"My aunt made this very clear, and then in order to make her instruction stand out in bolder relief, she assured me that after the passage of a trolley car, a certain charge of electricity sometimes remains in the rails for several seconds, and that, should a pedestrian place his foot on the rail at that time, he would be thrown into the air. This happened, she said, to a soldier a few days previously. In fact, he was thrown into the air three times in succession! Needless to say, henceforth I was very careful."

Unquestionably the method used by this overzealous aunt was effective, but, just as unquestionably, it was dangerous. It sowed a seed of contempt for truthfulness in the heart of a child, and that is always dangerous. False impressions and false conceptions, it is true, can be corrected by more exact notions acquired later on. I say they can be corrected, but they not always are corrected, and if they are not, they develop a false attitude toward life, an erroneous slant on its problems. And even though the conception or impression itself is corrected, does it not leave written somewhere with indelible ink on the hidden pages of conscience or heart, motives unseen, but nevertheless very effectual—which one day may be decisive in determining the destiny of a soul? The fact is that the habit of saying that which is true, seeking that which is true, and thinking that which is true, belongs generally to those who acquired it in their childhood. The exception proves the rule.

#### Sow the Seeds of Truthfulness

Let me take this question of truthfulness as an example in seed sowing, for I feel it is basic in character building. To be sure, other virtues must be built into the life as well, but truthfulness is fundamental and can be used as a fitting example of the law of harvest as it works out in all character building. Now, I believe that if a child is to acquire truthfulness as a habit, if he is to develop the faculty of detecting falseness under whatever form it presents itself, in short, if he is to build a character that will resist falsehood on all occasions and never compromise with it or make concessions to it, he must constantly be dealt with on the basis of realities. His mind must be nourished on truth not only by word, but also by example. This does not exclude the illustrative story true to life as an educational factor, certainly not; but it does exclude, I believe, the fairy tale, the petty fiction, the idle, fanciful story, untrue and unreal. It also excludes "bluff" and ostentatious pretense.

We are living in an age of "bluff." Men—and women—glory in an atmosphere of fictitious strength, beauty, and worth. Children should not be reared in such an atmosphere; if they are, their outlook on life and their conception of its responsibilities and privileges will be warped and perverted. Bluff and make-believe, with the fairy tale and the idle, fanciful story, are seeds of falseness and untruthfulness which, sooner or later,—more often sooner,—will bring forth fruit after their kind. They are less glaring than Farmer

Jones's lie, but perhaps they are also more subtle and sure in their devastating effect.

As I have said, this harvest law applies not only to truthfulness and honesty, or to their opposites, but likewise to obedience, to purity, to honor, to all those virtues which are needful for true, successful living. For these, too, the law is unvarying: "Whatsoever a parent soweth in the heart of a child, that shall be also reap in the character of the child." The wise man was referring to this same principle, so important for parents who would have the approval of Heaven upon their work, when he said: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Another has said, "As the twig is bent, so the tree is inclined." This is a solemn truth for parents called upon to exert their ministry from day to day by word and example. That which they place in the lives of their children at seedtime will produce unvaryingly a harvest in afterlife, perhaps a hundred, perhaps sixty, perhaps thirty fold! Indeed, the harvest is an unlimited multiplying of the seed sown. How careful, then, should be our word and our example!

My heart is touched as I reflect upon this matter, and I think Farmer Jones, Aunt Exaggeration, Mother Bluff, and all the others who here and there and now and then are guilty of sowing weed seeds in the lives of children, must feel the same way about it as I do.



THIS week's mail seems to be burdened with one problem, that of the capable, strong-souled, mature woman who has a wealth of affection and—no place to expend it! One such has remained at home to care for her parents. For years she was a successful teacher, but her parents' advancing years brought more demands upon her at home. She gave up her work; cared for and buried one parent.

Time goes on and the other parent still lives to be cared for and cheered to the end of the journey. Their modest needs are satisfied; they feel no pinch of poverty; she has church work and acquaintances; her hand and mind are agreeably occupied. The day brings its round of daily duties, but her heart is empty and lonely! Home, husband, children,—all these would have been her joy. Is she to have none of them all the days of her life? Shall her duty to her parents take all she has to give until age comes creeping upon her and she in turn comes to the end of the journey—still alone?

Here is another. She has cared for and buried both parents. Her brothers and sisters have their own homes and interests. She has work; so the day is tolerable. But in the evening the loneliness suffocates her. The emptiness of the little flat is like a choking fog that shuts her in. The ticking of the clock, the crack of the steam coils, become thunderous in her ears. Outside she hears the motorcars whizzing by; streetcars pass and repass and disappear in the distance.

There is movement and life enough—but not for her. Mother has been dead only a year now. Must this go on forever? How long can she bear it?

And here is a third. This girl is also a working girl. She has interesting duties, that she enjoys well enough. She is Sabbath school superintendent; she helps in a lay effort in a town near by. She enjoys the Bible readings she gives and has some persons interested in the truth. All this is a satisfaction and a pleasure. But, is there to be nothing more? Will there never be any one who belongs to just her? She has acquaintances, and enjoys them, but is it wrong for the human heart to long for companionship?

These letters are only three of many that come to my desk. We do not print the letters themselves, for every one of them breathes the proud fine reticence that every true woman experiences when she recognizes herself unneeded by some one—just for herself.

Naturally these women ask themselves, "Where is the lack in me? Is it wrong for me to harbor such feelings? What has happened that the currents of love, marriage, and parenthood have swept by and left me in the back waters of loneliness and single life?" One asks herself, "Am I too old?" Another, "Am I too old-fashioned?" And a third, "Am I too tall or too stout?" And others ask me, "Was I too carefully brought up? Am I too reserved? Are men no longer interested in modest girls?"

And I answer them one and all. "Is it wrong to breathe? Is it wrong to be thirsty? To desire food?" Of course it is not wrong. It is profoundly right and natural. So is it perfectly natural and inevitable for a mature woman to desire a mate; it is a God-given birthright that she should think of home and children as the part of life altogether lovely. This is nature's way of carrying on the race.

Procreation is so fraught with danger and anxiety and responsibility that only by making it all-desirable can nature lure men and women to carry on her own purposes. Thus it is that young men and young women feel drawn to each other until one finds some other one who responds to the longings of his soul. And when a soul—for lack of wide enough opportunity to form friendships, or because shut away from other persons of his age and circumstances—fails to meet or hold such a kindred spirit, that soul must go on through life, "bearing a lifelong hunger in his heart."

There are many sorrows in life,—hunger and cold, failure in accomplishment, hardship, toil, ill-treatment and neglect. But, I suppose, that of feeling oneself unwanted is the most poignant, the hardest to bear. This is partly true because it carries with it a hurt feeling; a sense of unfitness or unworthiness,—an utter disappointment because the loved one failed to recognize his beloved. The morning of youth and wonder has slipped from us, and the drab, sober day of middle life has settled over our sky. Then we see the shadows of afternoon and evening before us, and we cry out, "Why hast Thou made me thus?"

There are many noble Sabbathkeeping women who have given to Christ the love they had for an unbelieving lover, and for that reason go alone all their days. It is a sad thing when the sweetness of their sacrifice turns to the bitterness of loneliness and disappointment, and the soul is no longer upheld by the joy of renunciation that prompted the higher choice. If she can have patience to wait until her guardian angel shows her where she has been kept from the greater sorrow of "a home where the shadows are never

lifted," she will be content. But in the meantime the way seems long.

I think our older workers have often failed to realize how great the home is as the maker of character. The dangers and sorrows of choosing the wrong companion are so many that we have sometimes minimized the blessings of the choice of a mate at all and the establishment of a home. Our youth have sometimes obtained the idea from our attitude that marriage is an evil in itself and something to be avoided, or at least to be put off as long as possible. This is a great mistake. There is no better place to discipline self and develop a character for eternity than in a home.

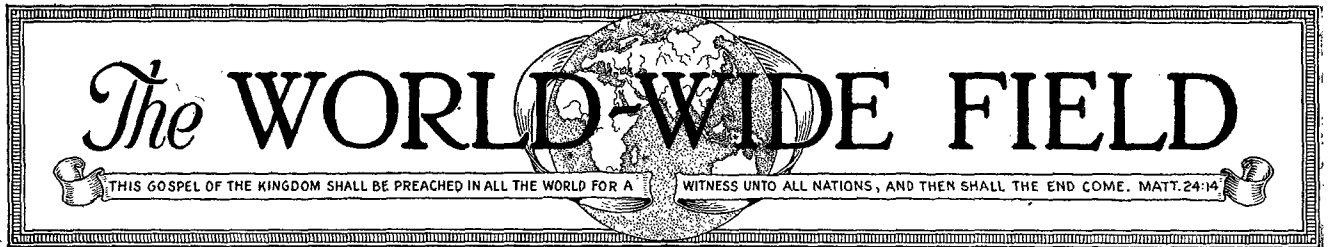
It is true that "it is only in Christ that a marriage alliance can be safely formed," and "only where Christ reigns, can there be deep, true, unselfish love." But it is also true that "as you seek to live His life, striving to conquer self and selfishness and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world." Nowhere are we driven to God for help to overcome self as at home. "Those who would live patient, loving Christian lives must pray. Only by receiving constant help from God can we gain the victory over self." "Let patience, gratitude, and love keep sunshine in the heart though the day be ever so cloudy. In such homes angels of God abide."

Our homes have failed to be so attractive as to make serious young women realize that to establish a Christian home is the noblest work a woman can do for God. Thus the early years of young womanhood, when such attachments are most easily formed, slip by, and little serious thought has been given to a home or a mate.

Only when middle life approaches, does marriage take on the attraction of the thing most desirable in the world. In earlier years, independence, freedom from care, freedom to plan and execute after one's own desire, interesting employment, money to spend as one likes,—all these seemed worth while. Now a home and companion,—some one to belong to,—these seem more to be desired than any other consideration.

I feel that there are several things a woman needs to do who finds herself in this frame of mind. She needs to pray more. She needs to fill her mind with new material reassuring her of her Father's care over His children. She needs to remind herself of His care over her all the days of her life, and of the evidences of His guidance in her life up to this time. In such meditations she will be brought to remember that it may be her Father's will that she should find herself as she is, and not a careless chance of fate. This realization will drive her back to her Father, who will direct her path if she will commit her ways again to Him, and seek divine guidance for the rest of the journey.





## Report of Philadelphia Effort

We have brought to a close our effort in the city of Philadelphia. Almost five months intervened between the opening night in February and the time we closed, Sunday night, July 3. The meetings were held five nights each week, and an afternoon meeting was held each Sabbath. On Sunday nights the attendance ranged from 1,500 to 4,000. On week nights and Sabbath afternoons we had an attendance of from 400 to 1,500. There were 325 baptized and received into church fellowship during the five months of meetings.

Because of the crowded conditions in the churches of Philadelphia, a new church was organized, known as the Temple Seventh-day Adventist church, and all the newly baptized believers were received into fellowship in this church. However, quite a large number have been transferred to other churches since their baptism, because they live nearer to the other churches.

More than \$6,000 was received in offerings during the series of meetings. The offerings and special gifts made by the church members throughout the conference almost paid the entire expense of the effort. The new members are faithful in tithes and offerings. The tithe from the new church from April 2 to July 31 amounts to \$3,172.91. They also have given approximately \$50 a week in mission offerings.

Wonderful miracles were performed in men and women as they sought for the victory over evil habits. One man who had used tobacco for more than sixty years, was given instantaneous victory. Scores of others were tobacco users, but they had complete victory before they were received into the church by baptism.

We believe that each person was thoroughly instructed, and understood the step he was taking before being admitted into the church. All the candidates were submitted to the church for their recommendation by vote before the baptism took place. Because of the thorough preparation that was given the new members before baptism, we believe there will be no large loss among them.

The entire conference constituency greatly appreciates the good work which Elder John Ford and his associates did in this effort. Because there is a great interest and also because there are more than two million people in Philadelphia, the conference committee has recently voted to ask Elder Ford to hold another effort in the Scottish Rite Temple, beginning next January. We hope and pray that the proposed effort will bring even greater returns than the recent effort.

G. F. EICHMAN.

## Shafter, California

THE second of a series of evangelistic meetings was held in Shafter from March 4 to June 19. The meetings were unusually well attended, considering the size of the city and the busy season of the year. The average attendance on week nights was about 800, while on week ends and on special nights the tent was full to overflowing, with about 1,500 present.

The meetings were held in a new tent purchased by the Central California Conference. The interior of the tent was neatly arranged to provide for a well-lighted platform and choir loft (which seated about fifty people), as well as a prayer room and a bookstand. A beautiful baptistry was built to one side of the platform, and a local artist painted a very fitting background. Just to the side, near the entrance, a smaller tent was pitched for the nightly Bible class.

Seven nights a week for fifteen weeks, H. M. S. Richards presented stirring lectures from God's word. Several guest speakers brought additional interest and variety to the pro-

gram. Special music for the campaign was furnished by the King's Heralds, the male quartet of the Voice of Prophecy radio group, and Mrs. Hazel Burbridge with her golden vibraharp. There was a volunteer choir that functioned faithfully throughout the entire campaign. The choir and the nightly community singing were under the direction of Vernon Flory.

An additional educational feature of the series was the Bible class that was conducted each evening before the community sing. This class, conducted by Mrs. Bertha Pflugradt, was made intensely interesting by the use of stereopticon slides and various charts. A mimeographed copy of the study was given to each person in attendance at the class, and at the end of the course over fifty certificates of attainment were issued. This group also formed the nucleus of the baptismal class. During the effort two home-nursing classes were conducted by Mrs. Wesley Crane and Mrs. Raymond Turner, both graduate nurses from St. Helena Sanitarium. Thirty-five members of these classes received home-nursing certificates.

The bookstand was invaluable in that it placed in the hands of the people of the community well over \$1,000 worth of truth-filled literature, and thereby placed in the homes in a permanent way these great truths that were preached from night to night in the "big tent."

The meetings were well advertised over the radio, as local stations granted sustained time to the King's Heralds. This gave them three and four broadcasts weekly, and opportunity to advertise the meetings in a specific way.

The Lord greatly blessed in this effort, both in a financial and in a spiritual way. All the expenses of the campaign were met by the offerings. During the meetings the churches in the locality were strengthened by the addition of ninety-six members.

VERNON FLORY.

## Black Hills, South Dakota, Camp Meeting

It was not a large meeting, but it was a good meeting. The main camp meeting of the conference, as usual, was held in Huron in June. This was only a district gathering, and yet there were more than 200 in attendance. This work is growing and gaining strength in these hills, where a few years ago we had only a few scattered believers.

At one of the services the people told us how they made their first contact with the message. A large per cent learned of this truth through our books and papers. As they read and believed, they began to look for the people who had such a wonderful message. They found our isolated believers, who instructed them more fully, and presented them to our ministers and churches. As colporteurs and lay workers, we now share their joys. Let us keep on sowing the good seed, and be assured that the harvest is certain.

Two new church buildings have been erected recently. Elders Bresee and Staton, and Sister Stewart, have reason to rejoice over the success achieved. Weekly broadcasts are made from Rapid City. Elder Staton has made many friends through these messages sent over the hills in this way. It is in these hills that Elder and Mrs. C. D. Smith are carrying on successful work for the Indians. Six were baptized at this camp meeting, and many are studying this message. The Sabbath offering amounted to \$64. The people are faithful in the support of the work, though many of them are very poor.

Elder Roth, the conference president, is laboring hard to build up a well-balanced program, and the Lord is blessing the efforts made.

D. E. REINER.

## Ontario-Quebec Camp Meeting

THE Ontario-Quebec meeting was held on the campus of the Oshawa College, near the city of Oshawa, Canada, July 5-10.

The attendance was not large, but it continued to increase, and on Sabbath there were 700 present. It was manifest from the beginning that our dear people had come to the meeting, not for an outing or to meet old friends, but to drink more deeply of the fountain of living waters. Many had a deep consciousness of the gravity of the time, the great proximity of the end, and of their real need of spiritual help. They seemed to possess a real soul hunger for righteousness; and from the testimonies freely given, they did not go back to their homes unfilled.

The Sabbath was a very blessed day. Many sought the Lord with weeping, and real victories were gained over sins that to a large degree had exercised a controlling power in the life. The blessed experience of momentarily yielding all to the controlling power of the Holy Spirit, and thus entering into real rest, was gained. Some found their Saviour for the first time, and others who had backslidden renewed their covenant with God.

One experience may be of general interest. A brother accepted the truth seven years ago, and was a very devout and zealous worker in the church. Through this entire period his wife had strongly opposed him and had gone deeply into sin. The husband patiently bore with her perversity, as she in her husband's presence related to me later. Importunately he prayed for her conversion. Just before the camp meeting he sought the united prayers of the church in her behalf. He returned home and found her for the first time on her knees in prayer. The Spirit of God was mightily moving upon the troubled waters. She came with her husband to the meeting, and on Sabbath morning she responded to the Spirit's call and publicly gave her heart to God.

The joy that came into the hearts of this husband and wife when the complete surrender was made was too deep for words, but was clearly seen in their illuminated countenances. The home, from which till then the shadows never had been lifted, was now flooded with the radiant light of heaven.

Oh, my brethren, it pays richly to hold on by persevering faith to the mighty arm of power till it is moved in behalf of the straying members of our families. But prayer for others without a holy life will avail nothing.

The work in the conference is making very good progress. Some of the lay members have conducted evangelistic services with encouraging results. Shortly before the camp meeting the president of the conference baptized fourteen from an effort conducted by a local elder, a brother carrying large responsibilities in business lines. He received the hearty support of the church, and as a direct result all the members were greatly blessed.

The latter rain will fall upon the church in copious showers when all unite in active labor for others, and soon the work will be finished.

E. E. ANDROSS.

## Potomac Camp Meeting and Conference Session

THE Potomac camp meeting and conference session was held upon the grounds of the Washington Missionary College. The ideal weather and pleasant surroundings were contributing factors in the success of this great gathering.

The Potomac Conference has made a remarkable growth in its membership during the past biennial period, with substantial increases in tithes and mission offerings. During the two-year period, 1936-37, fifteen series of evangelistic meetings were conducted. Two of these series were held in the city of Washington, the nation's capital. More than four hundred were baptized in these two efforts alone. A strong evangelistic campaign was conducted in Richmond, the capital city of Virginia, and an attractive theater, right in the heart of the city, which usually rented for \$150 a night, was secured for this purpose and used for a period of almost four months, at a nominal rate. About two hundred and thirty were baptized as a result of this effort, and a new church building is about to be erected, with a seating capacity of four hundred or more.

The baptisms of the entire biennial period were double the number of the former period. To increase the membership at the home base is indeed the best and surest way of increasing the funds for our world-wide foreign-mission enterprise. Four new churches were organized during the biennial period, and were presented for acceptance at the conference session. The membership of the Potomac Conference is now more than four thousand. The tithe for the two-year period showed an increase of more than \$98,000. Gifts to missions for the same period amounted to \$177,625.40, an increase of \$21,000 over the amount for the preceding period. The Potomac Conference holds the distinguished record of contributing the highest amount per capita to missions in the North American Division.

The conference has carried on a very successful educational program for its children and youth. Twenty church schools, with an enrollment of 693 children, were conducted. Two academies are also being successfully operated within the territory of the conference.

J. L. McElhany, F. C. Gilbert, Steen Rasmussen, and H. H. Votaw of the General Conference, presented studies of a most uplifting and helpful nature. A series of excellent health talks by the physicians of the Washington Sanitarium was presented. All departments of our work were most faithfully promoted by able leaders from the local, union, and General Conference.

The devotion and loyalty of our people living at the headquarters of our work is most heartening, but with the rapid growth in church membership it has been very difficult to provide halls and church auditoriums large enough for the Sabbath gatherings.

J. W. MacNeil was unanimously reelected president of the conference, and C. H. Kelly was elected secretary-treasurer. A full secretarial staff was also elected.

H. J. DETWILER.

## Annual Meetings in Hungary

WE began a series of conferences at Miskolc, in East Hungary, May 19. Unfortunately, the brethren were not permitted to rent a large hall for the meetings, because the Roman Catholic Eucharistic Congress was to begin in Budapest near the end of the month; and in honor of this unusual church festival the government banned all general meetings of other organizations in all Hungary for this period. Local city authorities, however, knowing the peaceful character of our meetings, permitted us to gather in our own halls. Our meetings were crowded, but our good people were happy to be packed, if only they could hear the word of God. At Miskolc the leaders planned for an attendance of about 250, but they were happily surprised to find 350 people present on the Sabbath. A loud-speaker was quickly set up in the courtyard, where more than a hundred listeners participated in the services.

This was the first annual meeting held in the East Hungarian Conference in the last four years. The president of the conference, A. Muranyi, who was reelected, had carefully planned the program of the meetings, and the Lord greatly blessed him in conducting the business of the sessions. There are thirty-six churches in his field, with a total membership of 977.

The Sabbath was a day of many blessings for those gathered at the conference. Fifty people took their stand publicly and requested baptism. Many were reclaimed. In the afternoon the vice-mayor of the city and the government counselor for the social-welfare department attended the ordination service of our worker who had been preaching in Miskolc. Following the ordination these two guests gave very excellent speeches, in which they expressed their joy over the work that Seventh-day Adventists are doing in that community and in all Hungary. The vice-mayor invited a number of us to his home, where we exchanged very pleasant thoughts. Our people were happy over the good favor they were enjoying on the part of city and government officials. We believe that the work of God will greatly prosper in the East Hungarian Conference in the future.

Our next general meeting was held in Budapest, June 2-5. Delegates from the Central and Western Hungarian Conferences were assembled together. On Sabbath the meetings were held in the municipal hall of Budapest.

More than one thousand people were present. The Spirit of God richly blessed. Many wandering souls were reclaimed, and more than fifty responded to the call for baptism and church fellowship. There was perfect unity throughout all the meetings.

L. Michnay, the president of the Hungarian Union, had also carried the leadership of the Central Hungarian Conference. It was his desire that he be relieved of this extra work, and the conference unanimously elected I. Bergbauer to this position. D. Zarka of the West Hungarian Conference was elected again as president of that field.

Sunday was an unusually good day for our Hungarian parents and believers. A resolution on Christian education was presented to the delegates. A great desire for a Hungarian training school became manifest. In both Miskolc and Budapest the delegates responded to the appeal for a training school, and also pledged liberally toward the acquisition of such an institution. More than two thousand dollars was pledged by our Hungarian believers toward the beginning of a training school for their youth. Now they appeal to the division for more help, and they hope that in the near future they may have a school in which the young men and young women can be trained for active service in the cause of God.

We have a loyal and faithful group of workers and believers in Hungary. They know how to make one feel at home among them. The prospects for an abundant harvest of souls are good throughout the country. There are many obstacles confronting our work there, but our people are of good courage.

One very sad fact rested very heavily upon all our hearts. While we older people were permitted to enjoy the meetings, we had to see all the children and youth under eighteen years of age remain outside. There is a law in Hungary which prohibits children and young people under eighteen years of age from attending our religious gatherings. What a sad picture! We are working untiringly for the recognition of the Seventh-day Adventist denomination by the government of Hungary. Once that is accomplished, our parents will be free to take their children and young people to church with them. Let us pray for our work in Catholic Hungary.

J. E. Weaver, J. J. Strahle, and the writer had the pleasure of meeting with our believers in Hungary. The Lord richly blessed Brethren Weaver and Strahle in their ministry. We believe that they, too, were greatly strengthened in faith as they became acquainted with the wonderful spirit of Christian fellowship and hospitality so evident in the lives of our people in that good land.

H. L. RUDY.

## Provision in Time of Need

WHILE one of our young women was recently canvassing in Colorado, she called at a house where the people were exceedingly poor. She said that in the house there was practically no furniture—just a bed or two, a table, and a cheap dresser, no chairs, just boxes on which to sit. As she canvassed for her book, "Bible Readings," some of the children gathered around and intently listened. They appeared to be greatly interested in what they heard, and pleaded with the mother to buy the book. The mother told the colporteur that she felt she would like the book, but she said, "I cannot afford it, as all that I have is five dollars that I have been saving up to buy these children shoes." Some of them had on no shoes, and doubtless the need was real. The children, however, were so importunate in their desire to have the book that finally the mother said, "Well, children, I shall buy it because of you, but if I buy the book it will mean that you may have to wait for your shoes." They said they would do this, but they wanted the book. So the woman bought the book and paid the five dollars to the colporteur.

When the canvasser came to deliver the book, the woman told her with joy that the day after ordering it an envelope had reached her; and when she opened it, there came from the inside a five-dollar bill. She felt that it was the Lord who had sent it, and was thankful that she had placed the order, for now she had both the book and the shoes.

This is one of the ways that the Lord provides for those who are really impressed with truth. These experiences encourage our colporteurs and should very materially

strengthen our own faith in the fact that the Lord sees the needs of others and is able to meet those needs by the exercise of His power.

W. G. TURNER.

I ALWAYS look forward to the weekly arrival of the REVIEW, and read the whole paper with interest. Through this denominational publication the question, "How goes the battle?" is answered, and the answer is always, "Victories for the Lord!" By reading the REVIEW we are kept informed as to the nature and progress of the battle for truth on a world-wide battlefield.

C. A. EDWARDS.

## Appointments and Notices

### ANNUAL MEETING OF THE INTERNATIONAL INSURANCE COMPANY, OF TAKOMA PARK, MARYLAND

THE annual meeting of the International Insurance Company, of Takoma Park, Maryland, will be held at 10 A.M., Thursday, October 20, 1938, in the Seventh-day Adventist Tabernacle, at Battle Creek, Michigan. The purposes of the meeting are to transact the general business of the company and to elect one director for two years and four directors for three years.

WILLIAM A. BENJAMIN, Secretary.

## Camp Meetings for 1938

CANADIAN UNION		
Newfoundland .....		Aug. 31-Sept. 6
CENTRAL UNION		
Kansas, Enterprise .....		Aug. 26-Sept. 4
Missouri, Columbia .....		Aug. 26-Sept. 4
Colorado, Grand Junction .....		Sept. 16-18
LAKE UNION		
Michigan, Grand Ledge .....		Aug. 23-Sept. 4
NORTHERN UNION		
Iowa, Cedar Falls .....		Aug. 26-Sept. 3



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## OF SPECIAL INTEREST

WE rejoice in the excellent work being done by the American Bible Society as well as by other Bible Societies throughout the world. From a letter by Francis C. Stifter, editorial secretary of this society, we take the following paragraph:

"The year 1937, which is covered by the report, was the thirteenth successive year in which the society's distribution exceeded 7,000,000 Scripture volumes. Possibly the most significant features in the year's work were the continued wide circulation of the Scriptures in China in spite of the fact that the country was at war more than half of the year; the largest distribution in the history of the society in Brazil; the further development of cooperative arrangements with the British and Foreign Bible Society in the Near East and China and in certain parts of Latin America.

"Nineteen hundred thirty-seven also stands out as the year in which the number of languages into which the Scriptures have been translated passed the 1,000 mark. The total on January 1 this year was 1,008."

### In the Far Eastern Division

HERE is a note that just came in the morning mail, from K. Tilstra, who is located in Sumatra:

"It was a very happy day for our church last Sabbath at Tamboenan. One or two other churches met with them, and to accommodate the crowd we met out of doors under a large shade tree. Seven candidates were baptized in the beautiful Toba Lake. Six of these were won to the truth by the united efforts of the church, and it was therefore a happy occasion for the little church to receive these new members.

"Two days ago I was over at Samosir, an island in Toba Lake, and there we baptized thirteen people. Ten of these had come from heathenism, and one from Islam. Today we are closing our public effort which has been conducted at Siantar. A Sabbath school has been organized with thirty adult members besides several children."

We are glad to receive these reports from our workers in the field, for they indicate that the message is going forward. A letter from Japan, written by A. N. Nelson, the union superintendent of that field, tells us that he and Hide Kuniya are conducting a tent effort in Tokyo. When the letter was written, the meetings had already started, and for the first five nights there had been a good attendance. We have also recently conducted a workers' meeting in Japan, and the brethren report a profitable time.

V. T. ARMSTRONG.

### In Egypt

In writing of a recent visit to Egypt, George Keough reports the baptism of six converts in the town of Maghagha, a district town in the province of Minia. Concerning this experience Elder Keough says:

"Early in the morning of Sabbath, July 23, we made our way to a boat on the Nile, and crossed to the eastern bank, for the water on the west bank at Maghagha is too deep, and the current is too swift, for us to have a baptism there. We found a low, sandy place on the eastern bank where we could pitch our tent, and the water a little way from the shore was up to the waist. There we had our baptism. It was a solemn and pleasant occasion. The Egyptian sun shone with its usual brilliancy, but there was a slight breeze that modified its heat, so that we were not distressed by it. We had a short talk on the meaning of baptism, and then prayer and singing, and the candidates walked into the Nile to be buried with their Lord in baptism, and to rise to walk with Him in newness of life. Elder Nashed Yacoub performed the rite.

"This is the second place in Egypt where this year a new light of present truth has been lighted, the first being in Zuwak in the south where Brother Rieckmann held a baptism. May Egypt, with the whole world, soon be lightened with the glory of this message."

W. H. BRANSON.

## A Quick Work

RECENTLY, during a series of meetings which Pastor Antonio Torres was conducting in El Cercado, a village on the national highway to Mexico City, three men from a mountain district came to him and pleaded with tears that he would go to their district and teach them the truths of the Bible. As he inquired how they became interested in the Bible, he learned that these men had never been visited by any of our workers, colporteurs, or lay members. They had been impressed by the Holy Spirit to study the Bible.

Pastor Torres responded to their request and spent five or six weeks in their district. He found such an interest that he was obliged to labor early and late, in order to visit those who were seeking for truth. In this short time he organized three Sabbath schools, and reports that three other groups will be ready to be organized very soon. We have been instructed that the Lord will accomplish a "quick work" in the last great movement of the gospel message. We have evidently reached the time of "rapid movements," when the work will be quickly finished.

C. E. WOOD.

### In the Children's Corner

WHEN I was out with a colporteur recently, we found a large house of worship of the Church of England within our territory. We took the opportunity of looking inside, and imagine our pleasant surprise when, viewing the children's corner, the first book we saw, placed in a prominent position, was our publication entitled "Christ Our Saviour," by Mrs. E. G. White. There were many books for the children, but this volume was placed first, and no one who entered the children's corner could help seeing it. One could see that the book was used constantly by the young people. The Sunday school superintendent was approached by our colporteur, and this is his testimony concerning "Christ Our Saviour:" "Even when this book is worn to ribbons, it will still be the best book in the world. If you have another book of the same description, I would be only too glad to have it."

After making inquiries, we found that this book was placed in no less than seven children's corners of different churches in that one town. Who knows what the final result will be as these children study the life of Jesus step by step? Surely these faithful witnesses will be used of God in accomplishing His purpose for some of these young people.

A. W. COOK.

### From South Africa

HERE is a statement that you may wish to make use of in your good paper, the REVIEW AND HERALD:

A few days ago we received a letter from one of our members. It read like this:

"DEAR BROTHER TARR:

"I enclose £3 (\$15) for your mission necessities. I was saving to get one of those new appliances for deafness. Now the thought has come to me, Why worry, even if I could hear, I would be too old to be of much use in church work. . . . But please do not mention my name. . . . This does not lessen my tithes and offerings to the home church."

As I have read and reread this letter, two thoughts have pressed in upon me. First, the object lesson that this sister sets us of love for the work of God. The welfare of the church holds first place in her life. All other needs with her are relative, they are measured by the needs of the work of God. Even the cherished privilege of hearing is measured by the relative blessing that might come to the church if her money is used in some other way.

The second thought is the sacredness of funds like this. When our brethren and sisters out of their need (and who knows the need out of which most of our money is given?) entrust their money to our care, and when it is God who impresses them so to do, what a responsibility is ours to see that not one penny of these sacrificial gifts is carelessly or unwisely spent.

This sister's letter is probably a sample of many letters coming to our offices, and the spirit is representative of the spirit manifest by thousands of believers the world around. Is it not this that constitutes the very force and vitality behind our work?

A. F. TARR.



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No. 36

## TODAY'S GREAT NEED

By W. E. STRICKLAND

IN these days of trouble and distress, of heartache and pain, the people of God should have an abounding faith in Him. They should know how to trust Him, how to surrender self, and to look to God daily for the help and blessings which only He can give. We are living in dangerous times, times when the hearts of men are truly failing them, times when death and destruction are even flying through the air, and we can see and hear and realize that to trust in man is fatal, and that our only hope is in God.

Our day of opportunity has come. Now, if ever, is the time for us as Christians to show our colors. We of the advent message, realizing the nearness of the Saviour's return, should be aroused by these conditions to show our faith, our loyalty, our confidence in the God whom we worship and love. This is not a time to waver, to question God's love or power, to wonder about or criticize our comrades in service. This is the time to look up, to have faith in God, to draw close to Him and to each other, to pray for and obtain forgiveness from all sins and strength for all weakness, to watch for opportunities to save men and women from destruction. The Saviour once asked, "When the Son of man cometh, shall He find faith on the earth?" Will He? Would it not be wise for us to pause right now and check on our faith; and if we find it weakening, growing small, would it not be well to seek diligently for more, to pray earnestly for it? Ours must be a large faith, an abounding faith, if we would stand ready when the Son of man comes.

Then, too, in this our day of opportunity without faith we shall fail to speak and live for Him. We shall fail to see the need, and fail to be impressed with the conditions around us. We are told that "everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot."—"Testimonies," Vol. IX, pp. 25, 26. This is our call, our duty. Today is our day to live for Christ, to speak for Him, to work, to pray, to win men and women from the despondency of satanic delusion to the glorious reality of Heaven's grace and redemption. But it takes faith, "When the Son of man cometh, shall He find faith" in you, in me? Does He find it today? An individual question, yes, but what is our answer?

*Hong Kong, China.*

# THE POET'S PAGE

## To the Pioneers

BY ELLA M. ROBINSON

WHAT if the song you long so much to sing  
Falls, harsh and broken, from a wavering voice!  
The thought that you can still inspire a song  
In other hearts should make your soul rejoice.

What if the sculptor's knife, the artist's brush,  
Drop from the careworn hand that is so rough!  
To see the skillful work done by the men  
Who catch your vision,—is not that enough?

The architect may lack the strength or skill  
To lift the rafter or to hew the beam;  
No less his satisfaction to behold  
Upreared the lofty mansion of his dream.

And so, dear weary toilers of the world,  
Who tried to help us all, and thought to fail,  
You longed to build a highway for our feet—  
We follow on where you have blazed the trail.

## Take Time to Pray

BY MRS. A. N. LOPER

TAKE time to pray; the battle is increasing  
'Twi'xt right and wrong as days and weeks go by.  
Temptations to do evil never ceasing,  
Forever in the Christian pathway lie.

There is no safety where true prayer is wanting,  
And no true joy can in his heart abide,  
Who does not daily seek the blest anointing  
Of Him who for our sins on Calvary died.

Take time to pray, to "unlock heaven's storehouse,"  
And daily to receive supplies of grace  
With which to meet and overcome the tempter,  
No matter what the time or where the place.

Take time to pray! Oh, shame that one should ever  
Neglect to ask for help so freely given—  
The help we must secure if we forever  
Shall know the bliss of endless joy in heaven.

Take time to pray! Let not the tempter rob you  
Of that which may be yours through prayer alone.  
Be true to Christ, that when He comes in glory  
He joyfully will claim you as His own.

## His Stately Steppings

BY ELECTA HARDING-ARNOLD

I HAVE heard His stately steppings  
In the early morning fair,  
Calling me to rouse from slumber,  
Calling me to Him in prayer,  
Lest the golden hours of morning  
Should forever slip away,  
And my soul was thrilled within me  
At His nearness in the way.

I have heard His steps beside me  
In the busy noontide hour,  
As I mingled with the thousands  
I have felt His touch of power,  
And my heart was made the stronger  
Passing through the host of sin.  
I have heard His stately steppings  
Through the hurry, through the din.

I have heard His stately steppings  
In the quiet close of day,  
Ere the amber coals of sunset  
Turn to ashes cold and gray.  
And He walked the while beside me  
As the shades of night crept in,  
Entered at my open heart's door,  
Supped with me and I with Him.

## God of Our Joy and Sorrow

BY MAY COLE KUHN

GOD of our joy and sorrow,  
Ruler of peace and pain,  
Be Thou our strong endurance,  
Our light when shadows reign.

Be Thou our clear, sure vision  
When mortal eyes grow dim;  
Grant to our restless spirits  
Some quiet path with Him.

Take Thou our weak endeavors  
And make them strong for Thee;  
Be Thou the living impulse  
Toward full eternity.

We are but passing moments  
In the stress of a transient day;  
Thou art the life eternal  
That cannot pass away.

Bear out, and on, and upward,  
Our little souls to Thee,  
Till we have found Thy presence,  
Glimpsed Thine infinity.

God of our grief and gladness,  
Spirit of loving care,  
Be Thou our strong endurance,  
Our boundless peace, our prayer.

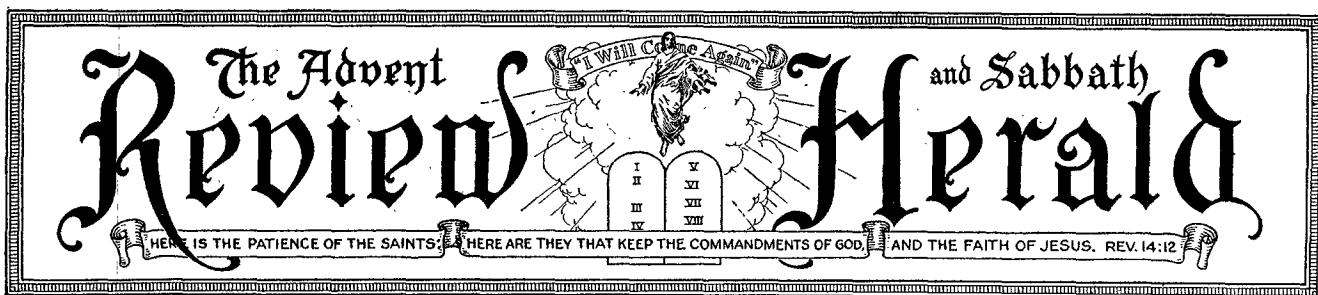
## The Glad Eternity

BY R. HARE

GOD's day still follows night,  
However deep the gloom,  
And faith can see His light,  
Beyond the tomb!  
Whatever burdens fall,  
Whatever shadows meet,  
I know He measures all  
In love complete!

Day has its toil and care,  
The night its hushed alarms,  
But faith rests everywhere,  
'Neath everlasting arms!  
Hope's fairest flower may die,  
Its brightest light burn dim,  
Stars leave the darkened sky—  
I wait for Him!

Someday His fairer morn  
Will bring the heart its rest,  
With joy and hope newborn,  
And life forever blest!  
Hush, then! His arms are strong,  
And faith, in light, can see,  
Beyond all sin and wrong,  
His glad eternity!



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## The Rewards of Obedience

BY L. C. WILCOX

IN sharp contrast to the disappointing experience of King Saul, is the delightful account of the obedience of Abraham. In the twenty-second chapter of Genesis, God speaks to Abraham. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Verse 2. The directions are definite and detailed, but it is a hard assignment. Like the command to King Saul, it permits of no choice of action other than full obedience or willful disobedience. These words, "thine only son, whom thou lovest, offer him," must have fallen like a stroke upon the father-heart of Abraham.

I ask you, friend, What would you have done? We cannot but think of the reasoning that might have taken form in Abraham's mind. Earthly wisdom could multiply the reasons and excuses for not obeying. "Human sacrifice is unacceptable to God, and besides, Isaac's death would nullify God's promise which rests upon this only son of mine." To carry out God's instructions, Abraham must break the strongest cords of human relationship, the cords of love that bind together the hearts of father and son. What did Abraham do?

"Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." Verse 3. Without hesitation or questioning, Abraham moves to comply with God's command; neither do three long days of meditative travel, during which time his mind was running full, dim the impression of God's words or lessen his determination to fulfill the heaven-sent commission. Leaving the servants at the foot of the mountain, with fire and knife in hand, his son, bearing the wood, at his side, the aged patriarch, with unflinching step, ascends Moriah's slopes. "Fire" and "knife," how they burn and cut into Abraham's tender heart! But he turns not back nor deviates from strict compliance with God's revealed will. He goes all the way with God. He builds the altar, binds his only son upon it, and raises the knife to spill the blood. It is enough. God stays his hand. "Lay not thine hand upon the lad, . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Verse 12. Such obedience has its foundation upon implicit confidence in the infinite love, wisdom, and power of the Eternal Father.

My friends, obedience to God's commands may demand separation from everything that is dear to us in this world. Let us direct the attention of those who are faltering before the commands of God, to the experience of Abraham. But obedience results in blessings. This is the message God sends to faithful Abraham, "By Myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, . . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Verses 16-18. Through Abraham's faithful obedience the blessings of heaven, blessings unmeasurable, flow out to all the nations of the earth. Oh, yes, the measure of a man's usefulness to God is the measure of his obedience to the will of God!

### The Test of Faith

Obedience requires faith. It is in the days of King Ahab. Relentlessly the sun dries and parches the land of Israel. Death stalks through the famine-stricken country, as more meager grows the food supply. A widow of Zarephath and her son anxiously watch the dwindling meal supply. Now there is but a handful left in the barrel, and when that is gone, there will be nothing to do but painfully await the arrival of death. The mother goes out to gather fuel for the fire with which to prepare the last meager meal, and she is greeted by the prophet of God with the request for food. The widow explains the situation, but recognizing in the prophet's words the command of God, she obeys, and presents the prophet with a cake. "She went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spoke by Elijah." 1 Kings 17:15, 16.

"I shall lose my job if I keep the Sabbath." "My income is barely enough to supply the necessities of life; so I cannot pay tithes." Do we thus reason? and reasoning thus, justify our disobedience? If we do, we rob ourselves of heaven's blessing. Truly, obedience requires faith, but obedience brings its rich reward.

There are times when we hear people who, though knowing the will of God, excuse their disobedience because of unfavorable circumstances. Is the requirement of obedience to the revealed will of God contingent upon circumstances?

King Nebuchadnezzar carried out a successful cam-

paign against the land of Judah, and brought a number of young Hebrews to Babylon as captives. Some of the best of them were chosen to be trained for court service in the king's college. The king appointed them their daily provision of meat and drink from the royal store. But this royal food and drink had been offered to Babylon's gods, and also was unfit for use as food, being unclean and harmful to the physical well-being of those partaking of it. These young Hebrew princes had been instructed in their homes regarding the laws of health, and they knew the requirements of God. Now they are brought to the test. What shall they do?

At home, under ordinary circumstances, they would not have touched the food. But they are not in Babylon from their own choice. They are under circumstances over which they have no control. Shall they, captives from a conquered nation, raise an issue over the food set before them from the king and at his command? By so doing will they not jeopardize their future welfare? Will they not appear peculiar, if not ridiculous, in the eyes of those around them and the officer over them? Young friend of mine, what would you have done under such circumstances? Would you have been true to what you knew to be the will of God?

Whatever the others did, four of them purposed in heart to render full obedience to the laws of health, and as always, obedience brought its blessing. Upon a fair test these four were found to be superior in health of body and power of intellect. Dan. 1:15, 20. But this alone did not reveal the full measure of the blessing which followed their obedience.

When the king of Babylon demanded, on threat of death, of his wise men the revelation and interpretation of his forgotten dream, it was through faithful Daniel and his companions that God was glorified and Daniel was honored in that heathen palace. The scene is an amazing one. Upon the completion of the revelation and interpretation of the dream in the court by this humble, obedient child of God, the proud, pagan king of Babylon fell upon his face at the feet of the God-fearing Daniel and worshiped him! Daniel and his Hebrew companions were given places of honor and responsibility in the kingdom, and God, the living God, was glorified in the eyes of heathen Babylon. This great blessing and honor is traceable directly to Daniel's strict obedience, under the most unfavorable circumstances, to the known will of God. The measure of a man's usefulness to God is the measure of his obedience to the will of God!

### Obedience Our Only Safeguard

In the closing days of earth's history the struggle between the powers of good and evil will be extremely severe. "Fearful tests and trials await the people of God," is the word to us from the servant of the Lord. At that time, in face of danger and threat to life, our obedience to God will be tested, even as was Shadrach's, Meshach's, and Abednego's. The wonderful story of their trial and triumph is recorded in sacred history for our encouragement and example. Though these men were definitely commanded to worship Nebuchadnezzar's image, their love and loyalty to God was proved by their obedience to the command which forbids the worship of aught save the living God. Upon being offered the choice of reconsidering their decision or of perishing in the furnace, they answered the king in these words of courage and resolution: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:18. That resolution is the climax of the story!

When we meet our test, as surely we shall, may we stand as uncompromisingly for obedience to the will of God as did these Hebrew witnesses in that strange land. But note the result and blessings of their obedience. Nebuchadnezzar said: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Verses 28, 29. The blessing of God follows obedience. These men, by their faithfulness, honored God, and brought His name and greatness before all the people of Babylon. The measure of a man's usefulness to God is the measure of his obedience to the will of God!

My friends, my dear fellow workers, our obedience to God must be full and complete regardless of seeming sacrifice on our part, regardless of circumstances or threats to life and liberty. Human reasoning, subterfuge, partial obedience, or lofty pretense are unacceptable to God. There is no substitute for obedience. Righteousness knows no compromise with evil. To obey is better than sacrifice!

## The Sabbath Commandment

BY M. L. ANDREASEN

As the law of a country is the foundation of security, liberty, and justice, so God's law is the foundation both of His throne and of His kingdom. The laws of a nation properly enforced measure the security of life and property in that nation. If there is no proper law against murder, or if such a law is inefficiently enforced, life is not secure in that nation. If the laws of a nation permit the confiscation of property by any means whatever, the wording of the law determines the degree of security of possession. So it is with liberty and justice. The laws of any nation and all nations define upon what condition a man will be incarcerated and deprived of liberty and perhaps of life. That is, law is the foundation of purposed order,

and measures the degree of security, liberty, and justice found in a nation.

In like manner the law of God is the foundation of His government. Law, as stated last week, is the ground of the atonement in the sense that its transgression demands reconciliation. Incorporated in God's law is the Sabbath commandment, making holy the seventh day. If the transgression of the fourth commandment requires blood atonement, as does the transgression of the other commandments, it becomes very important indeed. Does it do this? Is blood atonement required for the transgression of the Sabbath? An incident from the history of Israel will illustrate this point.

"While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." This did not seem a very serious crime, and the man was brought to Moses and Aaron, that it might be determined what should be done to him. Without hesitation word came from the Lord: "The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Num. 15:32, 35, 36.

#### Importance of Sabbathkeeping

This seems hard punishment indeed. The man had not killed anybody. All he had done was to gather up some sticks on the Sabbath. Yet blood atonement was asked for and exacted. What might be the possible lesson?

It should be noted that what the man did was not done in ignorance. Rather, it was a presumptuous sin done with full knowledge of the consequences. Had God let this matter pass by, He would have admitted that He does not always mean what He says, and that "small" sins will be overlooked. God had the future in view. He knew that the Sabbath commandment would be a source of perplexity to some, that they would think that this commandment was not of the same nature as the others, that it really does not matter which day we keep, that in fact we are not obligated to keep any day, and that this precept can be violated with impunity. To forestall all this, God gave an example of how He considers Sabbathbreaking, that it is on a par with the transgression of the other commandments and that God will not excuse it any more than He will the breaking of any of the others: This lesson is needed today as much as then. Men are making a difference between commandments which they consider important and those which they do not. God does not recognize such a difference.

The Sabbath commandment begins with the word "Remember." The history of Israel confirms the need for such a reminder, for Israel was in constant danger of forgetting the day which God has set apart as His holy day. In Egypt they were in close contact with the people of the land, and it was not an easy task for them to observe the Sabbath in the midst of idolatry. The Egyptians had their holy days, but they did not coincide with the Sabbath of the Lord. As long as Israel were in the land of Goshen tending their sheep, they doubtless did not have much difficulty in observing the Sabbath, at least so far as interference from the Egyptians was concerned. But when Pharaoh put taskmasters over them, and they were compelled to furnish a certain number of bricks a day, their difficulties began.

When Moses appeared before Pharaoh the first time, he presented to him the demand of the Lord: "Let My people go, that they may hold a feast unto Me in the wilderness." Ex. 5:1. Pharaoh denied the request, saying that he did not know the Lord and that he would not let Israel go. So Israel did not get permission to go to the wilderness to sacrifice. But something else happened. "The king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Ex. 5:4, 5. The complaint was: "Wherefore do ye, Moses and Aaron, let the people from their works?" The word "let" means to free, to loose.

It cannot be supposed that Moses and Aaron told the people not to work or do their daily task, but it can easily be imagined that they told them to abstain from work on the Sabbath. At least, Moses and Aaron told the people not to work, and Pharaoh's statement is, "Ye make them rest from their burdens." The word "rest" here is the Hebrew for "sabbath." There are other words in the Hebrew language which denote cessation from work and which could just as well be used, but the Hebrew word meaning sabbath is the one chosen. The accusation was, therefore, that Moses and Aaron made the people to "sabbath" from their burdens. While we would not take this as conclusive evidence that the first struggle between Moses and Pharaoh was concerning the Sabbath, whatever evidence we have points in that direction. The incident also shows that the Sabbath was known to Israel long before Sinai.

While Israel were in the wilderness they observed the Sabbath. They were in a compact body led by Moses and Aaron, and their experiences, with the manna, the giving of the law on Mt. Sinai, and later with the man who gathered sticks on the Sabbath, served to remind them of the sacredness of the seventh day.

#### Warnings and Promises Concerning the Sabbath

After they came into the Promised Land and were scattered over large stretches of territory without immediate church privileges, they again became careless. The heathen were not driven out, and their presence served as a continual temptation to apostasy. Israel began to serve other gods, and one of the first evidences of this was slackness in regard to the observance of the Sabbath.

For this they were reprov'd and warn'd by the prophets. God could not permit His people to desecrate the Sabbath by carrying on their regular business on that day, by buying and selling, so He sent word to them as exemplified in the following message through Jeremiah: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers." Jer. 17: 21, 22. But the people did not listen: "They obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction." Jer. 17:23.

God had given His people great and precious promises if they would obey Him and do His will. These promises were now repeated in a very definite form upon the condition of Sabbath observance: God told Israel:

"If ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever." Jer. 17:24, 25.

It was at about this time that Nebuchadnezzar came up to Jerusalem to take it. He was king of mighty Babylon, and there was little hope that a nation like Israel could withstand his onslaughts. In fact, God had chosen him as His instrument to punish Israel for its backslidings. The promise is definitely given the people that if they will "hallow the Sabbath day, to do no work therein," Jerusalem shall not be destroyed, but shall become a mighty city with kings and princes

sitting upon the throne of David, "and this city shall remain forever."

On the other hand, "if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Verse 27.

### Results of Disobedience

Israel did not repent. Israel did not keep the Sabbath according to the commandment. And so the Babylonian king came.

"Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of King Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain." 2 Kings 25:1-4.

The word of the Lord which came to the people through Jeremiah was, "If ye will not hearken unto Me to hallow the Sabbath day, . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. The fulfillment of this is thus spoken of: Nebuchadnezzar "burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away." 2 Kings 25:9-11.

The chronicler adds the information that this calamity came upon Israel because "all the chief of

the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem." 2 Chron. 36:14. God had "compassion on His people, and on His dwelling place," and had sent them messengers with warnings and entreaties, but "they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." Verse 16.

Dreadful words: "till there was no remedy." God had done all He could for them. He had sent warnings to them, but they would not hear. He had reminded them of their remissness in Sabbathkeeping and had graciously promised to spare their city if they would observe the Sabbath day. But they would not hear. So their beautiful city was destroyed by Nebuchadnezzar, who "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years." 2 Chron. 36:19-21.

A lesson such as this should not be lost on posterity. God is the same yesterday, today, and forever. His principles, His law, do not change. There is no variability or shadow of turning with our God. It can hardly be supposed that God would thus treat Israel of old, but do altogether differently in the New Testament dispensation. If God really caused to happen the things here mentioned because Israel had become careless of the law; if God really has made the Sabbath commandment a part of the law kept beneath the mercy seat, the transgression of which necessitated atonement, can we believe that God now looks with indifference on the transgression of any of the commandments of God? God does not so change.

## The Sure Way to Prosperity

BY G. A. ROBERTS

THE whole world is in the throes of a hard-times cry. Plans, and even established businesses, built upon what were once considered good securities, have reflected the fact, in their serious curtailment, that a wave of depression is sweeping the earth. Men who felt themselves to be independently wealthy have become paupers almost overnight. Plans for the future, looking to increased activity and prosperity, have been canceled. Many homes have been lost. Property has greatly decreased in value. Thousands are out of employment. Demonstrations have been made by the unemployed in practically all large cities. Business in general manifests a caution that reflects a spirit of uncertainty. This uncertainty underlies the frenzied optimism with which men are seeking to stabilize and encourage business activities. What the near future holds, men of the world cannot tell. They hope for the best. As they face present issues, they do so tremblingly and with fearful anticipation.

The question may be asked, Need it be so with the true child of God? We make bold to answer that it

need not be so. We further make bold to say that God's promises will not fail although calamity may come; that God's promises are sure and certain; and that under the most adverse circumstances they may be proved and found absolutely sure by the trusting child of God. The child of God, who understands his Master's will and does it, is the only one who can be certain of the future.

In the book of Malachi we find this very picture drawn: When the trees and vines of the unbeliever and the unfaithful are withering and drying up, when their fruit is blasted and fallen to the ground in utter loss, when they themselves are in consequent financial distress and the outlook is not good, the faithful child of God, who has brought *all* his tithe into the storehouse, is assured that his heavenly Father cares and will provide for him. The way of tithe paying is the one bright, clear, sure way to prosperity,—temporal and spiritual,—and it leads on through the darkness of financial adversity to the only lighted path of certainty.

God does not restrict His promise, "there shall not

be room enough to receive it," to times of prosperity, but rather it is given to meet conditions just the opposite. One of the greatest mistakes that can be made is to put off the payment of back tithe or current tithe till one's circumstances are better; for until the tithe is brought in, circumstances will seldom get better, but nearly always worse.

The very time to put God to the test, to prove Him, is when there is special occasion to prove Him. To prove Him when things are dark and uncertain will bring the more glory to His name and will increase our faith. When prosperity abounds on every hand, when God is sending His rain on the just and on the unjust, His sun to shine upon the wicked and the righteous in an equal way, the difference may not be so apparent; but when God ceases to send the rain and sunshine upon those who are unfaithful, in fulfillment of His threatened curse, then it is that the contrast of special blessing upon those who are faithful will bring honor to His almighty name.

### Words of Counsel

"Rich were the rewards, both temporal and spiritual, promised those who should put into practice these principles of righteousness. 'The seed shall be prosperous,' the Lord declared; 'the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.'"—*"Prophets and Kings," p. 704.*

"Through messages such as those borne by Malachi, the last of the Old Testament prophets, as well as through oppression from heathen foes, the Israelites finally learned the lesson that *true prosperity* depends upon obedience to the law of God."—*Id., p. 708.*

"How sad the record, that in Malachi's day the Israelites hesitated to yield their proud hearts in prompt and loving obedience and hearty cooperation! Self-vindication is apparent in their response, 'Wherein shall we return?'"

"The Lord reveals to His people one of their special sins. 'Will a man rob God?' He asks. 'Yet ye have robbed Me.' Still unconvicted of sin, the disobedient inquire, 'Wherein have we robbed Thee?'"

"Definite indeed is the Lord's answer: 'In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and 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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.'"—*Id., pp. 707, 708.*

"God blesses the work of men's hands, that they may return to Him His portion. He gives them the sunshine and the rain; He causes vegetation to flourish; He gives health, and ability to acquire means. Every blessing comes from His bountiful hand, and He desires men and women to show their gratitude by returning Him a portion in tithes and offerings,—in thank offerings, in freewill offerings, in trespass offerings. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world."—*Id., pp. 707, 708.*

### Proving the Lord's Promise

E. R. Warland, principal of the Kamagambo Training School, while on a visit among outschools, secured the following testimony from a national who was recently appointed Sabbath school and Missionary Volunteer secretary:

"I have proved from experience that the Lord fulfills His promise to bless those who are faithful in paying tithe and offerings. I have tried to be very careful in this matter, and the Lord has blessed my gardens.

"In 1926 my crop was thirty-six baskets of grain. I returned a faithful tithe and gave an offering to Jesus. In 1927 my crop was sixty-seven baskets, an increase of thirty-one baskets. Again I gave the Lord His own; and in 1928 He blessed me even more than before, for I had eighty-five baskets. In 1929, the Giver of all good things blessed my gardens more than in any previous year. I harvested 153 baskets. This is an increase from thirty-six to 153 baskets in three years."

Beloved, there is just one true way to prosperity, and that is the way of faithful tithe paying. Are you depressed? Are you out of work? Is there a decided uncertainty concerning your business affairs? Do you have property that you cannot sell, the payments upon which are consuming all your income? And because of all this are you in an uncertain state of mind concerning God's promises of divine care? Then prove the Lord. Carefully scrutinize your business affairs. Know for a certainty that you have brought "all the tithes into the storehouse," and if you have not, determine by God's help to do so at once.

The promises of God are yea and amen. They cannot fail. No more can these promises fail than can the Infinite Himself fail; for they are His own promises. Truehearted devotion to God, manifested in a life of willing obedience, will bring its sure reward. Let us study as we have never studied before. Let us, beyond any peradventure, know God's will in this matter of divine stewardship. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This promise also will certainly be fulfilled, and prosperity that will provide all our needs and give to us more than we can receive, in order that we may in turn amply sustain the cause of God, will be ours.

"Prove Me now, . . . saith the Lord." This "now" has no fear of hard times. It is not a variable quantity. It is applicable at all times and under all circumstances, as verily as the "now" of Isaiah 1:18, "Come now, and let us reason together," or of 2 Corinthians 6:2, "Behold, now is the accepted time; behold, now is the day of salvation." Adversity of even the deepest degree cannot vary that promise. It is sure and steadfast, and works better, if anything, under general adversity than under prosperity.

But suppose one who has no money with which to meet his past delinquencies faces that command, "Bring ye all the tithes." Must he admit that he cannot fulfill the requirement? One might as well have said, as he faced the Red Sea, "I have no boat, or raft, or even a log; so of course, Lord, you would not require me to cross." Beloved, God verily requires you to advance by true faith in the payment of your back tithe, or at least to manifest an earnest endeavor to do so. He required the children of Israel to advance to the very water's edge of the Red Sea, and He will as verily open the way for you as He opened the way through the sea for the children of Israel. It would no more be safe for us to modify the requirement of God to bring in all the tithe than it would have been safe for them to make excuses for not moving forward at the command of God when facing the Red Sea. Obedience is our part; results and consequences belong to God alone. A faith that moves forward with the confidence which prompted Job to say, "Though He slay me, yet will I trust in Him," will surely make effective appeal

(Continued on page 12)

# THE WOMAN'S PAGE

## Why I Do Not Wear Rings

AFTER a special offering in one of our churches, my older sister, the church treasurer, had brought home several pieces of valuable jewelry which had been turned in. As they were mostly antique pieces of unusual beauty, we all examined them the next day with much interest.

I had been a church member about twelve years. I had never particularly cared for rings, or indeed, for any jewelry, and before I was baptized I had willingly taken off my rings. We had not had the means to have much jewelry of genuine quality, and I had been taught by parents who knew real values to despise cheap jewelry. So what little I had I had laid aside with no regret. Rings were only a bother on the fingers, to my childish mind.

So until the day when my sister brought home this jewelry, I had never really been tested on the subject of rings and jewels. It had meant nothing to me to give them up, and I had thought scornfully of the struggles I heard of others having as being a silly fuss over nothing of consequence. I know better now!

Idly I fingered over the pieces, admiring their quaint beauty and identifying the stones. One piece was a silver filigree ring, set with an opal. Thoughtlessly I slipped it onto my finger. I was rather surprised to find that I liked the looks of it. I was older now and more aware of the appeal of a woman's hands gracefully adorned with rings. I knew from reading that the opal is affected by body heat; so I was not surprised when in a few minutes the milky stone seemed to become "alive" and to flash with an inner fire. Idly I looked at it, thinking how pretty the ring looked on my hand.

But suddenly I had an experience that terrified me. There swept over me an emotion I had never before experienced, that seemed to take possession of my whole body as if an electric current were passing through me. *I wanted that ring as I had never desired anything before in my life.* I became possessed, literally, with a longing to own that ring that outweighed all other motives. I felt as if I would have given my soul that moment for that ring. I was frightened. I had never dreamed that there was such an emotion possible to a human being. It seemed almost supernatural and driving beyond anything I had ever imagined. In horror I pulled the ring from my finger and tossed it across the table out of my reach. My mother and my sister, sitting by, looked up in astonishment. I arose in considerable confusion and left the room, much shaken in soul, to go away and pray for composure.

I realized then why it is that women sell their bodies and their souls for diamonds and gems. It is more than a silly vanity. I verily believe that the enemy of our souls, who disputes with Christ the ownership of this earth, takes possession of these rare and beautiful bits of God's workmanship and uses them to get control of human beings. I cannot too strongly express

my gratitude for the saving presence of the Holy Spirit and my guardian angel, who led me to break at once the contact with the power that was seeking to draw my soul from God.

Since then I have greater sympathy with those who are having a struggle over giving up jewelry. They are contending with the unseen principalities and powers of the realms of darkness. Their only safety is to "touch not, handle not." *Let jewelry alone.* God knew better than we when He told Christian women to let their adorning be the graces of character. Adorning, other than this, is obtained at the cost of salvation. Surely we sell ourselves cheaply if we forfeit obedience to God and the gift of eternal life for what are only building stones in the new earth.

MARY HUNTER MOORE.

"HAVE not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point: 'I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.' Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*"Testimonies," Vol. IV, p. 630.*

"Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark, is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true.

"I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle."—*"Testimonies to Ministers," pp. 180, 181.*





## Vitality of the Seeds of Truth

THE seed of the printed truth holds its vitality for years. This was illustrated for us anew at the East Denmark Conference session, in Copenhagen. One sister baptized during the meeting had been first interested in the truth through a portion of the printed page sold to her some twenty years before.

The evangelist in this city, L. J. Kirkelökke, told us the other day of a series of meetings held in the famous Nikolaj Church, perhaps the oldest church edifice standing in Copenhagen. Its vestries are now used as reading rooms and a library, and the large auditorium is available for lectures and meetings. Our evangelists printed announcements which looked imposing, with a picture of the great building, the tower standing high over the old part of the city.

Into one of the evangelistic meetings, one night, came a woman who had long searched for this truth. She told the preacher the following story, after hearing her first sermon on the message:

"Over twenty years ago some friend in America sent me a copy of 'Bible Readings for the Home Circle.' As I read it, I was convinced of many things that were new to me. I knew of no one teaching these doctrines here. For years I searched, attending various meetings, to see if any one in this country was teaching similar truths. I was always disappointed.

"But I persuaded my husband to come with me to the lectures you were advertising, as held in this Nikolaj Church. As soon as you began to speak, I said to my husband: 'This sounds just like the teaching in the book that was sent me years ago. I believe

it is the same; and if it is, we shall learn that this man teaches the Sabbath.' And so, indeed, I have found a people teaching the things that I learned about in that book over twenty years ago."

The woman accepted all the light with joy, and last Sabbath she was baptized.

Thus is fulfilled the promise that we have for this time when the Lord is pouring out His Spirit upon all flesh. Books and papers of long ago will bring forth the fruit:

"The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence."—*"The Great Controversy,"* p. 612.

The evangelist had told us that the furnishings of the old church were hardly suitable in an Adventist church. I went down to look at the place. The massive tower rises high over the old city. The assembly room is modern and all that could be desired. But back at the end of the nave is still the built-in altar, with its carvings and its cross and its candlesticks.

But the famous old edifice is well known to all, and the meetings brought results. A caretaker told me the old tower was built in the early sixteenth century. A little later came the Reformation, and some of Denmark's first Reformers preached the reform message here. It is pleasing to think that the last message of reform is being sounded out where long ago pioneers of the Reformation began the work that the advent message must now finish.

W. A. S.

*Copenhagen, Denmark.*

## The Antiquity and the Unbroken Sequence of the Weekly Cycle<sup>+</sup>

### In Two Parts—Part One

THE recent agitation for calendar revision served the very useful purpose of placing eminent astronomers on record concerning the antiquity and the unbroken sequence of the weekly cycle. Never before in the Christian Era has a proposition turned so directly on the question of the validity of the week as an ancient, unbroken time cycle. Much money was spent to promote the proposed new calendar, and arguments ranging from the sublime to the ridiculous were employed in an attempt to break down the opposition.

The most significant fact that came out of the whole discussion was that the proponents of calendar revision did not include in their varied arguments any claim that the weekly cycle had been broken or that time had been lost. If they could have made and

supported such a claim, it would have demolished with one stroke all the appeals of Jews or Seventh-day Adventists for the preservation of the unbroken week; for why be zealous to preserve the week of today if it has been broken in the past? This silence of the calendar advocates on the question of the weekly cycle must ever stand as one of the most eloquent proofs that the weekly cycle has not been broken. This fact may very properly be stressed in discussing "lost time" with any one.

But more than that, various astronomers, when asked to express their scientific opinion as to the wisdom of a new calendar which included a feature that broke the weekly cycle, opposed the change on the ground that this cycle should not be tampered with. Their comments are found in the official League of Nations document entitled: "Report on the Reform of the Calendar, Submitted to the Advisory and Technical Committee for Communications and Transit of the

<sup>+</sup> This material is from the book "Answers to Objections." It is reproduced to meet the repeated inquiry of various readers regarding the weekly cycle.

League of Nations by the Special Committee of Enquiry Into the Reform of the Calendar." This document was published at Geneva, August 17, 1926. Following are quotations from their statements, with the page number of this Calendar Report noted at the end of each quotation:

**Testimony of Astronomers**

"The reform would break the division of the week which has been followed for thousands of years, and therefore has been hallowed by immemorial use."—*M. Anders Donner, formerly Professor of Astronomy at the University of Helsingfors, p. 51.*

"One essential point is that of the continuity of the week. The majority of the members of the Office of Longitudes considered that the reform of the calendar should not be based on the breaking of this continuity. They considered that it would be highly undesirable to interrupt a continuity which has existed for so many centuries."—*M. Emile Picard, Permanent Secretary of the Academy of Sciences [France], President of the Office of Longitudes, p. 51.*

"I have always hesitated to suggest breaking the continuity of the week, which is without a doubt the most ancient scientific institution bequeathed to us by antiquity."—*M. Edouard Baillaud, Director of the Paris Observatory, p. 52.*

"It is very inadvisable to interrupt by means of blank days the absolute continuity of the weeks—the only guaranty in the past, present, and future of an efficient control of chronological facts."—*Frederico Oom, Director of the Astronomical Observatory of Lisbon, Portugal, p. 74.*

*Nature*, the leading scientific journal of Great Britain, in an editorial department entitled, "Our Astronomical Column," carried an item, "Calendar Reform," in which the proposed blank-day calendar was discussed. We quote in part as follows:

"The interruption of the regular sequence of weeks, which have now been running without a break for some three thousand years, excites the antagonism of a number of people. Some of these (the Jews, and also many Christians) accept the week as of divine institution, with which it is unlawful to tamper; others, without these scruples, still feel that it is useful to maintain a time unit that, unlike all others, has proceeded in an absolutely invariable manner since what may be called the dawn of history. This view found strong support at the meeting of the International Astronomical Union at Rome in 1922."—*June 6, 1931.*

**Different Calendars Agree on Week**

A very strong proof that the count of the week has not been lost during the Christian Era, is the fact that while Jews, Christians, and Moslems keep different calendars, they all agree on the order of the days of the week. On this point, Samuel M. Zwemer, D.D., widely known authority on Mohammedanism, and a professor at Princeton University, writing under the title, "An Egyptian Government Almanac," says in part:

"Some years ago I wrote an article on 'The Clock, the Calendar, and the Koran,' showing that the religion which Mohammed founded bears everywhere the imprint of his life and character. The connection between the clock, the calendar, and the Koran may not appear obvious to the Western reader, but to those living in Egypt and the Orient the connection is perfectly evident. Both the clock and the calendar are

JANUARY							JULY						
Su.	Mo.	Tu.	We.	Th.	Fri.	Sa.	Su.	Mo.	Tu.	We.	Th.	Fri.	Sa.
..	1	2	3	4	5	6	1	2	3	4	5	6	7
7	8	9	10	11	12	13	8	9	10	11	12	13	14
14	15	16	17	18	19	20	15	16	17	18	19	20	21
21	22	23	24	25	26	27	22	23	24	25	26	27	28
28	29	30	31	..	..	..	29	30	31	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
FEBRUARY							AUGUST						
..	..	..	..	1	2	3	..	..	..	1	2	3	4
4	5	6	7	8	9	10	5	6	7	8	9	10	11
11	12	13	14	15	16	17	12	13	14	15	16	17	18
18	19	20	21	22	23	24	19	20	21	22	23	24	25
25	26	27	28	..	..	..	26	27	28	29	30	31	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
MARCH							SEPTEMBER						
..	..	..	..	1	2	3	..	..	..	..	..	..	1
4	5	6	7	8	9	10	2	3	4	5	6	7	8
11	12	13	14	15	16	17	9	10	11	12	13	14	15
18	19	20	21	22	23	24	16	17	18	19	20	21	22
25	26	27	28	29	30	31	23	24	25	26	27	28	29
..	..	..	..	..	..	..	30	..	..	..	..	..	..
APRIL							OCTOBER						
1	2	3	4	5	6	7	..	1	2	3	4	15	16
8	9	10	11	12	13	14	17	18	19	20	21	22	23
15	16	17	18	19	20	21	24	25	26	27	28	29	30
22	23	24	25	26	27	28	31	..	..	..	..	..	..
29	30	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
MAY							NOVEMBER						
..	..	1	2	3	4	5	..	1	2	3	4	5	6
6	7	8	9	10	11	12	7	8	9	10	11	12	13
13	14	15	16	17	18	19	14	15	16	17	18	19	20
20	21	22	23	24	25	26	21	22	23	24	25	26	27
27	28	29	30	31	..	..	28	29	30	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
JUNE							DECEMBER						
..	..	..	..	1	2	..	..	..	..	1	2	3	4
3	4	5	6	7	8	9	5	6	7	8	9	10	11
10	11	12	13	14	15	16	12	13	14	15	16	17	18
17	18	19	20	21	22	23	19	20	21	22	23	24	25
24	25	26	27	28	29	30	26	27	28	29	30	31	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..

THE YEAR 1582 A.D. IN SPAIN, PORTUGAL, AND ITALY

Above is a reproduction of the calendar year 1582 A.D., in Spain, Portugal, and Italy, the countries that complied immediately with the calendar-revision decree of Pope Gregory XIII. The light-face type indicates the Julian calendar, and the bold-face the Gregorian. The calendar change called for the dropping of ten days. This was effected by causing October 4, Julian reckoning, to be followed immediately by October 15, Gregorian reckoning. But there was no break in the weekly cycle. The people retired Thursday night, October 4, Julian reckoning, and awakened next morning to find it Friday, October 15, Gregorian reckoning.

regulated by the book of the Prophet. The Moslem calendar . . . is fixed according to the laws of the Koran and orthodox tradition, based upon the practice of Mohammed himself.

"This connection and confusion of the clock, the calendar, and the Koran brings about the result that the only time reckoning on which Christians, Moslems, and Jews agree in the Orient is that of the days of the week. These are numbered and called by their numbers, save Friday and Saturday, which are known as the 'day of the assembling,' and the 'day of the Sabbath.'"—*The United Presbyterian, Sept. 26, 1929.*

**Julian and Gregorian Calendars**

The relation of the calendar change—Julian to Gregorian—to the weekly cycle is stated briefly in the Catholic Encyclopedia. It is most appropriate to quote from this Catholic work, for the calendar change was made by a pope. This is the only calendar change in the Christian Era. The quotation follows:

"It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."—*Vol. III, p. 740, art. "Chronology."*

See the accompanying calendars for detailed illustration of how the change was made.

# A Troubled and Puzzled World

MEN everywhere are very much aware that we are living in a troubled world. Dreams of peace have been disturbed by the nightmare of wars and rumors of wars. It is surprising how often editors, when writing concerning world conditions, seize upon the adjective "mad" to describe the world at the present time.

The editor of a prominent English newspaper in China, writing on "Madness in Europe," contends that "such a heading as the above is surely justified." In an editorial in the San Francisco *Chronicle* entitled, "A World Gone Mad," the writer declares: "Madness rules the world, with some of its greatest nations running amuck." Taking up the *Watchman-Examiner*, just to hand, we note an editorial entitled, "We Live in a Mad World."

The word seems very apt. It characterizes one who is rashly foolish, who, because he is distraught, is not controlled by reason. Not knowing just what to do, he strikes out in any direction, even though he may injure himself or his most cherished possession.

The world is surely distraught with its many problems. Finding no sane solution, and feeling that matters cannot drift longer, it is desperately trying out one plan after another. No longer does experience have any control over the thinking of men. No plan is too

extreme, no idea too ridiculous, but that men can make of it the slogan for a new and better life.

Many thinking people are sincerely puzzled. They see a world cut from its moorings, drifting about upon a sea of uncertainty. The materialistic interpretation of life has developed a race of cynics. Feeling no responsibility to the sound traditions of the Christian way of life, or to a higher power, the men of today are running hither and yon, hoping to find the best that life can give. But the way grows more boisterous. Dangers lurk on every hand. Not knowing whence they came or whither they are going, men are puzzled. And it is little wonder.

## Uncertainty in Doctrine

Even the church is not too sure of its message. Says the editor of the *Watchman-Examiner*: "For years students of the Bible have been declaring that the so-called Christian Era would end in a great catastrophe. They were ridiculed. The catastrophists were classed as pessimists. A wide breach has been developed between those who hold opposite views on this subject. Optimists hold to the general idea that the world is gradually being inoculated with Christianity and will ultimately become the territory over which Christ will rule. Catastrophists believe that the cosmic order of this present world has been under divine condemnation from the beginning and is destined to be wiped out."—August 4, 1938.

"Modern history is well on the way to settle the argument," adds the writer. But can we not know how the argument which concerns a matter of such tremendous importance is to be settled? Are we merely to drift along without chart or compass and take whatever life brings, annihilation or the new earth?

"When will it be more than euphony for preachers to quote, 'And they shall beat their swords into plowshares and their spears into pruning hooks?'" asks the editor of the *Watchman-Examiner*, referring to the words of the prophet Isaiah. We, too, have pondered this same question for some time. Well do we remember how the popular preachers waxed eloquent on this subject shortly after the World War. Every one was sure then that we had come to the time when the nations would learn war no more.

Seventh-day Adventists have never been caught misapplying this text. They have consistently and continuously declared that while nations are crying for peace, as this text indicates, they will be definitely planning for war, as the prophet Joel declared. They have found no trouble in harmonizing these two apparently contradictory texts. They picture in a most marvelous way the true situation among the nations in the last days. While there is unprecedented agitation for peace on the one hand, there is tremendous preparation for war on the other. In this we have an unquestionable token of the times in which we live.

We are not puzzled at the trend of events in the world. All is coming to pass as the Scriptures have declared. The end of all things is surely at hand. Without the use of God's Guidebook we might well be puzzled, for outside the revelations of this word we can find no certain solution to the troubles that are now assailing the world with ever-increasing force.

One of the most puzzling situations in the world today is the way that the caldron of world politics boils

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THE YEAR 1752 A.D. IN ENGLISH-SPEAKING COUNTRIES

Above is a reproduction of the calendar year 1752 A.D., in English countries. England and certain other countries did not obey the pope's decree in 1582, but continued to operate under the Julian calendar until 1752. By this date, it was necessary to drop out eleven days in order to adjust the reckoning. The light-face type is Julian reckoning, and the boldface Gregorian. Again it will be noted that there was no break in the weekly cycle. The people retired Wednesday night, September 2 of the Julian calendar, and awakened Thursday morning, September 14 of the Gregorian calendar.

and yet does not boil over. In recent years there have been scores of "incidents" far more serious than the one that set off the spark of the World War, and yet the great conflict that all dread and know is inevitable, still is held off.

### The Mystery of Present-day Events

Chester H. Rowell expresses his own wonder at this phenomenon in an editorial entitled, "At the Abyss the World Draws Back." He begins by describing a toy automobile that was very popular at the last Christmas season.

"It was a toy automobile that you could not run off the table. You wound it up and it started an erratic course whose second or third veering was certain to be straight toward the edge of the table. You instinctively reached out your hand to stop it, but at one gyration or another, you were sure to miss it. Then it toppled over the edge, and just before the rear wheels ran off, it backed up on the table again."—*San Francisco Chronicle*, Jan. 17, 1938.

Mr. Rowell says this is "a symbol of the present state of mankind." "The world and its institutions are visibly headed straight for the edge of the precipice. About once every week or so they run right up to the verge and topple so far over that one half-turn more would drop them into the abyss. And then, so far, at absolutely the last second, the whole structure has backed up again and the crisis was, for the moment, averted."—*Idem*.

How true this is, any one who keeps abreast of the times knows well. Strange are the happenings taking place, and surprising the turn of events from day to day. Diplomatic procedure, as we have known it in the past, with its smooth words, is cast to the winds. Threats and epithets that schoolboys might use are bandied back and forth across international boundaries. Nations even come to blows, and still the great catastrophe waits. How many times in recent months we have seen two belligerent parties back away from each other just as the blow that might cause a world cataclysm was to be struck.

Chester Rowell is greatly puzzled over these paradoxical situations which have been so frequent in recent years. He wonders what the end will be, and what the latent forces within the world machine are which impel its turning back from the abyss. He has a faint idea that some mysterious force is holding back the great catastrophe. He expresses these thoughts in the following words:

"So far, whether in toyland or on the greater theater of the world's tragedy, the gadget has worked. There must be a reason, in each case. In the case of the toy, of course, it is some sort of tumbler or trip which reverses things by force of the very topple. In the greater affairs it is incomparably more subtle and complex. But even in them it is clearly something more than the mere blind faith which trusts that, though disaster visibly impends, it will somehow be averted. That faith, to be sure, is a source of comfort which is worth cherishing. But it can be cherished the more confidently in the assurance that there are reasons behind it, too."—*Idem*.

Yes, there are reasons behind it. We are sure of that. Divine revelation is the source of our faith. The scientist can only explain the working of the toy. The philosopher can only reason from cause to effect. The historian can only record the facts. But who will explain the inner mysteries of human affairs? Why does

history not always repeat itself under similar circumstances? Why do men not always react in the same way to the same causes? If the world is only a stupendous and marvelous machine set going and left to itself, why cannot the scientist prophesy concerning every circumstance of life?

### God Is Holding the Winds

Only the great Designer and Director of this world, He who knows the end from the beginning, can truly satisfy the puzzled heart. Turn where you may, except to the Book of God, and you are unable to find the answer to life's greatest questions. The whence and the why of human existence have long intrigued the mind of man. Finding the answer to these, we may find the answer to many of our perplexing questions.

Divine revelation opens to us mysteries that cannot otherwise be known. Its greatest message to men is that God has a purpose for the human race, is steadily working out that purpose in human affairs, and will someday accomplish His will.

Just now as the forces of evil are driving men to the brink of ruin, the forces of good in the hand of God are holding back man from his own destruction until God has accomplished His purpose. Destruction will come, but in God's own time and in His own way, and not until the world has been warned and men have had an opportunity to prepare for the day of judgment.

The key to the mystery of present-day conditions is found in Revelation 7. "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Verses 1-3.

A message of warning and hope is going to all the world. God is calling out a people to be made ready for His coming. He will hold in check the forces of evil until this work has been completed. Can we not see how marvelously God is working in the earth? How sure is that hope and faith that is founded upon "the sure word of prophecy"! How glad we should be that we are not left to drift about uncertainly upon a sea of trouble!

F. L.

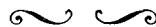
## The Sure Way to Prosperity

(Continued from page 7)

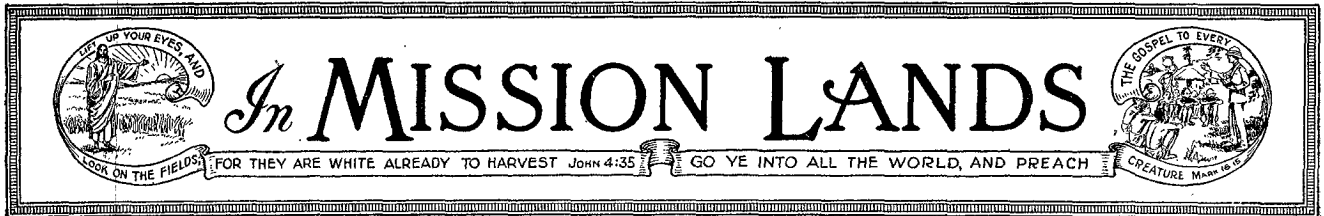
to the One who made the promise, "I will pour you out a blessing."

"Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly;' but faith courageously urges an advance, hoping all things, believing all things. . . . The path where God leads the way may lie through the desert or the sea, but it is a safe path."—*Patriarchs and Prophets*, p. 290.

Canal Zone.



PRAYER is the reinforcement of human endeavor: it is not a substitute for it. There is no true prayer without its answer.—*R. J. Campbell*.



## Impressions of a New Missionary

BY ALBERT N. SHAFER

Now I understand! I had always wondered, as I conversed with missionaries home on furlough, why they all seemed eager and glad to get back to their fields of labor and to the inconveniences and difficulties which they knew awaited them. Although I have been a missionary for only two months, at time of writing, I already feel the grip that binds my heart and soul to the field of my new endeavors.

These first months have been literally filled with impressions and with mingled emotions. The thrills and pleasures of a glorious ocean trip of twelve days are almost forgotten in the new joys of my present labor and experiences.

As our good ship glided into the spacious harbor of Kingston, Jamaica, early on the morning of May 23, and we viewed with indescribable feelings the beautiful and inspiring cloud-capped mountains of our new island home, we thanked God for the high honor of being called to such a great task.

I was impressed with the good work already being done in this small island of about 145 miles' length and fifty miles' width. In this small area there are over 115 churches and 300 Sabbath schools with believers numbering over 6,000. New members are being brought into the fold at the rate of over 600 a year. Truly it is a fruitful field. Every parish has been canvassed over and over again with our books, which find a ready sale.

The welcome accorded us by the students and faculty made us feel at home from the start. The simple, old-fashioned religion has made its home here. Students have a genuine respect and courtesy that is pleasing indeed. They seem to be here for one big business, that of preparing themselves for God's work. I was much impressed with the reverence manifested in chapel exercises and other religious meetings. Upon taking their seats, many of the students would quietly bow in prayer. The many "Amens" that came from them at the close of every audible prayer were sincere. The thorough way in which practically all of them master their Bible lessons is an inspiration to any teacher.

I was impressed with the simplicity of their dress and habits, and their faith in God and His word. It has been my privilege to witness one campaign in which their zeal could find expression; namely, the school-paper subscription campaign. With a goal of 600 they set out, bubbling with enthusiasm, and by personal solicitation in three days they secured the names of considerably over 800 subscribers. This same zeal, I am sure, will be manifested in such endeavors as the Harvest Ingathering and Big Week.

They show a great deal of enthusiasm in their missionary activities also. They use the same Missions Quarterly that is used in the States. They, too, are interested in the work in China, Africa, and other parts

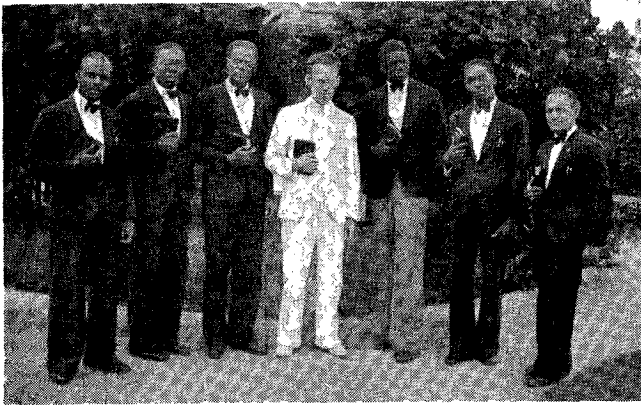
of the world, and they give their bit for mission offerings. Three branch Sabbath schools are conducted by students alone.

I can never forget my first visit to one of these Sabbath schools conducted for children and adults not of our faith. I was glad when a group of students asked me to be their chaperon. Walking along the highway a short distance, we turned off onto a small roadway leading through a banana grove. This dwindled into a narrow, very rocky path that led up a steep, high hill. I enjoyed the climb, and expected to find our destination at the top. However, upon gaining the top I was pointed to a small grass-roofed mud hut away off on the top of the next hill.

But with a group of happy young people any walk seems short, and before we realized it, we were there, ready to start our meeting. We were greeted at the door by the elderly woman who owns the building. She was not an Adventist when this house was secured for our use, but she has now joined the baptismal class. The meeting place seemed strange to me. It was a small room with rows of backless plank benches. There was a raised place in front for the speaker. I judged that the room would hold perhaps thirty people comfortably. But into that space at least sixty gathered for the meeting. How eagerly the children listened to the stories from the Bible! And as I spoke to all on the subject of Christ's love, the expressions of hope and joy upon those spiritually hungry faces made that humble little room the grandest place on earth for me to be. This is one of the reasons missionaries want to get back to their fields, I am sure.

In one such meeting at which I was asked to speak, I found it necessary to stand on the veranda and look through the open window during the song service, after which the chorister stepped outside to make room for me to enter and present my message. The eager listeners were literally packed into that small room.

The work of the six consecrated members of the pastoral training class is a constant source of inspiration to me. Not only do they conduct regular Sunday-night meetings for non-Adventist congregations, but they conduct Sabbath services as well. When the class planned their efforts for Sunday nights, they found themselves confronted with the problem of financing the transportation, for gasoline is very high and money is very scarce. Each pair of young evangelists had, as a part of their class requirement, found places and completed transactions for meetings. But how to get there was the problem! One pair solved it by securing a veranda with an open space for the congregation, within walking distance. Another pair said they would be glad to walk the necessary eight miles each week to conduct their meetings. The third pair had arranged for theirs near the coast some twelve or four-



Pastoral Training Class, West Indian Training College

teen miles distant, for which they would need about \$1.25 each week for their travel. The entire group decided to meet one hour each week for special prayer, during which they would ask God for this necessary expense money. Having faith that their prayers would be answered, they went ahead and started the effort. Each week the money seems to come in from somewhere,—gifts from friends and interested ones.

Two of the students enjoyed the privilege of seeing sixteen persons baptized recently as the direct result of their efforts during the past year. They have another seventeen in a class awaiting baptism. When students, such as comprise this group, covenant among themselves to let no day go by without speaking to some soul about Christ, we can readily understand why souls come into this blessed gospel truth.

Not content with going merely for a gospel lecture, these ministers-to-be plan to reach their meeting place several hours early, in order to have time to spend in personal missionary work among the people, going from house to house and giving Bible studies. This work is more than a class assignment to them, and God is blessing abundantly.

We received impressions of a different kind one night when we were kept awake by the loud singing of weird songs by a group of natives quite close to our home. Upon inquiry next day we learned of the superstitious custom they have of singing all night after

the death of a loved one, in order to keep the evil spirits away. Truly there is still plenty of work for the gospel worker to do in Jamaica.

I have been much impressed by the faithfulness of two of our church members in particular. One, an aged man, crippled and deformed, walks three miles every Friday evening or early Sabbath morning and sits in the chapel from the time he arrives until Sunday morning, taking in every meeting held for the students. He is accompanied in his long sitting by another aged brother who is totally blind, and who comes a distance of four miles. He usually rides in, however, with friends who pick him up en route. Isn't it strange how some of us who have our health find it difficult to walk two blocks to church and get there on time, and still harder to sit still more than an hour at a time?

I have received many impressions of great variety. Let me mention one more. It began when our ship was entering harbor and I found myself at the rail visiting with an Anglican minister of Kingston. He had nothing but high praise for our college and the work our people are doing in this island field.

This school stands high in the estimation of the population here, for they recognize in it a superior system. Several large bus loads of government teachers and representatives have visited us and observed our methods. The late Governor Denham visited us twice and expressed his approval and appreciation of the good work we are doing. Truly the Lord has given us favor.

There is so much that I might write, for every day brings new impressions; every day finds me more in love with my work and my associates; every day finds me more and more happy for the privilege of being called to this kind of work; every day helps me to understand more and more why the foreign missionary becomes homesick to get back "home" to his mission field after being on furlough. Yes, I understand it now.



"A MAN may be wrecked as is a ship. Conscience is an anchor. Terrible it is, but true, that, like the anchor, conscience may be carried away."

Upper Left: Ruins of Chinese Workers' Dormitory Back of the Ningkuo Road Church, Struck by an Incendiary Bomb Dropped From an Airplane

Upper Right: A View of Wreckage Just Across From the Publishing House on Ward Road

Lower Left: A View in Front of the Signs of the Times Publishing House

Lower Right: A Shell Hole in the Far Eastern Academy Chapel Building



# Our Aboriginal Tribes in China

BY FREDERICK GRIGGS

THE aboriginal tribes of China are receiving the gospel gladly. These tribes are largely located in the mountains of central and western China. There are three general divisions—Miao, Shans, and Nosu. Authorities, however, differ somewhat on this general classification. Our work so far has been chiefly for the Miao. We are beginning work for the Nosus, and as quickly as possible will give the gospel to the Shans. It has been estimated that these three large groups speak as many as two hundred languages and dialects.

The invasion of China's aboriginal territory may in measure be compared to the driving back of the American Indian tribes by the European settlers of America. There are likewise remote comparisons which might be made between the aborigines of China and of America with respect to tribal relationships, languages, and customs. There is no exact knowledge of the number of these aboriginal peoples, but it has been placed at as large a figure as fifteen million. Some of the Nosu

There are now nearly five hundred Seventh-day Adventist Miao church members. About a year and a half ago Brother and Sister Milton Lee began work for the tribespeople, chiefly the Nosu, in a region some ten days' travel by horse from Kunming, the capital of Yunnan. Over twenty have been baptized, and more than one hundred are now in baptismal classes. About one thousand are attending the Sabbath schools that have been started in locations reached in from two to four days' travel from Mokiang, where Brother and Sister Lee are stationed.

M. C. Warren is assisting Brother and Sister Lee in conducting two summer schools for the Nosu, one in the Ka-do dialect and one in the Bi-yo dialect. Young men of promise are thus being trained to go among their people with our message. People speaking other dialects are asking for teachers. Pastor Miller is conducting another summer school in Kunming, chiefly for the Miao workers. Some of those in this school are

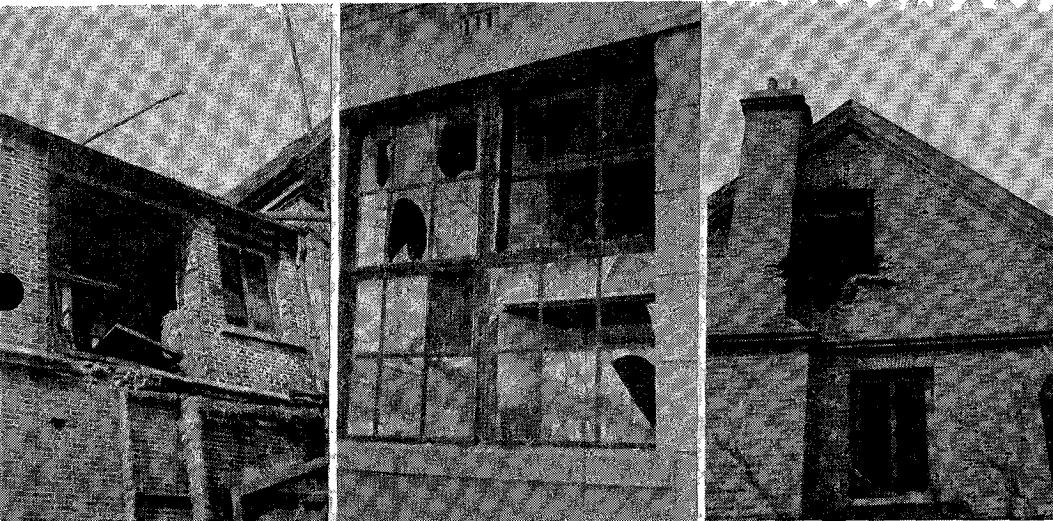
quite experienced in evangelistic work.

One effective means of reaching these tribespeople is through our medical work. Mrs. Helen Lee, a nurse trained in the St. Helena Sanitarium, works with her husband for the Nosu, but is unable to care for all who seek help. Pastor Miller contemplates entering the forbidden Nosu kingdom by means of medical work.

With Pastor Miller I recently visited two of our Miao companies three

days' travel from the capital. At one of these places a baptism was held. Our road, or mountain path, took us nearly eleven thousand feet above sea level. It was so steep and rough that I wondered continually how the ponies could carry us up and down, for it was as hard coming down as going up. High up in these mountain fastnesses we found most devoted believers in our precious faith. We spent a Sabbath at a little village called Dalungtan. Here we have a school for some twenty-five Miao young men, preparing for gospel work. We have eight other schools for the Miao. This Sabbath meeting was attended by over three hundred believers. These Miao sing beautifully. They have good voices and true. They are a fine people. Our blessed message gives to them a new and happy outlook on this life as well as a hope of soon entering into the life of the eternal world; it makes them clean in their habits; it makes them hospitable. We look for a great harvest of souls from these aboriginal tribespeople of China. There are this summer over five hundred in the baptismal classes. There is need for the Thirteenth Sabbath Offering soon to be given for our work among the Tibetan and aboriginal tribes in China.

“Be kind; a noble deed is a step toward God.”



Reading From Left to Right:

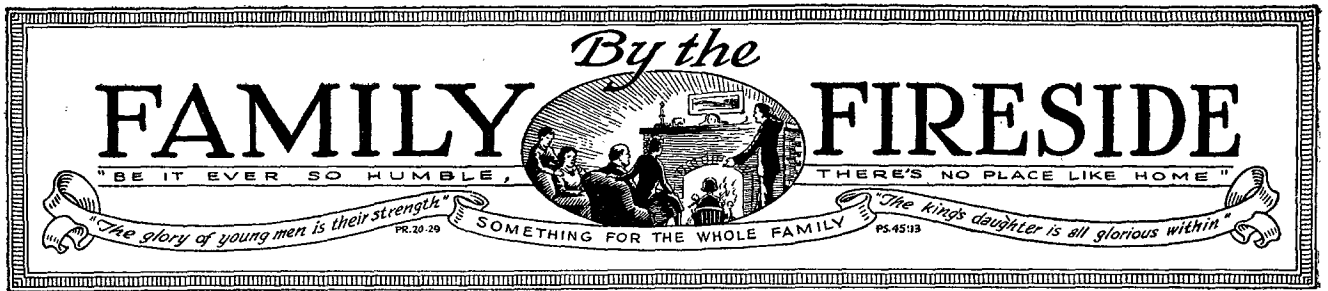
Shell Hole in the Home Occupied by Wilton Wood

Broken Windowpanes in Division Office. In All There Were 260 Broken Panes of Glass

Shell Hole in Home Occupied by O. A. Hall

have never been brought under the rule of the Chinese. They have an independent kingdom high in the mountains of western Yunnan, and are very warlike. There is a record of only five or six foreigners' ever having entered their territory. One or two of their chiefs, however, have expressed their willingness for our missionaries to enter. The Nosu kingdom is some two hundred miles long by seventy-five miles wide, and is said to be thickly populated. While there is no certainty as to the number of this Nosu group, yet from what is learned from those who come down to trading centers, it is reckoned to be over a million. The larger number of the Nosu are in villages in various regions of West China, and they mingle with the Chinese, and other tribes. These aboriginal tribespeople are spirit worshippers. Aside from those of this independent kingdom, they are kindly in disposition, and they receive the missionary very cordially.

C. B. Miller, director of the Yunnan Mission, baptized the first aboriginal tribesman—a Miao—in 1931.



## The Devoted Service of Our Youth

BY MATILDA E. ANDROSS

"We have ordered the taxi for 3:40 tomorrow morning," said our friend.

"So early?" I gasped.

"Yes, we must be sure not to miss that early train for Arad."

That meant a very short night. Nevertheless, we felt very thankful for the privilege of spending even a few brief hours at our fine training school located at the geographical center of Rumania. Yes, there in the heart of the republic, on a fertile plain surrounded by mountains, stands our school, a tower of safety to which our youth may flee for protection and for training for the Master's service.

We had had the pleasure of looking into the earnest faces of more than a score of promising young people who had come early to work up financial credits for the school year. As we had clasped their hands, we had had an inspiring vision of them soon going forth with sharpened sickles in well-trained hands to help reap the waiting fields in Rumania; so it was with happy, grateful hearts that we prepared to depart at that early morning hour.

Promptly at 3:40 the taxi arrived, and we endeavored to leave as quietly as possible so as not to disturb the sleeping students. What a pleasant surprise awaited us! There by the auto stood the students and teachers, and they sang to us that sweetest of all farewells, "God be with you till we meet again." The strains of that beautiful song faded away as we hastened down the road through the darkness, but the inspiring memory of that morning remains. I still see that fine group of young people silhouetted against the wall of the institution erected to help fit them for the Master's service.

And often as I gaze at that picture, it enlarges until there are drawn into it our advent youth in all the world who are favored with opportunities for preparing for the great work to which the Master has especially called them. Many of them have the opportunity of attending one of our Christian schools. All of them are blessed with an abundance of advent literature, which stands ready to help fortify them against the enemy of their souls and to help fit them to do soul-winning work; and they have food and raiment and other things, enough and to spare—all gifts from the Master to be used in living to bless others as He did when He was upon earth. "By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and so far as lies in our power, we are to minister unto them."—*"The Desire of Ages,"* p. 440.

While some of our Missionary Volunteers do not sense this great responsibility or see that in it lies the

greatest privilege that life can offer,—the privilege of investing their all in the greatest business on earth,—it is gratifying to see thousands of these more favored young people giving themselves wholeheartedly to the Master's service. You will find them in all lands. No sacrifice is too great; no service too hard; no place too lonely or too far away. When the Master speaks, their reply is, "Here am I; send me."

How thrilling to meet these young people! How inspiring to look into their eager faces! I have carried mental pictures of some of them around with me for years. These pictures have been gathered from different places. Some of them were snapped in our sanitariums. Here is one of a young woman, carrying about with her a sweet spirit of Christian simplicity, and tucking her patient in bed with a prayer for the heavenly Father's comfort and watchcare through the dark hours of the night. Other snapshots rest against a college background, as I have seen many young people go out from these training centers to fill places of responsibility in the Master's service. One of them is a queen in a home in America. I had the pleasure of visiting there some time ago. Hers was a lovely home. She was regulating it with her eyes on the greatest business in the world. Her family was well cared for. Her husband was a busy physician, and this brought added responsibilities to her; but every week she found some time for missionary visiting, and gave a number of Bible readings to interested persons in the neighborhood.

### In War-Torn Spain

Last summer we met two earnest Missionary Volunteers over in Paris. It was in the evening after the Sabbath. This young man and his wife had come to our room in the hotel for a little visit; and we were very grateful for the privilege of looking into the brave, unafraid faces of these young missionaries who had been in the front ranks of the Master's far-flung lines of mission advance. Their last field of labor was Spain. In fact, the young man had come to France only a day or two before. He had come for counsel at the earnest request of the leaders. His wife was a refugee there in Paris. The heart-rending stories of conditions in Spain that had pierced our hearts as we talked with refugees here and there, deepened our interest in these young people.

Yes, there were hardships and dangers. "But," said the young man, "those dear people need help, and I am anxious to go back and try to give it to them." When the civil war interrupted our work in Spain, this young man was editor of our health journal there; and during the war, he had helped to relieve suffering and



had done some radio work. Dangers? Yes, but even if it should mean the loss of all things earthly, even if it should cost him his life, he was eager to return to that needy field. For a moment there was silence. The words of that hero of the cross stirred the deep waters of the soul. Then quietly, earnestly, he continued something like this:

"I should be glad to give my life for the cause of God in Spain. It would be sweet to make such a sacrifice for Jesus."

"That is just the way he feels," added his wife; and we, too, were sure that the longing desire came from the depths of a heart that had been warmed by the unselfish love of Him who gave His all for the salvation of the lost.

"But why was he so desperately in earnest in his soul-winning work?" you ask. The answer to that question followed immediately. I could not take it down then; but the essence of it remains unforgotten and unforgettable. Oh, it was because of the wonderful Saviour he had found in Jesus. Jesus had done so much for him, and he longed to suffer with his Master in order to help others know Him, too. The words of that young man keep ringing in my ears. I wish so much that I could pass on to you the thrill, the challenge, the call to heart searching which that interview brought to me.

There lies before me a letter from another young man who has riveted his eyes on the greatest opportunity before Seventh-day Adventist young people. It bears the date of December 30, 1937. The writer is one of our North American Missionary Volunteers. Much of his childhood was spent in Panama, and we knew him first when as a shy lad he enrolled in our training school on the banks of the Panama Canal. Later he came back to the United States to study further in one of our colleges. And now, having been graduated, he and his young wife have answered a call to the mission field. He writes:

"The Lord is good in permitting us to have a place in the Inter-American Division. . . . I ask you both to remember us in your prayers that we may faithfully perform the task given us to do."

### A Blessed Privilege

Yes "the Lord is good" to permit Seventh-day Adventist young people to have a part in the greatest enterprise in the world—the work in which all heaven is interested and in which the Father has invested His

all. And I think that without exception, the young people who, like their Master, have given their all for the salvation of the lost, have found in the fields of unselfish, self-denying service for others at home or in the regions beyond, life's deepest, most enduring, and most satisfying joys.

Some years ago a fine, accomplished young woman left a good position in the United States to answer a Macedonian call from Inter-America. Knowing the surroundings she had left behind,—the host of friends, the social, the educational, the recreational, and other advantages, we wondered how she would adjust herself to an environment that seemed rather destitute of those things which had made her life in America so colorful. For six months we waited to learn whether the happy, smiling face concealed an aching, disappointed heart. It was Friday evening. The sunset hour called us to the usual division-office-family vespers. Those vesper hours were such happy reunions. The busy weekdays raced along, and often we scarcely saw one another until the vesper hours, which guarded both edges of the Sabbath, called us together as a division family. That particular Friday evening we spent some time in telling one another of some of the many blessings we had enjoyed during the week.

Twelve undying words in that young woman's testimony that evening live on in my heart and join with myriad other voices in reminding me that God's ways are always best. Those unforgettable words were: "The last six months have been the happiest months of my life." Yes, true happiness and genuine success in life lie in the path of God's choosing, in God's service.

And so as I sit here alone tonight and think of the great opportunities before our advent youth, and especially before those who have the opportunity to obtain a preparation for efficient service in the Master's cause, I see again the little group silhouetted against our training school in Rumania. Then the picture changes and I see our youth around the world going forth from Christian homes and Christian training centers to serve in the homeland or on foreign shores; and my heart overflows with joy as I think of these thousands of young men and young women in our ranks who have caught the true vision of life and who are making it their one all-absorbing business to help finish the greatest work in the world,—the work of giving the gospel, that has brought salvation to them, to those who know it not.

## Stewards of Health

BY G. K. ABBOTT, M.D.

THROUGH the labors of those entrusted with the writings of the Spirit of prophecy there have been gathered together in a coordinated presentation the instructions on diet and foods which have appeared at various times from the pen of Mrs. E. G. White. In reviewing these from this new book, "Counsels on Diet and Foods," I am impressed that some of this instruction, most vitally essential for health, has been forgotten by us, and also that since we discarded meat, tea, and coffee, many years ago, and changed from white bread to graham or whole-wheat preparations, the practices of many show that we have made comparatively little advance in diet reform.

The instruction given us pertaining to this is very

definite: "Let the diet reform be progressive."—"*Counsels on Health*," p. 478. Certain foods are pointed out as being more harmful than meats. And in view of all the light which modern research has thrown upon the relationship of food to health and disease, there is certainly much more to healthful diet than these above-mentioned fundamentals which were presented so early in the history of the health reform, which is to accompany the third angel's message "to fit a people for the coming of the Lord."—"*Testimonies*," Vol. III, p. 161.

### Knowledge of Laws of Health

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies."—

"*Counsels on Health*," p. 38. How is this practical knowledge to be obtained? The answer is very definite. "Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them."—"Testimonies," Vol. VI, p. 369. Neither the Bible nor the testimonies are a textbook of physiologic laws, any more than they are a textbook of any other science. However, they both point out these laws on a broad basis of general principles, and their importance is emphasized. God has in these last days given an abundance of light on health, and especially on diet as related to health, through the knowledge obtained by scientific research. When God led the children of Israel out of Egypt and away from Egypt's fleshpots, He gave them manna to eat. The diet reform was very simple. Faith and obedience seemed all that were necessary. Today, though it is not so simple, we have an equally plain path marked out for us to follow. It is this: "The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten."—"Medical Ministry," p. 267. Should we not gather this light and apply it for practical use?

### Obeying God's Instructions

How important in the Christian life is obedience to this instruction? The answer is again very definite: "He who remains in willing ignorance of the laws of his physical being, and who violates them through ignorance, is sinning against God." "Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant."—"Counsels on Health," p. 21. If this means anything, it means that it is our duty to acquaint ourselves with the physiologic laws which God has guided men in discovering.

How many might now be living and carrying on an excellent work for God whose lives have been needlessly shortened by ignorance or disregard of natural law! Heart disease, high blood pressure, hardening of the arteries, apoplexy, etc., have taken a large toll of many otherwise faithful, consecrated Christians. "Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character."—"Education," p. 195.

Besides the degenerative diseases of the heart, blood vessels, and kidneys, mentioned above, a host of other diseases are directly due to a diet deficient in the protective foods, with excesses of other foods. The lack of much that nature's God intended us to eat of these marvelous substances in natural food, prepares the soil for infections and acute fevers which annually carry off many with whom we are acquainted and who have exerted a wonderful influence in spreading the light of truth to others in these last days of earth's probation. Many have incapacitating illnesses and expensive operations and hospital services who might have avoided at least much of this if they had studied physiologic laws and conformed their eating habits to them.

Of these health principles so largely forgotten or neglected, one is of very great practical importance. This is the eating of sweet desserts and large quantities

of milk and sugar together. The testimonies specify them as more harmful than meat, and experimental research agrees with this statement.



### Dick, the Kitchen Boy

Dick's father was a shoemaker. He died, leaving his family poor. Dick went to serve at a boarding house. He felt sorry to leave his sisters and his mother, and go among people whom he did not know; but he found plenty to do, and was left little time to think. He made the coal fires in the morning, first in the kitchen, then in the furnace. He blacked the gentlemen's boots, helped to wait on table, and ran errands. Indeed, he was at everybody's beck and call, and had everybody to please, which is not easy to do. "Dick!" "Where's Dick?" you could hear at all times of the day. But Dick met every call. He was quick, obedient, willing, honest. He often saw change lying carelessly about in the gentlemen's rooms, but he never touched a farthing. He never stole cake or slyly took a piece of pie behind the cook's back. The cook said she would trust him with a pot of gold, or what would have been quite as tempting, a pot of honey.

There was often a fuss with the servants, and a good many crooked steps were taken; but Dick, his mistress said, always walked straight. "Why," said she, "Dick is one of the greatest comforts I have. He never gets into trouble."

Here is the secret of it. After he built the kitchen and furnace fires, which he did early in the morning, early enough to have a short time to himself, then he sat down at the kitchen table, took out his little pocket Testament, read a few verses, and tried to think out their meaning. Then he knelt down and prayed for the Holy Spirit to help him to behave like a Christian boy all day long. Cold winter mornings, when everybody else in the great house was fast asleep, Dick was up praying to the great and blessed God. He never grew tired of it; he never lagged in it; he never once thought, "I'll pass this over this once." No. Dick kept to the throne of grace. And don't you suppose God kept him? Oh, yes! He constantly inclined the poor boy in the path of right. You well know how apt we all are to follow our inclinations; therefore it is important that our inclinations should be ever running in the way God approves.

It is hard for a boy or girl to go astray who tries to follow his or her Bible and do as Jesus did, because the Bible plainly tells you how to go, and your Saviour is ever by your side, to help you to go in that way.

Because of Dick's good behavior as a kitchen boy, a gentleman connected with an insurance office spoke for him, took him into his office, and now he is fast rising to posts of trust and influence.

You hear folk speak of going away to "seek a fortune." But the fact is, children, you are all now busy making your fortunes. The habits you are forming, the company you are keeping, the tempers you are indulging, are all helping to make them. What kind will they be?—*Author Unknown.*

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATT. 24:14

## The Chesapeake Camp Meeting and Conference Session

THE Chesapeake Conference Biennial Session and camp meeting were held at Catonsville, Maryland, June 16-26. A spirit of deep earnestness and devotion characterized this meeting.

The rapid growth in all lines of denominational endeavor reported by the president of the conference, W. C. Moffett, was outstanding. The Chesapeake Conference averaged a net membership gain of ten per cent each year for the past quadrennial period. During the same period of time the tithe showed an increase of 80 per cent, which enabled the conference to increase its staff of workers 50 per cent. The Sabbath school offerings for the same period increased 65 per cent. Of special interest was the fact that all but three churches in the entire conference have their own church edifices. These three are now taking steps to secure buildings.

A large evangelistic effort was conducted by E. L. Cardey during the past year in the largest city of the conference—Baltimore. The release of Elder and Mrs. Cardey to the Southern African Division forms another connecting link between the Chesapeake Conference, the Columbia Union, and our world-wide foreign-missionary enterprise. In these times, with almost universal disaster threatening, the church at the home base should arise with determined energy to accomplish speedily its God-given task,—the proclamation of the gospel of the kingdom in all the world.

Soul-stirring messages were delivered by J. L. McElhany, W. H. Branson, Steen Rasmussen, and others from the General Conference. An excellent series of health talks was also delivered by the medical staff of the Washington Sanitarium.

W. C. Moffett was unanimously reelected president of the conference, and N. C. Van Horn secretary-treasurer.

H. J. DETWILER.

## Remarkable Records in Britain

Six months ago the colporteurs in Britain voted unanimously that their goal in sales for 1938 be \$5,000 above the amount of sales for 1937. In view of the fact that 1937 closed with a gain of \$6,250 over the sales for 1936, this seemed a reasonable expectation in increase. However, the Lord has greatly blessed the efforts of these faithful laborers, and already they show a gain approaching \$10,000 over the same period of last year.

There seems to be every prospect of a record year in sales. The spirit and confidence of our colporteurs have never been stronger than they are today. With all the trouble and tumult of these turbulent times, these men and women of the printed page find a ready entry for the message of hope and peace.

The accompanying picture shows two of our record makers from the ranks of the British bookmen. H. G. Hardy and A. Lacey during 1937 delivered, between them, \$6,160 worth of books. Brother Hardy delivered about 2,000 "Christ Our Saviour," and Brother Lacey placed 12,000 shilling books in the homes of the people. The picture reveals their year's consignment of books. Fifty-eight cases of literature were handled by these men during 1937. The first six months of 1938 indicate that their record for this year will be even better than that of last year.

The student colporteurs in Britain are also enjoying the progress which is being made in literature sales. One student for the first week in the field reported \$200 worth of orders with about \$100 taken in deposits. He secured \$2,000 worth of orders in the first month, thus passing the scholarship figure with a good margin. That our students leave a good impression in the field is revealed by the following

unsolicited testimonial. It is an extract from a letter of inquiry received by the manager of our Stanborough Park Sanitarium:

"I should like to mention that I bought your copy of *Good Health* from a most delightful student this morning.

"We are inundated with sellers at the door, and I make a rule not to buy; but really, this one was so courteous and such a pleasure to meet that I had to break my rule! Would there were more like her. I only blamed myself afterward that I had not asked her in to a meal. Please give her my apologies."

Truly our students enjoy a great privilege as they act as "ambassadors of Christ" during their summer vacation. We thank God for His prospering hand upon the literature ministry in Britain, and for the loyal band of colporteurs we have in this field.

G. D. KING,

Union Field Missionary Secretary.

## Dreams Come True

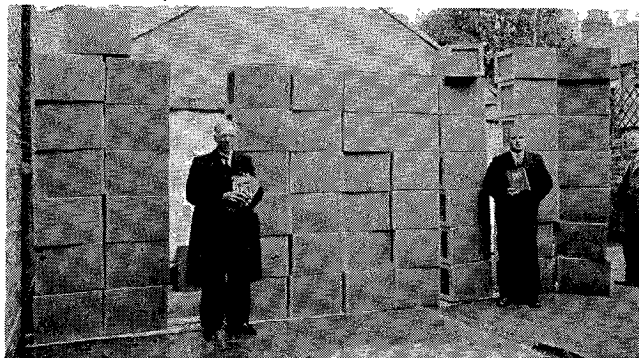
RECENTLY one of our young women in Colorado was selling "Bible Readings," in the country, in company with another sister. As they walked along a country road, they saw a little house away out on the side of a hill. They both felt that the prospect of a sale was very unlikely, and so they decided to pass by this house and move on to what appeared to be more promising territory. They had not gone far, however, when one of the girls felt convinced that in missing that house, she had failed in her responsibility. So she decided that she would go back and canvass the family living there. They both went back and knocked at the door. A woman came out and immediately said to the girls, "You girls have a book for me."

They said, "What do you mean?"

The woman said, "Three weeks ago my husband died, and I became very much discouraged and despondent. Indeed, I had determined to end my life, but decided to await the following morning before so doing. That night I dreamed, and I saw two girls come to the house, and I heard a voice say, 'These girls will visit you and they will have a book. This book will have for you a message of comfort and hope.' I was so impressed with the dream that I did not end my life as I had intended, and now you girls have come. Where is your book?"

The girls immediately showed their "Bible Readings." The woman said, "That is the book that has hope in it for me." She bought the book, and was greatly encouraged as a result of the experience, as were these young women, who decided that in the future they would not miss a house. The Lord is giving dreams today to people, for we are living in the last days, and His work is being finished.

W. G. TURNER.



A. Lacey and H. G. Hardy, Colporteurs in the British Union, Who Made This Remarkable Delivery

## The Kobe Flood

JAPAN'S 1938 rainy season has been the worst in sixty years. H. Kuniya and I, with two young evangelists, were in the midst of a series of meetings when the flood broke in Tokyo. Soon the main paved streets and the smaller lanes were covered with water, and then it began to creep into the homes of the people. Fortunately our tent was pitched on slightly higher ground and was not damaged, but for days we were not able to get to it, and our meetings had to be suspended. At last the water receded, and we began our meetings again.

Then came the alarming news that the flood rains had shifted to Kobe and its immediate environs. When the first reports came through, we worried little, because Kobe is a city built upon a hill. Every section of it has excellent drainage, and water easily finds its way to the sea. But when mail service was interrupted and only an occasional telegram came through, it was felt that I should visit the stricken city. I could buy my ticket only as far as Osaka, and from there I planned to go around by boat or find my way to Kobe in some other way. It was the fourth day after the flood when I arrived in Osaka, and very fortunately, the trains began running from Osaka to Kobe that morning. However, the usual ride of twenty-five minutes took two hours and a half, for we had to make our way slowly, switching from one to the other of the four tracks of the railway bed to avoid washouts and portions of track buried in the sand. At one place the sand brought by the flood was piled up to the eaves of the station buildings.

When we finally arrived at Sannomiya station in Kobe, we were shocked at what we saw; and what we heard from eyewitnesses of the disaster surprised us even more. It still seems strange that a city built on a long, even slope between the hills and the harbor, could have suffered so from a flood of water. It was water alone that did the damage, for there was no earthquake and no typhoon.

It had rained ten days in May and twenty-five in June, and continued raining in the month of July. On the day of the flood, Tuesday, July 5, it rained three gallons per square foot. The rain fell in torrents. This heavy rain lasted about seven hours. The rain-soaked ground could absorb no more. The beautiful hills behind the city began to slide. The little drainage streams, which ran through large concrete conduits, were unable to carry the

huge flow of water. Large trees and huge boulders were washed down and soon clogged the entire drainage system. At eight o'clock in the morning of that fateful Tuesday things began to look serious; by nine o'clock the full pandemonium of the flood had broken loose. Twenty streams of raging water tore down through the city on their way to the bay. Stream beds widened from the ordinary six feet to several hundreds of feet in width; and in places where there were no streams before, new rivers cut their way right through the residences of the people.

Hundreds of homes were destroyed in a few minutes, and went crashing down the steep slopes of the city, scattering their contents and splintering into a thousand pieces. In places the currents broke right through houses, and ran through people's living rooms for hours. In one place a raging current suddenly widened and picked up an automobile, driving it through the front door of a home, through the house, and out the back door, to throw it over a fifteen-foot wall. Another current broke through a concrete wall and carried a portion of it, 25 x 8 x 2 feet in size, a whole city block, to throw it madly at another wall, breaking it down, too. All through the terrible hours of that awful day those twenty streams of destruction raced down the slopes of Kobe, carrying trees which a few hours before had beautified the hills; ripping out telephone poles and adding them to its burden; detaching boulders, from two to ten feet in diameter; carving out riverbeds that would be ample enough for the enormous volume of water; and, most serious of all, either blotting out homes, burying them up to the roofs, or filling them with sand, mud, stones, and debris.

One of the rivers chose the main-street car line and the main street in Kobe for its roadbed, and when I left, a swift stream was still running where streetcars formerly carried their passengers. In certain sections, walking through the city was like walking through no man's land in a war zone. Hundreds lost their lives in the swirling waters, and no doubt many hundreds of the "missing" were washed down with the waters as they cascaded over docks into the bay.

We had wondered how our people fared, and were made very happy to learn that not an Adventist life had been lost. Just as in the terrible earthquake of 1923, God had listened to the prayers of His people and had protected them. The church and the sanitarium were miracu-



Southern Asia Division Committee Meeting, Poona, India, February 27 to March 3

lously left standing. On the north the onrushing mass of destroying wreckage suddenly stopped one short block away from the building, caught as it spread out at the crossroads. On the west a river raged just fifty feet away, and the buildings right next door were destroyed. Two feet of water and sand entered the buildings, but as the waters subsided, the nurses and their friends skillfully used the receding waters to swish out the sand that they had brought in, and little damage resulted. The rooms are now being made ready for relief work.

The rented home of Dr. Elmer H. Olson, built about 100 feet from one of Kobe's innocent six-foot streams, is a total wreck. The doctor left about eight o'clock on that fateful Tuesday morning, to work in the little Nunobiki Sanitarium. By that time the stream had greatly swollen, but there were no fears for the home. At nine he thought he would return, as things had assumed a threatening aspect; but he was able to reach only the further shore of the now raging river. Over on the other side stood his home, containing all his earthly belongings and his wife and little boy, Teddy. All he could do was to signal to his wife, after she with some feeling of relief had noticed that he had returned. Before the doctor's eyes, as he stood there by the widening torrent, he saw homes crumple up and disappear. In a few minutes not a piece of furniture, not a timber, and not a foundation stone could be seen, for the raging torrent made short work of the wreckage, carrying it far down into the lower reaches of the city.

Presently the widening current crept dangerously near the doctor's own home and began snapping at the stone wall supporting the built-up lot. Erelong that fell, and then the water made short work of undermining the home itself. Mrs. Olson was not aware of what was happening and was still inside, but the doctor's frantic signals to escape were finally picked up, and she made her way out of the second-story window and over a wall with Teddy and one suitcase. Helpless, they watched the undermining continue amid the deafening roar of the torrents of water and the landslides in the hills immediately behind them. Finally their whole home, with its contents, fell with a sickening crash and filled with water, sand, and gravel. During one recession of the waters they managed to pull out their trunks with most of their clothes, and one day of backbreaking excavation resulted in the recovery of one rug and a few brown, water-soaked towels and pillowcases.

But we are all happy that the doctor himself and his wife and Teddy are safe. Mrs. Olson and the baby are now with us at the headquarters in Tokyo and the doctor is remaining in Kobe to take charge of relief activities centering in the sanitarium, which was so fortunately spared. Our Dorcas Societies throughout the union are gathering and sending clothing to be distributed by the women of our Kobe church. Sickness is threatening, and the doctor is getting everything in readiness to meet any emergency.

I am sure that all the REVIEW family are thankful that our brethren and sisters are safe again in another of Japan's natural calamities, and that we have a medical outpost in the stricken city of Kobe to render aid to the sufferers. ANDREW N. NELSON.

## The Montana Camp Meeting

A LARGER number than usual from the churches attended the Montana camp meeting held at Mount Ellis Academy campus, only a few miles from Bozeman, June 28 to July 3. Some had come at great sacrifice. The spirit which prevailed, of seeking the Lord, of Bible study, and of interest in the progress of the work, was encouraging.

Besides the local and union conference workers at the meeting, M. A. Hollister, W. H. Teesdale, and H. T. Elliott, of the General Conference, and M. E. Munger of the Review and Herald, assisted in Bible studies and in presenting various phases of service. L. B. Losey, president of Spicer College, India, reported on the progress of our school and on the interest in our educational work manifested by leaders in Indian affairs. O. W. Lange, also from India, presented our work in some parts of that field through motion pictures.

The Montana Conference has been making steady growth in recent years. The membership is now 1,273.

Plans were launched at the meeting for the gathering of monies to pay off the conference indebtedness this year. Altogether, the outlook in this conference is excellent, and the members are of good courage. H. T. ELLIOTT.

## My Stay at the Theological Seminary

As I have just returned from attending a six weeks' term at the Seventh-day Adventist Theological Seminary in Washington, D.C., it may be of interest to my brethren in the ministry throughout the Southern Union to get a brief report of my visit to the school.

After spending thirty years in the organized work, it having been twenty-four years since I attended one of our schools, it was the most refreshing experience of my life to slip away from the routine of conference work and spend six weeks sitting at the feet of some of the best teachers in our ranks.

The following subjects were listed on my entry blank: "Righteousness by Faith," under I. H. Evans; "The Sanctuary Service," under Professor M. L. Andreasen; and "Research Technique," under Professor C. E. Weniger.

Each study was completed at the end of the six weeks' term, making it possible for me to return, feeling that I had finished a well-rounded short course. I can truly say that I never studied harder, and never before received instruction that seemed to supply my spiritual and mental need as did this classwork in our advanced Bible school.

Two other students were there from the Southern Union, George Russell and M. E. Ashby; but it is the opinion of the writer that every conference president should plan for one or more of his workers to attend the Seminary for at least a six weeks' term some time during each year. If every conference president could get the spiritual uplift and training that the writer feels he has received, it would pay every executive to plan for a six weeks' course at a time when he could best leave his conference. Surely, no one can attend this school without being better fitted spiritually and mentally to represent the cause of God.

H. E. LYSINGER.

## Appreciation of the "Review"

I CANNOT tell you just what the REVIEW means to me. I am totally deaf, and have been unable to attend even one meeting in two years. I spend hours and hours alone day and night; so you may perhaps imagine in a measure what a comfort our literature is to me. I have had this *priceless* literature for nearly fifty years now.

I ask an interest in the prayers of the REVIEW family and readers, special prayer, please, to be relieved, if it is His will, from an almost *unbearable* nervous condition.

IDA CARMICHAEL.

We enjoy the weekly visit of the REVIEW. Mrs. Garcich and I try to read it at the same time. She likes the Family Fireside Department and I greatly appreciate the general articles and evangelistic reports.

THEODORE GARCICH.

I HERE enclose \$1, part payment on my REVIEW. I am sorry I have not all, but I will send it as soon as I can. I appreciate your kindness in sending the paper, as I do not want to miss a single issue. I have been reading this paper for over twenty years. I feel it is part of my life.

MRS. P. J. DUKE.

### ONLY A POSTCARD

A conference worker saw a promising young man who was not attending one of our schools. He sent the name and address on a postcard to the Home Study Institute, and he told the young man what he had done. Result: There was a new student taking a Home Study course, and now he is attending one of our colleges. Interesting oneself in some person even to the point of writing a postcard, often produces results that are very satisfying.

HOME STUDY INSTITUTE  
Takoma Park, Washington, D.C.

THE REVIEW is a welcome visitor at my home. I look forward to it from week to week. It has been a great help to me. I enjoy the sermons so much, and in fact, everything in the REVIEW.

I am an isolated member of the Schenectady, New York, church, and I would sacrifice much before I would give up the REVIEW AND HERALD. MRS. MARGARET SULLIVAN.

I HAVE been bedfast for nearly ten years, the last seven of which have been spent here in the King County Hospital. I have had absolutely no opportunity to meet with our people, and aside from my daughter and mother, I seldom see an Adventist. So I have my Morning Watch, the Lesson Quarterly, *Life and Health*, the *Watchman*, and best of all, our REVIEW.

The articles are so inspiring, comforting, and helpful in these serious times. I just could not get along without the REVIEW. And I thank the Lord we have such a paper, and for you good faithful brothers and sisters who work on this paper. It means so very much to me, situated as I am. God is so good to me, and has been through all my affliction. I can praise Him for so many blessings every day.

Oh, yes, I want to say I like the numbers that have the book advertisements. I have very little money to buy books, but sometimes I can get some of our 25 cent and 50 cent ones, and I do enjoy reading about all the good books we have, and hope sometime to be able to purchase

some. I think most Adventists are great readers. They should be when they have such good things to read.

WENEE D. MELVIN.

## Appointments and Notices

### PRAYER FOR HEALING

An elderly sister in Washington desires prayer for healing.

## Camp Meetings for 1938

### CENTRAL UNION

Colorado, Grand Junction ..... Sept. 16-18



### OBITUARY

CLARA DOWNS PETTIT was born in Albion, Nebraska, April 15, 1875, and died July 13, 1938. She gave her heart to the Lord in early life and maintained her integrity and loyalty to her God and the message she espoused.

On May 12, 1901, she was married to Elder George Pettit. For several years they labored together in field evangelistic work in Oregon, pioneering in tent work in a number of places. Later they accepted a call from the mission board to labor in the great mission field of India, where they spent fifteen years. Throughout those years Sister Pettit was a faithful missionary and was loved by all who knew her. On account of failing health of Elder Pettit, they were forced to leave their work in the Southern Asia Division, sailing from there the last day of March, 1932.

Sister Pettit leaves to mourn her death, her husband, Elder George Pettit; one sister, Mrs. Belknap, of Camas, Washington; and a host of friends.



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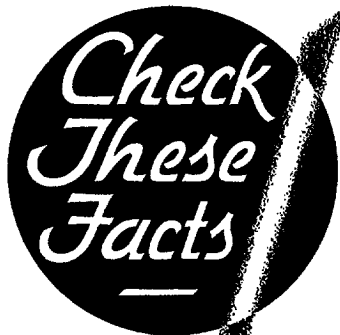
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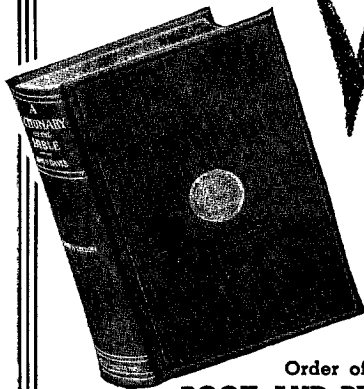
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## OF SPECIAL INTEREST

### Missionary Sailings

Mr. and Mrs. Cameron A. Carter and their daughter, Lenora Mae, returning to China from furlough, sailed from Vancouver for Hong Kong, on the S.S. "Empress of Russia," August 6.

Dr. and Mrs. Leon K. Rittenhouse and their little daughter, Nell Christine, of Pennsylvania, sailed from New York on the S.S. "Saturnia," August 13. They are connecting with the Southern African Division for service in Angola, Portuguese West Africa. The doctor will take his qualifying examinations in Portugal before proceeding to their field of labor.

E. D. DICK.

### "Your Labor Is Not in Vain"

WE were a group of passengers aboard a small motor launch going from the shores of one of the islands of the West Indies to our ship. Two of us had met with the members of our largest church on the island. Most of the others had gone sight-seeing.

As the launch carried us over the shallow waters, some of the passengers were chatting about their activities ashore and the various things they had seen. They seemed interested in the little bits of information relating to the island and its peoples that we were able to give them. After various ones had told of the different places on the island to which they had been, one woman turned to us and asked, "And where did you go?"

"We have been to church," one of us answered. She looked puzzled; so we explained that we were Seventh-day Adventist missionaries. At this a gentleman of fine appearance spoke up. "Oh, yes, I know of your work. Your missionaries have gone everywhere." He spoke in high terms of the work with which he had become acquainted.

We made the remark that he seemed well informed as to the progress of our work. "Ah!" he continued, "I am not allowed to forget it. Each year one of your people brings me a little magazine, tells me how your work is progressing, and receives my donation."

He went on to say, "Mr. ——— is an energetic fellow, and he always gives me a good reason why I should contribute toward your work. One year it was for the leper work in Africa, another time it was to help build a hospital in China, and during the Ethiopian troubles he told of the hospital there which had been bombed."

This gentleman seemed pleased to meet representatives of the work to which he had contributed from year to year. We in mission lands go forth in the Harvest Ingathering campaign greatly cheered to know that our brethren and sisters in the homelands are doing their part in winning valued friendships to the work we all love.

With the apostle Paul let us say, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

H. E. BEDDOE.

### Eternity

ETERNITY! Eternity!! What a word is this! What a field for thought it contains! How vast is its scope, and how exhaustive its meaning! It is only a word, but let us pause before it a moment and meditate upon its greatness. Eternity! We may pronounce it easily, but who can grasp the immensity of time wrapped up therein? Who can define its meaning? Who can measure the length thereof? Who can point out its beginning, or place a mark at its end?

Men of science have measured the circumference of our earth. They have given us the distances to our sun and to faraway planets. They have flung out their measuring line into the vastness of space, and have brought to us, in terms

of light-years, the incomprehensible distances that separate us from the mighty stars and the grand constellations in the heavens; but they have never been able to measure eternity.

Here is a little word—eternity—the full meaning of which has never yet been explained. Man, with all his skill and ingenuity, stands awed before its immensity. The heart becomes dumb and the mind grows dizzy as we endeavor to comprehend the scope of eternity.

Men have attempted to find illustrations that could convey to finite minds some conception of the greatness of eternity, but every attempt has failed. When I was but a small lad I heard my father say that if a bird could be made to fly from our earth to one of the planets, once each one thousand years, and then if it would carry one little grain of sand each time to deposit there, the bird would have ample time during the years of eternity to carry our entire world up to yonder globe. Yea, and yet more, for this stupendous task could be multiplied any number of times and yet not reach the end of eternity—for "end there is none," and, "lo, also, there is no beginning."

A never-ending eternity! What an overwhelming thought! When with reverence we meditate thereupon we can but bow our heads in holy awe, and worship Him who is "from everlasting to everlasting." He is God. He is the Omniscient One. He loves us, He died for us, and His purpose is that we shall be with Him where He is, not for a time merely, but throughout these ceaseless cycles of eternity. For this He gave His life.

We may not be able to comprehend such wondrous love, but we feel the warmth thereof. We accept Him, and in the great hereafter we shall more fully understand His purpose. There, "the years of eternity, as they roll, will bring richer and still more glorious revelations" of Him who is our God. We must be there to spend the long, unending eternity with Him who loved us. Will you be there? Shall I?

N. P. NEILSEN.

### "Keep Up the Good Work"

THE morning of August 17 the General Conference treasurer received from a woman in Chicago a letter which reads as follows: "Enclosed find money order in amount of \$25. Kindly use this sum in the furtherance of your work. This morning a group of your singers passed through our alley. It was impressive to hear such beautiful voices and to see your workers gratefully accepting the few pennies offered them. Keep up the good work." Surely such words of encouragement and timely admonition from an unknown source, are very inspiring to all Harvest Ingathering workers to press on. The public does appreciate the great work we have in hand, also the noble example of the Ingathering workers. God is giving us favor in the eyes of the world. "The indications, yea, the positive revelations of Providence unite in urging us to do quickly the work that is waiting to be done."—*Testimonies*, Vol. IX, p. 114.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

### White Memorial Church

THE following good word regarding the White Memorial church and its activities comes in a letter from the pastor of that church, William G. Wirth, who writes, August 18:

"For the first six months of 1938 we received \$28,171.11 in tithe, or 13½ per cent of the total tithe received in the Southern California Conference. Last year the tithe of this church for the same period was \$27,418.38, which makes this year show a gain over last year of \$752.73.

"As to Sabbath school funds, the White Memorial for this period in 1938 took in \$3,319.21, or 7 4/5 per cent of the total Sabbath school mission funds of the conference, a gain of \$84.11 over the amount of \$3,235.10 received last year for the same period.

"The total mission funds received by the White Memorial church during the first six months of 1938, amounted to \$5,373.96, or 10 1/5 per cent of the total mission funds of the conference. This is a gain of \$295.93 over last year's total for the same period, which was \$5,078.03.

"We are very grateful to our heavenly Father for His continued blessings. Thus far this year, there have been eight baptisms."