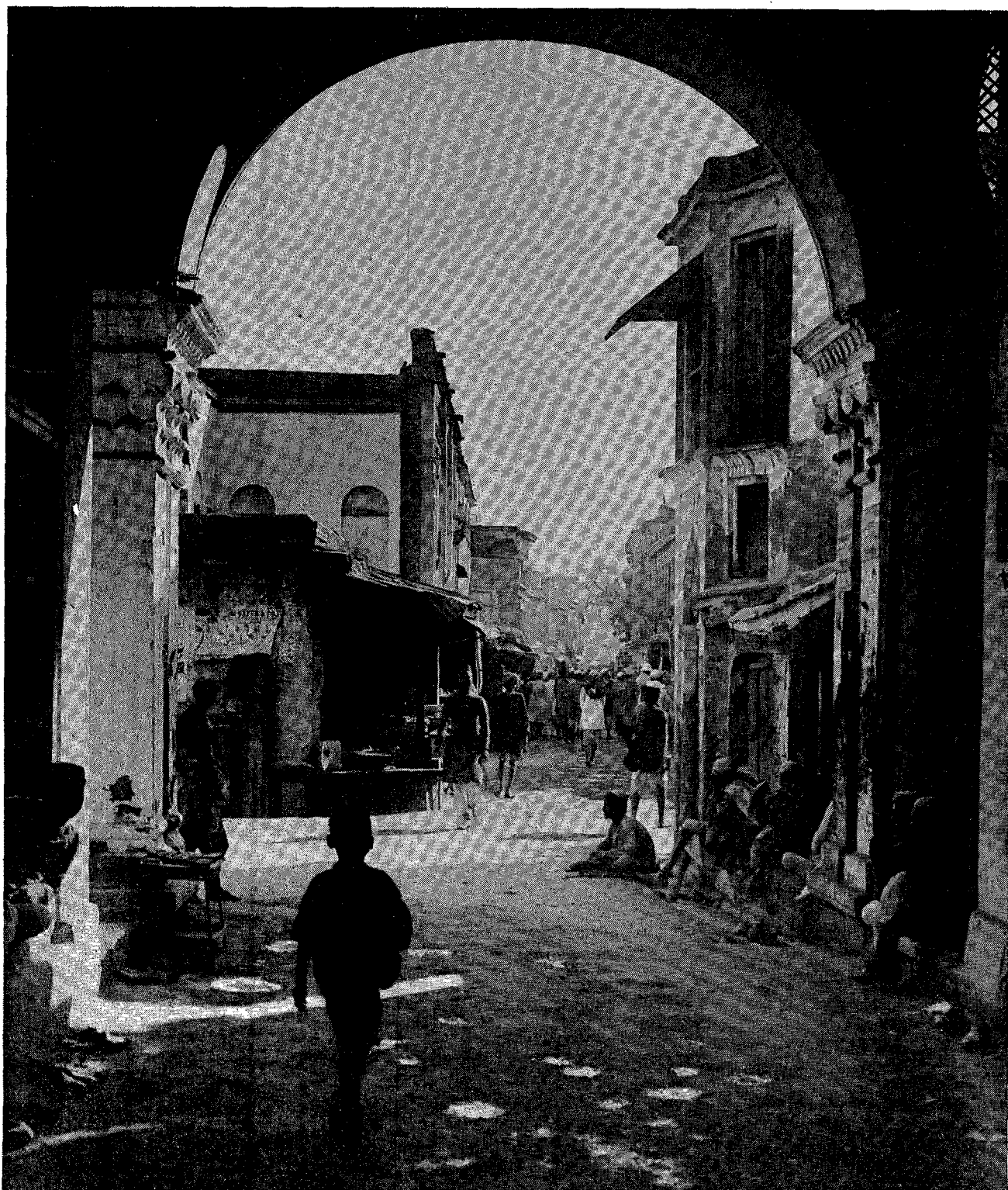


The Advent and Sabbath  
**Review Herald**  
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 115

Takoma Park, Washington, D.C., September 29, 1938

No. 39



PUBLISHERS PHOTO

A Street Among the Bazaars, Lucknow, India. A Scene Familiar to Our Missionaries in That Field

# A Birthday Letter

Typical of the many letters of appreciation of the REVIEW is this one written a few days ago:



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August 11, 1938

Dear Brother:

"Today I am seventy-seven years old. I was born in this truth and so in early childhood I learned to read and love the REVIEW, but more precious than ever before, has it been during the past two and a half years since I have been a 'shut in.' I hail it with joy every week.

The reports from the mission fields are thrilling as they show how the message, with increasing momentum is fairly rolling through the earth, far beyond man's ability to keep pace with it. Then, too, the sermons, the other articles and the appeals to uphold the foundation principles and standards of the message, are all so timely and practical. At times it seems as though every article was written just for me.

I read it from cover to cover and nearly always twice during the week, for it is hard to grasp all the thoughts at first reading. Then when I have read it, I mail it to someone who does not have it, and so send it on its way to bless others with its living waters.

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*Florence Cornell-Mummitt*



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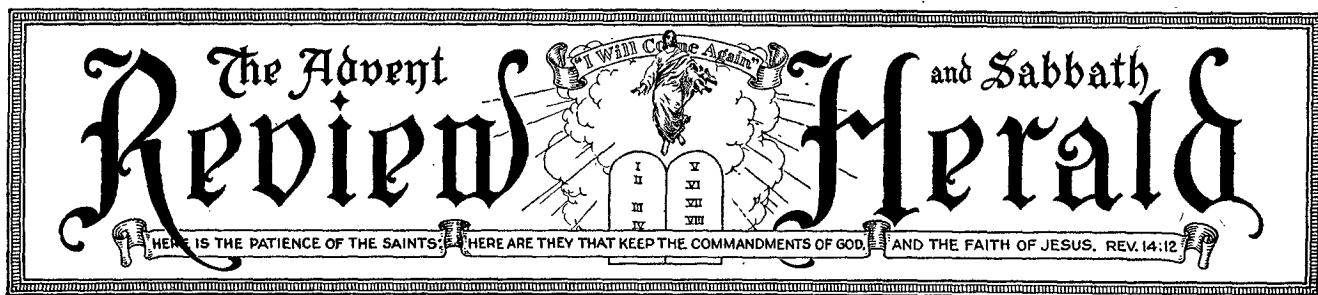
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## On Old Battlefields for Truth

Just about everywhere one goes in old Europe, following the rounds of the meetings, one finds our earnest believers working over fields made historic in the old-time struggles for the faith. As I listened to the reports this summer, it seemed to me plainer than ever that this message of Sabbath reform in the old fields of the early Reformation struggles is fulfilling the prophetic picture of Isaiah 58:

"They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verse 12.

All this, as the next verse shows, refers to the gospel of Sabbath reform, the message our brethren are bearing in the old Reformation fields. In the fine large hall in Jönköping, secured for the South Swedish Conference session, the figure of sturdy old King Gustavus Vasa looked down on us from the wall. He it was who broke with the Papacy over affairs of state and church and opened the way for early teachers of the Reformation to cover Sweden. But he also made it hard for Sabbathkeepers, who evidently were fairly numerous in the north, from Norway and Sweden to Finland.

This old-time Sabbath movement, the Swedish historian says, was "part of the revival work of those times." There was a spiritual power in it. And now in our time there is a spiritual force in this revival of the Sabbath message that has led more than one of the state clergy to bear witness to the piety and consecration and devotion of the Adventists. As I heard the workers in all branches tell their experiences, and listened to the animated testimonies of the lay brethren and sisters who are living the life and telling of their "blessed hope" in all communities, I thought how like this it may have been when the wave of Sabbath light swept over the north in Reformation times. In that old history we catch glimpses of young men and young women standing true amid opposition, and of staid working people giving witness even to prison and death. In the long years they were evidently "worn out," as the prophecy of Daniel 7:25 foretold. But now the old waste places are to be built up again, and this time the message is to spread on and onward till Jesus comes.

Here and there some of the old spirit of opposition rises. A number at this meeting in Sweden told me of a young student colporteur's experience in one province. (I find that same province mentioned in

the church history as one of the districts where that ancient Sabbath revival made headway.) Here is the story of today, pieced together from notes taken hurriedly as the leader of the women's colporteur band told me the story through a translator:

"A student worker, a girl of only seventeen, was out with her book in a region where the Lutheran priest had real power. He followed her from house to house. 'You have no right to come,' he said. 'I am priest here, and these are my sheep.' Snapshot photos of her were taken and sent on with warnings to the villages.

"Once our sister turned aside under the trees alone, to seek God. The pastor followed. 'What are you doing here?' he asked. As she was silent, the question was repeated.

"'Well, if you must know, I was praying for you and for your sheep,' she said.

"The conditions seemed to threaten all she had tried to do in that whole region. Then suddenly the poor man was called to go abroad for medical help, and one who sympathized with our sister sent her a message: 'Now is your time to come and bring your books. The opposition is gone.'

"She made a good delivery, and the stir and publicity given her work seemed only to give people an increased interest in our book."

"Oh, I do love this colporteur work," exclaimed the young woman who told me the story. She was having to hurry from the meeting, for all about in the field were the women colporteur workers at the task, and she was their leader.

Students from the Swedish Missionary School at Ekebyholm were again with us. Every year a new group of youth are being trained for stanch and winning service. Here were men and women operating treatment rooms, bringing the light to people in the towns. The principal and manager of the Ekebyholm school, by the way, told us that at the close of the term they had prayed very earnestly to God to send them patients and guests for their summer sanitarium enterprise. And the answer to their prayer had brought so many patrons that they now were so overwhelmed they did not know what to do.

This is a living thing—this advent movement and message. It is many-sided, to meet all human need. It is wonderful to see the fruitage it brings forth in the lives of believers everywhere and to see how it sets a whole people into active, loving service. I saw it in Sweden once again, and rejoiced that I belonged to such a work.

W. A. S.

## Walking With God

EARLY in the history of God's efforts to bring His people into a close and confidential walk with Himself, we are told that "Enoch walked with God: and he was not; for God took him." Gen. 5:24.

Walking together signifies agreement; for in Amos 3:3 we find this question, which admits of but one answer: "Can two walk together, except they be agreed?" It follows that those, and those only, who are in agreement with God can truly walk with Him.

Concerning the translation of Enoch, we read in Hebrews 11:5:

"By faith, Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

It follows that walking with God implies being in perfect harmony with Him. Elijah was also translated; thus he, too, had the testimony that he pleased God.

We believe that we are now, and have been for some years, living in the generation destined to see the coming of the Lord in the clouds of heaven, when the Son of man, our Lord Jesus Christ, shall appear and all the holy angels with Him. Writing of that glorious day, the apostle Peter says this concerning the attitude of all who are truly making preparation for that glorious event:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:10-14.

This scripture makes it very plain that we are coming up to the time when our salvation will depend upon our being in perfect harmony with God. In past ages two men were translated because they pleased God; but, as we learn from 1 Thessalonians 4:16, 17, the day is coming when all the living who shall be saved will every one be truly walking with God. This must necessarily be true of every one of God's people still living upon the earth when our Lord appears, for thus we read in the Scriptures:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Surely we are living in the most solemn period of the history of the work of grace for the salvation of human beings. Do not world conditions and Bible prophecy unite in testifying that the end is near? Have we not reached the very time described in Revelation 22:16, 17, in these words?

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Then let us hear the closing words of appeal from our Lord Himself: "He which testifieth these things saith, Surely I come quickly." Oh, that we might all with united voices join with the prophet in his heartfelt response, "Amen. Even so, come, Lord Jesus."

May God help us all to forget the things of the world, and to seek and find only the things of the kingdom. "What is the chaff to the wheat? saith the Lord." Jer. 23:28.

C. P. B.

## Our Missionary Heroes

THE propagation of the gospel in all the world has produced an army of Christian heroes. The service of Christ very often calls for fortitude and valor, and especially is this true in foreign mission service. Those who have heard the Macedonian call have sailed the broad seas and crossed trackless continents, and have separated themselves from home and loved ones, often meeting opposition and indifference and having to battle with superstition and ignorance, in order that they might carry the good news of salvation to those who sit in darkness.

Turning back the pages of missionary history to apostolic times, we read of the travels of Paul and his associates and of the witness of Peter and John far from Jerusalem. These early missionaries set the pace for succeeding generations, and they have been the inspiration of thousands who have followed in their footsteps.

Coming down through early Christian, medieval, and Reformation times, we find the fires of missionary zeal burning brightly in the hearts of many devout

followers of Christ. Raymond Lull, the intrepid missionary to the Moslems in the thirteenth century, and David Brainerd, the earnest young missionary to the American Indians in the early part of the eighteenth century, have kindled the flame of holy endeavor in the hearts of many who have dedicated their lives to the work in foreign lands.

The spirit of these men is revealed in the following words attributed to them. Raymond Lull, whose service was long and persistent and often dangerous, said as he dedicated himself to the conversion of the Saracens, "To Thee, O Lord, I offer myself, my wife, my children, and all that I possess."

David Brainerd, whose missionary career, though very brief, was, because of his consecration, a great influence in promoting mission work, said, "I wanted to wear out my life in His service, for His glory. I rejoice in my necessity of self-denial. I cared not where or how I lived or what hardships I went through, so that I could but gain souls for Christ."

Such complete consecration could not help but

leave its influence behind, even though he died before he was thirty. We read concerning the life of this young man:

"It was Brainerd's holy life that influenced Henry Martyn to become a missionary and was a prime factor in William Carey's inspiration. Carey in turn moved Adoniram Judson. And so we trace the spiritual lineage from step to step,—Huss, Wycliffe, Francke, Zinzendorf, the Wesleys and Whitefield, Brainerd, Edwards, Carey, Judson, and ever onward in the true apostolic succession of spiritual grace and power and world-wide ministry."—*"The Progress of World-Wide Missions,"* by Robert H. Glover, p. 88.

How the lives of the apostles of modern missions also have stirred our hearts,—the triumphant faith of Carey, the sore trials of Judson, the inspiring songs of Heber, the restless activity of Livingstone, not to mention the consecrated efforts of a host of others who gave of their best in foreign mission service!

### A Record of Valiant Endeavor

We speak freely of these missionary heroes of the past. But what of the men and women today who are showing just as heroic a spirit in pushing the conquests of the advent movement to earth's remotest bounds? We talk of the University of Halle and the efforts of those sent out from its halls in the early part of the eighteenth century. But what about the army of youth being sent out from the halls of Seventh-day Adventist institutions who are now doing exploits for the Lord in distant regions?

We verily believe that if we could look at the work of our foreign missionaries from the perspective of a hundred years, it would be as impressive a record as any of days gone by. Furthermore, we believe we would find as inspiring a story of missionary endeavor and accomplishment as any we have found in the great missionary biographies.

The stories of our mission work are so numerous and so much a part of us that we are likely to consider them commonplace, and the men and women who are performing deeds that call for courage and Christian statesmanship are so generally well known that it is hard for us to magnify what is being done.

Nevertheless, the record of advent missions reveals many heroic endeavors for the Lord. We think of the missionary wife who on a lonely mission station had to attend to the burial of her husband alone, and then cross the mountains to tell the sad news at our mission headquarters. We think of the mission doctor pioneering in a new field who had to prepare the coffin for his wife, and then for fear of the mob that might gather, had to have her carried forth in the dark hours of the morning to be buried in a plot of ground which he had purchased for the purpose. Then returning to the mud hut which had been called home, he carried on alone for many months. And how many of our missionary fathers and mothers have had to lay away in the cold ground of a mission compound a little darling that had come to bless their lonely days. Then there are the parents who have had to send their children away to school, sometimes far across the ocean, where they may not see them perhaps for years. Yet these remain on, willingly giving their service in a strange land.

We think of days when our missionaries have been in great jeopardy because of civil uprising, and banditry. We know of some who for weeks and months have had to retire at night not knowing what hour their compound might be attacked by some unruly

mob or bandit army. Missionaries do not carelessly and quickly leave their stations when trouble arises. They are willing to run all the risks that are required of them, and very often stay on in the midst of great danger, in order to be a comfort to local believers, and to carry on the work as best they can.

In times of such widespread upheaval as we are now witnessing in China, the lot of our missionaries calls for a valiant and courageous spirit. How many times they have heard the whistle of bombs, and the rattle of the machine guns close by! What a problem it is to know how to carry on work in the midst of war!

Our doctors must appear calm when the patients in their institutions become panic stricken as they hear the hum of the bombing planes overhead. Our missionaries must share with the nationals of the country in which they labor in the dangers that often threaten. They, too, must frequently act as messengers of mercy, carrying medical supplies to an isolated hospital, or money to some stranded worker. More than once our missionaries in China have had to run the gantlet of bombs and bullets in order to bring relief to those in need.

Many are the stories of personal heroism in connection with the present war in China that we might relate. Missionaries have risked much in order to hold our work together in strategic centers. God is taking record of the faithful service of those who have dedicated their lives to the needy in that troubled land.

### Courage in the Daily Task

But it is not only in the midst of strife and war nor in the spectacular trial or experience that personal courage is being manifested by our missionaries. While men are called upon to notice the heroic efforts of some, yet the God who notes the sparrow's fall has His eye upon the isolated man and woman on some mission station who go about their work unnoticed, perhaps, in the journals of the denomination, or by those who relate mission stories. Courageously they work on from week to week, itinerating among strange peoples, hearing only an alien tongue, seeing only alien customs, but loving men and women into the truth. A General Conference officer may never have visited their little station and brought back glowing reports. But heavenly angels have attended their work, and their story will be told for the first time in the kingdom above. Then will be revealed the longings they have had to suppress and the sacrifices they have made. Then will we learn of their struggles to make their words and even their motives understood by a strange people.

We would not infer that the missionaries from the great home bases of mission work should alone be included in the list of our missionary heroes. We have them wherever the advent message has raised up an indigenous church. Wherever the message takes root, the missionary spirit appears. We think of the "On to the Borders" movement in China, and the men and women, young and old, who volunteered to work in these outlying regions. It meant as much for these Chinese men and women to leave their settled homes in some coast province and go on to an isolated town on the borders of the nation as it ever did for a man or woman to cross the seas to go to some distant land. These, too, may be enrolled among our "foreign" missionaries.

In this connection we think of the two young Chinese men who volunteered to go to Chinese Turkistan with our literature. They knew that the place was



unsettled and that the distances were great. They knew of the possibility of their never being able to return. Nevertheless they went in order that they might be the first to carry the message to the far-western towns and villages of this isolated province. They never did return, but laid down their lives in a heroic endeavor. The seed which they sowed is today bearing fruit, not only in souls won to the truth, but through the inspiration they have been to our Chinese youth.

Our missionaries are not presumptuous. They do not unnecessarily seek danger, but they find themselves many times in a place where they cannot avoid it. Then it is that they quietly commit themselves to the Lord and go through with the task that is theirs. Husbands and wives share alike in the peculiar and trying experiences that often come to the foreign missionary. Thank God for our army of courageous and faithful representatives who now stand in the forefront of the advent movement.

F. L.

## A New Intensity Marks Our Day

In one of the great European countries the forty-hour law has been so generally accepted as the maximum working period in the week, that any attempt in recent years to tamper with this plan has proved futile. But we read now that the premier declares that the international crisis is so great that the forty-hour week must be forgotten, because enough work cannot be accomplished in the munitions factories on such a time schedule to provide the army with the necessary sinews of war.

### Comment on Spirit of Prophecy

Long years ago we read in the Spirit of prophecy that one of the distinguishing marks of the last days would be the intensity that would take hold of men. Here is a comment on that prediction. Regular hours of work are not sufficient to meet the crisis of our day, and so more hours must be added, the pace must be quickened, the volume of supply enlarged. And for what—to better men's lot? to bring the millennium a little nearer, that millennium of which popular preachers had so much to say a few years ago? No. This new intensity, this added labor, this consuming of men's energies, is to make bullets, shrapnel, torpedoes, poison gas, and a myriad other destructive devices that the modern inventive mind of man has conceived.

How often, in days past, the unthinking world used to attempt to discount our presentation of the prophecies concerning wars and rumors of wars in the last days. They thought it altogether sufficient to remark that there had always been wars, but we held firmly to our conviction, based on the prophecies, that the near future must reveal such an intensity of war plans, and such devastating dimensions to war, as to justify the last days' being distinguished as a period of warfare. Well, the years have come and gone, and almost before we realize it we find ourselves today watching countries increase the working week in order that added time may be given to war plans. Never before, in a time of comparative peace, did the nations of the world devote their first energy consistently to such major plans for warfare. Never before did statesmen declare that impending war had in it a certainty of general destruction for civilization.

Right now, at this very moment, all of Europe is in the greatest uncertainty since the World War, fearing that any moment the spark may be lighted that will start a world-wide conflagration. Yet no one seems to know how to solve the problem. Nations know only one thing to do, apparently, and that is to lay larger plans for war.

### Winds of Strife Held

But there is a very remarkable fact that presents itself in connection with these desperate plans for war and the critical moments that seem to bring the world to the edge of the precipice. When all seems lost and war seems the only course ahead, suddenly, and one might almost say mysteriously, calm descends again, or at least the tension is eased, and the world travels on again in relative peace. The student of Bible prophecy cannot fail to see in this unusual state of affairs a fulfillment of the declaration found in the book of Revelation:

"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." Rev. 7:1-3.

The Bible gives a reason why peace is maintained in our world even when war seems the only thing that can come upon us. That reason is that the work of God is not yet completed. Every time we see the nations turn back from the edge of the precipice, we ought to remember this passage in Revelation and realize that the hand of God has held them back from mutual suicide, so that God's work can be completed.

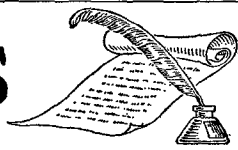
### A Challenge to Us

But we need to do something more than simply view with amazement and awe the fact of God's restraining hand. We need to see in this a challenge to us to be more aggressive for God in missionary labor than ever before. If a new intensity is taking hold of the world in its plans for war and destruction, ought not a new intensity take hold of the people of God in the carrying out of their task of warning all men of the coming of the Lord? Ought we not to remember and to apply to our own time the words of Christ, who declared, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work"? And ought we not to remember the admonition of Paul to redeem the time because the days are evil?

We will never finish up God's work in the world simply on spare time, or on spare change, for that matter, for we must give not only of our time, but of our means, if we are to accomplish God's work in the world. We say a great deal about making first things

(Continued on page 12)

# GENERAL ARTICLES



## Christ—Our Example in Obedience

BY L. C. WILCOX

As we continue our study on obedience, let us turn our thoughts inward to see just what is our attitude toward God and His revealed will. Sometimes I wonder if we do not feel that the demands of obedience are quite fully met in Sabbath observance and tithe paying. But surely obedience requires much more than these. Does it not include full obedience to the still small voice that speaks to us in our moments of silent prayer? and the whispered promptings of the Spirit as we walk along the way or go about our work? Does it not include obedience to His voice as He speaks to us when we read and meditate upon the Holy Scriptures? I am sure it does. It enters the sphere of service and requires full obedience to every command. From the Spirit of prophecy we read this terse sentence: "He only serves who acts up to the highest standard of obedience."—*"Christ's Object Lessons,"* p. 283.

Obedience has much to do with Christian progress and spiritual power. With every fresh revelation of Christ, with each additional ray of light from God's word, is manifested the will of God, with a disclosure of new duties that demand immediate obedience. And only as we are prompt to render full obedience does our capacity for further revelations and manifestations of Christ increase. God is under no obligation to give new light when present light is disregarded. Beloved, the higher levels of the Christian life, the full glory of the life in Christ, are reached and enjoyed only through the path of obedience!

### The Prayer of Christ

One of the distinguishing features of the life of Jesus on earth was His constant willing obedience to His Father's will. In John 6:38 Jesus declares: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." And in the fifth chapter of John, verse thirty, He says, "I seek not Mine own will, but the will of the Father which hath sent Me." He found His highest joy, His chief delight, in obedience to the Father's will. The psalmist, speaking prophetically of Jesus, said, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. At no time, under any circumstances, do we find Jesus deviating from that path of conformity to His Father's commands. He gave the last, full measure of obedience in the cross experience, though not without a terrific struggle. As He approaches that dreadful cross-death, His tender soul draws back. He is exceedingly sorrowful. In agony of spirit He cries out, "O My Father, if it be possible, let this cup pass from Me." Thus far through His earth life He has been obedient; but how can He accept this cup of bitterness? Is there not some other pathway to His Father's will? In humble submission the prayer is ended, "Nevertheless, not as I will, but as Thou wilt." Matt. 26:39.

It is not the physical suffering, great as He knows that will be, that causes Jesus to shrink from lifting the cup to His lips. It is not from the ignominy of the cross, which is the symbol of shame, the implement of cruellest torture for the basest of crimes, that He draws back; but it is death as a sinner—separation from His Father—that presses down upon His Son-heart with unbearable weight, crushing the light and life from His soul. Again, clutching the cold ground in an agony no human heart can know, He prays in humble surrender. "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Verse 42.

Though Moses could not pass over Jordan with the hosts of Israel, God tempered the judgment against his disobedience by giving him a vision of the Promised Land. Abraham was spared the full agony of offering his only son, by the staying of the uplifted knife. But in answer to the prayer of His Son, God sends an angel, not to remove the cup, but to steady His hand while He drinks the last drop of bitter agony. Yes, God was with Jesus in the garden; with Him in Herod's court of shame, in Pilot's chamber of torture, and on the stony road to Calvary; but at last, while He hangs in physical suffering and mental agony, reviled by the calloused, coarse, and curious throng around Him, the Father turns His face away as from an unrepentant sinner; and Jesus, feeling His soul being drawn into the abyss of eternal separation from His Father's light and love, cries out in the most heart-rending words that ever came from dying lips: "My God, My God, why hast Thou forsaken Me?"

He was "obedient unto death, even the death of the cross!" Friend, Jesus bids you and me take up the cross and follow Him. He bids us follow Him along the path of full obedience to the Father's will. In shame I bow my head at the thought that I sometimes have rebelled against that will, when it led only around the garden, as it were, and was still far from any Calvary. May I learn to frame that prayer of submission to the Father's will: "Nevertheless, not as I will, but as Thou wilt."

### "Let This Mind Be in You"

In Philippians, the second chapter, Paul tells the whole story of Christ's experience in redemption in language most beautiful. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Verses 5-8.

Christ was one with the Father in the courts of glory. He was surrounded by a countless host of mighty angels, waiting to fulfill His will, eager to do

Him homage and to worship at His feet. But Jesus considered that not a state to be held to so long as mankind was perishing in sin. He cast all glory aside and took upon Himself the form of man, without position or reputation, a servant of humble men, and died on the cross as a common criminal, as a sinner, in obedience to His Father's will. But obedience always reacts in blessings. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." Verse 9. Ah, yes, the pathway of obedience, though it led deep through the valley of suffering and death, was the pathway to glory. So, friend, shall we find it, too.

Of Jesus it is said, "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect [by suffering], He became the author of eternal salvation unto all them that obey Him." Heb. 5:8, 9. The suffering was grievous indeed, but the results were glorious in that He became "the source of unending salvation." (See Goodspeed's translation.) We are inclined to complain under the chastening of the Lord, unmindful of the glorious results if we but learn obedience. By His perfect obedience to His Father's will (learned through suffering, remember), He became the source of salvation, and we, being made perfect through suffering, become the channel through which His salvation flows to others. In this, too, may we follow the Master. Is it possible? Yes, for "by His perfect obedience He has made it possible for every human being to obey God's commandments."—*"Christ's Object Lessons,"* p. 312.

We have said that obedience has much to do with spiritual power; and so it has, as we shall see by a study of the words of Jesus in John 14:15, 16: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." (See also Acts 5:32.) "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." From these two texts it is evident that the Holy Spirit's reception is preceded by obedience. Its power can never be demonstrated in a life out of harmony with God's will, through one who is disobedient. But the fruit of the Spirit and the power of the Spirit will be seen in perfect, harmonious demonstration in the life of full obedience.

#### Secret of Spiritual Power

With the stupendous task of giving the advent message to a world gone mad with hate, drunk with pleasure, imbued with greed, spiritually inert, how desperate our need of power—spiritual power! Without the power of the Holy Spirit, we cannot measure up to the assignment. If the task does find us lacking in power, is not the direction of our responsibility clear? Will not a course of full obedience to the Father's will place us in the channel of power? Surely the obedient may expect the fullness of the Holy Spirit's blessing, for it will be given to those who obey Him.

God has always desired to honor His people with His presence, to dwell among them and in them, and to manifest His power and glory through them. To Israel of old God said, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord their God." Ex. 29:45, 46.

In great detail God gave instructions regarding the building of the sanctuary and its articles of furniture. He told the children of Israel what materials to use, and just how to fashion each part so that when completed, the parts would fit together and make one perfect whole. "Look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40.

In the thirty-ninth and fortieth chapters of Exodus is the record of the completion of the sanctuary; and in the description of the finished work of the building, with all its furnishings, eighteen times we find this expression, "as the Lord commanded." The instructions had been followed. God's plan and pattern had been worked out, and marvelous was the result. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34. It was in a house thus built after God's pattern, the perfect expression of His will, that God came to dwell. There were no substitutions of pattern or material, no part changed to meet the wisdom of man, no alterations for the sake of ease or convenience. It was built in full obedience to the expressed will of God. Thus, friends, will it be in the building of our soul temples.

"In the will of God," says Andrew Murray, "carried out by man, God finds a home. God comes down to dwell in the obedience of His people." In this house built by Israel was God's law, the tables of stone. In our hearts He writes His law, and where that law is kept He manifests His presence. O what a privilege is ours, to become the abiding place of the Holy Spirit! This is not fantasy; this is God's desire, a desire which He has and can again accomplish in the lives of earth-born beings. Note the experiences of such men as Enoch, Abraham, Joseph, Moses, Daniel, Paul, and many in modern times who have been mighty through God in the upbuilding of righteousness. Here are men who walked with God, who lived in full obedience to His known will. The measure of a man's usefulness and power in the cause of God is the measure of his obedience to the will of God.

How sharp a contrast we find in the life of Samson. Here was one called before his birth to a special service for God in the deliverance of His people. Great were the possibilities for the demonstration of God's power through Samson at a time of special need. The record says, "The child grew, and the Lord blessed him. And the Spirit of the Lord began to move him." Judges 13:24, 25. But in the sixteenth chapter it is recorded that "he wist not that the Lord was departed from him." Between these two passages is the disappointing record of self-assertion and disobedience to God's will; and the power of Samson, which was a demonstration of the Holy Spirit, is gone. O how true it is that the measure of a man's usefulness and power in the cause of God, is the measure of his obedience to the will of God.

#### What Is Your Response?

What are we doing to prepare our hearts for His presence? Is not this a pertinent question? Aye, more, an imperative question? Has His will become our will? Whatever the sacrifice, are we living in full obedience to His known will? Only thus can His Holy Spirit fill our hearts, and His glory, which is His character, be revealed in us. Do we long for power? Then let us by obedience prepare our hearts for the Holy Spirit's presence, and we shall not be disappointed.



"O gracious God, on Thee I wait,  
With Thine own self my being fill,  
As day by day my life I live,  
To do Thy will, Thy blessed will.

"In trials oft I find myself  
With soul oppressed and body ill;  
There is a place where peace is found,  
'Tis in Thy will, Thy holy will.

"And when the glimpse of glory comes,  
That gives my soul a happy thrill,  
My soul shall answer with delight,  
'I love, dear Lord, to do Thy will.'"

"I delight to do Thy will, O my God: yea, Thy law  
is within my heart."

Oh, yes, we need to teach, as well as to learn, the necessity and glory of obedience. "Obedience—the service and allegiance of love—is the true sign of discipleship."—*Steps to Christ*, p. 65. "The condition of eternal life is now just what it always has been, . . . perfect obedience to the law of God."—*Id.*, p. 67. The supreme test of love and loyalty is obedience.

Let us close these studies as we began them,—with words from the lips of the Master of men, and with the prayer that the Holy Spirit will impress the full glory of their meaning upon our hearts. "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. Where God is, there is glory and power.

Hong Kong, China.

## Know Thyself

BY G. K. ABBOTT, M.D.

"THERE are many who are educated in the sciences and are familiar with the theory of the truth, who do not understand the laws that govern their own being."—*Counsels on Diet and Foods*, p. 20. "In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.'"—*Id.*, p. 33.

The provisions God has made for our health and for the emergencies and dangers of our existence in this world of sin and disease are more marvelous than many realize. Even modern knowledge is doubtless comparatively meager; yet some of these marvelous provisions, when perceived, leave one with a very clear impression that God has foreseen every possible emergency. Yet these provisions can operate for our full benefit only when we accept and fully follow the path marked out by God's original plan for man's food, environment, and occupation. Some of these have been very interesting to me, and I wish to share them with you who read the REVIEW.

It is now known that each vitamin has certain uses in the body to preserve its structure or functions in normal condition. More is continually being learned. Even now the science of vitamins and minerals is indeed a large and marvelous chapter of physiologic laws. The more common ones are known to every reader of health literature. Here are a few less well known. Vitamins A and D neutralize the effects of certain poisons in a diet excessive in grain products (breads and cereals). The alkaline minerals in fruit and vegetables neutralize certain acids from these same foods. As it is almost impossible for one with a healthy appetite to reduce the protein of the food, so that there will not be some surplus above body needs, these vitamins and minerals provide for quick and harmless excretion of these nitrogen, sulphur, and phosphorus wastes or neutralize their effects. This is one of the secrets of the protective functions of a very large fruit and vegetable ration. The effects of the nerve and blood vessel poison (ergot) of smut of grain is neutralized by vitamin A.

Three times the amount of vitamin C needed to prevent scurvy in guinea pigs keeps these animals in apparent health otherwise. Yet twenty times this

latter amount protects them from diphtheria toxin. This vitamin C is a rather complex or multiple chemical, for the man-made substance does not accomplish all that the natural fruit and vegetable juices accomplish. If it is not made up of two or three substances at least, the artificially purified (separated) vitamin is not complete. Preventing scurvy is only one of its uses. It protects the structure of the teeth. It prevents bleeding of the gums and protects them and the bone about the teeth from inflammation, bleeding, infection, and pyorrhea. Egyptian mummies show extensive pyorrhea and loosening of the teeth from the bone. Perhaps the ancient Egyptians ate too much "corn" and not enough vegetables and fruit. This vitamin prevents undue "permeability" of the blood vessels (vitamin P) and has something to do with "klotting" of the blood (vitamin K).

### An Experience

Two years ago an only child, a boy of capricious appetite, was taken with hemorrhages under the skin all over the body and into and through the mucous membranes of the throat, the stomach, the intestines, and the urinary tract, with dropsical swelling of the face and limbs. There were 30,000 white blood cells, as in a case of virulent infection, but there was no fever or other evidence of infection. The diagnosis was, *purpura haemorrhagica*, a disease often fatal and with no known cure. A younger boy recently taken to the same hospital had died of purpura in less than twenty-four hours.

After being under the writer's care ten days at home and four days in the hospital, with no improvement, he was taken to a large city hospital and placed under the care of a university medical school professor of internal medicine. He was here given a transfusion of blood. In six days his parents took him to another university hospital. In both hospitals the same diagnosis of purpura was made. After two weeks there, at which time he was getting steadily worse, until no food, or even water, could be retained on the stomach, he was brought home.

In two days the writer put him again into the local hospital, and fed him through a small rubber tube passed through the stomach and on into the small intestine, to prevent vomiting. An ounce of fresh

fruit juice was fed through this tube every two hours, the amount being gradually increased to three ounces. Other liquid foods containing vitamin concentrates were later added. In six days the hemorrhages, both internal and under the skin, stopped. In another week he could take food naturally, and made a rapid recovery. The fruit juices were fed in preference to broths or gruels because a diet history taken at the beginning of his illness showed that he was living on coffee, toast with butter, potatoes, an egg occasionally, sandwiches of meat, cake, candy, chocolate, and milk. There was a notable lack of any green vegetables and an almost total lack of fruit. The latter placed in his school lunch, he brought back untouched.

Just as he was getting better there appeared the report of the foreign discovery of a vitamin which its discoverer called vitamin P, because it controlled the permeability of the blood vessels. He found it in green vegetables and in fruit. It seemed to belong to the group of vitamin C which prevents scurvy. Scurvy and purpura, though having some features in com-

mon, are considered to be very different. The cure for scurvy by green vegetables was known more than three centuries ago, and an excellent description of its cure by citrus fruits was given nearly two centuries ago. Yet this has made no impression on the treatment of purpura.

Does such an experience teach us anything? Does it help us to a greater faith in the God-given diet of Eden and in God's added provisions after sin entered? There are still other lessons I shall not quickly forget. First, the lesson of the inadequacy of human knowledge (my own and that of two university professors). Second, the final success because of faith in God's provision for man's diet—faltering and tardy though it was on my own part. And third, a history of the patient's diet often reveals more than volumes of medical literature concerning the causes of disease.

How much of vitamin and mineral containing foods—God's preventive and curative medicines—shall we eat to keep well? We must leave this for another study.

## Christ and the Sabbath

BY M. L. ANDREASEN

God is in the habit of speaking plainly. Consider any of the commandments and see how concisely and definitely each of them conveys its message. There is no possibility of misunderstanding. No one will ever be able to say that he did not know his duty because God did not make it plain. Clearness, of course, is one of the essentials of law. It must be worded in such language that its meaning is plain. And this must especially be true of the law of God; for the punishment for its transgression is so tremendous that it would be the height of injustice to hold men responsible for its violation if there were the least possibility of its intent not being clear. God would never be able to face His creatures in the judgment; God would cease to be a God of justice, did He not make plain His intent. We say it reverently, God must make His intent plain.

Such clearness of intent is necessary in all law, even in the smallest police ordinance. If for good and sufficient reasons a city should decide not to permit left-hand turns at certain corners and should pass the necessary ordinance and put up signs reading, "No left-hand turn," the intent and meaning of the ordinance would be clear. If after a while the city fathers should change their minds and decide that left-hand turns should be permitted and right-hand turns forbidden, it would be necessary for them to give due notice of the fact, rescind the left-hand-turn ordinance, and substitute the right-hand-turn ordinance. In addition it would be necessary to put up signs reading: "No right-hand turn."

In such a case it would not be sufficient simply to pass a right-hand-turn ordinance. The left-hand one would still be in force until its repeal. To pass a right-hand ordinance and not repeal the left-hand one would leave both in force. If the intent is to change the left-hand ordinance to a right-hand one, the first ordinance must be repealed and the second enacted. To repeat, if one ordinance is to take the place of another, two acts are necessary: there must be a repeal of the one and an enactment of the other.

Suppose, in the case mentioned, that this was not made clear. Suppose that on a certain day it is intended that the new regulations go into effect. From time immemorial left-hand turns have been forbidden and right-hand turns permitted, but now this is to be changed. The old signs still say plainly: "No left-hand turn." There has been no public announcement of the proposed change. The public knows nothing of the altered ordinance.

A man approaches the intersection. He sees the familiar sign: "No left-hand turn." He turns to the right, and is apprehended. In astonishment he asks what wrong he has done. He is told that he has made a right-hand turn which is forbidden. He protests, he points to the sign, but it avails him nothing. He is taken to the police station, protesting all the way that he has done no wrong.

The judge hears his case. "Did you not know that you are not supposed to turn right at that corner?" he is asked. "No, how could I?" he answers. "The law has always permitted a right-hand turn. It now permits it. It has not been repealed. There has been no announcement of any change. And the sign, 'No left-hand turn,' is still at the corner. When was the law changed?" "Well, I really don't know, but I have heard that it is changed. I think I had better fine you," the judge replies. "Your Honor, that would not be legal. I appeal." We are of the opinion that the man would win on an appeal.

Whatever weakness this illustration may have, it brings clearly to view the fact that in any change of law there must be a repeal of the old ordinance and an enactment and publication of the new. Without these factors there can be no defensible enforcement of the new law.

### No Repeal of Ten Commandments

Let us apply these principles to the supposed change of the law of God. The Bible knows of no repeal of the ten commandments; there has been no enactment of any other law to take its place; there has been

no announcement by God of any contemplated change. Quite the opposite is true.

Christ's opposition to the many burdens and restrictions which the Pharisees had placed upon the Sabbath caused some to think that He disregarded the day. They likewise felt that He thought lightly of the law, and that He had come to destroy or abolish it. Christ met these thoughts and suggestions with a definite statement in regard to His attitude toward the law. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Some contend that the statement, "the law or the prophets," is often used to denote a large part of the Old Testament and cannot be confined to the law of the ten commandments only. We agree with them. But when they further state that it cannot refer to the ten commandments at all, we must definitely disagree with them. Contrariwise, we believe that "the law" chiefly has reference to the moral law of God, the ten commandments. Verse nineteen mentions the "commandments," and Christ immediately goes into a discussion of the commandments to which He refers. In verse twenty-one He quotes the commandment, "Thou shalt not kill." In verse twenty-seven, "Thou shalt not commit adultery." These surely belong to the law of God, and Jesus quotes them verbatim. To what else could Jesus refer when in verse nineteen He says, "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"? It cannot be held that in these words Christ is commending the sacrificial system and the ritual which was about to pass away.

### Moral Law Still Binding

When Christ says, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (verse 18), He speaks of the moral law. Could it be possible that Christ would say that one jot or one tittle should not pass from the Jewish ritual until heaven and earth pass away? Would that be true? "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Will any claim that this means the Mosaic law of sacrifices which was to cease at the death of Christ? Only one who is in desperate need of an argument to bolster up his theory would attempt such perversion of the plain statement of Scripture.

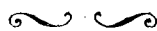
When Christ states that He did not come to destroy the law; when He says that those who teach the law will be called great in the kingdom of heaven; when He says that it is easier for heaven and earth to pass than for one tittle of the law to fail, we believe that He had reference first of all to the law of God as contained in the ten commandments. We cannot lightly brush these statements aside as of little importance. Christ was accused of breaking the Sabbath and destroying the law. He is now announcing His creed, as it were. Foremost in this "creed" is the statement that He stands by the law, that He is not destroying it, that He reverences it highly. To say that these statements refer to the Levitical law of sacrifices or to the Jewish ritual is entirely beside the point. Christ was not accused of violating the temple ritual; but He was accused of violating the Sabbath. He now announces His stand on the law. So far from attempting to destroy it He

says it is easier for heaven and earth to pass than for one tittle of the law to fail.

If we apply this latter statement to the Sabbath commandment, we would certainly not come to the conclusion that it is an easy matter to change seven to one, as would have to be done if the first day is to be the Sabbath rather than the seventh. It would not merely be one word that needed changing. The whole commandment would need to be changed. The reason given in the commandment for keeping the Sabbath is that God worked six days and rested on the seventh. The statement is very definite: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. It would not make sense to say: "Remember the first day, to keep it holy. Six days shalt thou labor, and do all thy work; but the first day is the Sabbath of the Lord thy God. On the first day thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." That would be confusion confounded. No one would be able to see any reason for keeping the *first* day because God kept the *seventh*.

To say that God worked six days and rested the seventh, and that we therefore ought to keep the first day, does not seem sensible or convincing. It would therefore not be enough to change one word only of the commandments if we change the observance from the seventh to the first day of the week. We would have to change many words, change the whole commandment. In fact, we would have to find a new reason for keeping a Sabbath at all. But if Christ says that it is easier for heaven and earth to pass than for one tittle of the law to fail, what shall we say of changing many tittles and many words? It cannot be done, according to Christ's pronouncement.

The statement, "The seventh day is the Sabbath of the Lord thy God," has not been given due emphasis. It does not say that the seventh day is the Sabbath of the Jew or the Gentile, bond or free, man or woman, but that it is the Sabbath of *the Lord*. We may not be able to understand this, but the statement is very clear that the seventh day is the Lord's Sabbath. If God were asked, "Which day, Lord, is Thy Sabbath, the first or the seventh day?" He would answer in the language of the commandment: "The seventh day is the Sabbath of the Lord thy God." And He might address the following command to the questioner: "In it thou shalt not do any work." This would be embarrassing to one who keeps the first day of the week. But in reality, does not this statement of God's settle the question as to which day is the Sabbath? When God says, "The seventh day is the Sabbath," who dares contradict Him and say, "No, Lord, the first day is the sabbath"? Might not God answer: "The first day is not My Sabbath; the seventh day is the Sabbath of the Lord." On that day I do not want you to do any work. "Remember the Sabbath day, to keep it holy"?



We are not only to contemplate the glory of Christ, but also to speak of His excellencies. . . . Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life,—who can behold this, and have no words with which to extol the Saviour's glory?—"Mount of Blessing," pp. 70, 71.

# Faith Versus Sight

BY A. R. BELL

"FAITH is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

"Faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Heb. 11:1, Weymouth.

"Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp."—"Testimonies," Vol. IV, p. 163.

"True faith rests on the promises contained in the word of God."—"Early Writings," p. 72.

"Faith is trusting God."—"Education," p. 253.

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

Sight sees only a frowning Providence. Faith sees God's smiling face.

Sight sees the gilded way. Sight sees life opening gloriously before it, and finds, O so many times too late, that "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

Faith sees the cloud soon to lift, and walks, and runs, and works, confident that our eyes, in God's own good time, "shall see the King in His beauty."

Faith lightens the load. Faith sees the smooth places in the rough, hard road, made when Jesus trod the road before us.

The calls on your finances may seem more than you can answer, but faith makes them to become the expression of our love, when we lay them upon the altar of God as a sweet-smelling sacrifice, offered for the saving of the lost.

In the days of old the cloud that went before the children of Israel was always a test of faith. Practically, they could see but one step at a time. Theirs was a "walk by faith." There is a translation of Proverbs 4:12 which reads, "As thou goest step by step, the way shall open before thee," from which we conclude that their experience in the wilderness (in the light of 1 Corinthians 10:11, which reads, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come") is a lesson of faith for us.

In Proverbs 4:25, 26, margin, we read: "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be ordered aright." The marginal reading of the American Revised is, "Weigh carefully the path of thy feet."

The way of faith is always ahead. Let us keep our eyes looking before us.

When Jesus portrayed to His disciples the terrible times and fearful perplexities which, today, we see everywhere in all the earth, He said, "When these things begin to come to pass, *then look up*, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Brother, sister, that upward look, "trusting God," resting "on the promises contained in the word of God," betokens "a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." And that is faith.

Amid all the darkness and uncertainty of this hour I like to think of the light and certainty there is in the

program of God for His people. In "Testimonies," Volume V, pages 753, 754, we read:

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . . That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. . . . When the strongholds of kings shall be overthrown, . . . His people will be safe in His hands."

Today "the voice of God speaks clearly, Go forward. Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every uncertainty disappears and there remains no risk of failure or defeat, *will never obey*. Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence; therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency."—"Gospel Workers," p. 262.

"This is the victory that overcometh the world, even our faith."

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## A New Intensity Marks Our Day

(Continued from page 6)

first. Well, the world is making what it considers first things first, that is, plans for war. Nothing seems so important to all the nations as to be armed and ready for an inevitable conflict. Is it not time for us in our own personal lives and collectively as churches, to make more definitely first in our whole program the advancing of God's work in the world?

### Do We Really Place God First?

When the pastor or the missionary leader of your church makes a plea for the members to give of their time on a missionary project, perhaps a campaign or the distribution of literature, do you present a whole array of reasons why you cannot give your time? Is there some social activity that you had planned for? some item of business to which you feel you would like to attend? Or do you perhaps simply feel that you do not have the energy or inclination, that possibly some others can do the work? If so, my brother, my sister, how does your life fit into the intensity of these new times? When the whole world is speeding up for destruction, what claim do you have to be a member of God's last movement if you can think first of everything personal to which you would like to attend?

Perhaps that sounds like hard doctrine, a rather severe picture of church life. But we live in hard times, hard in other senses than economic. The times are hard with sin, hard with the hardness of the devil's own heart, that evil one who is rapidly taking possession of human hearts everywhere. In such a time as this do we think that a soft program for our personal lives can meet the challenge? No. New intensity must take hold of us, a new zeal, a new resolution to devote the first and best of our energies and resources to complete the work of God while still it is day.

F. D. N.

# THE WOMAN'S PAGE

## Neat and Appropriate Dress

As a young married woman and a worker in the cause of God, I am interested in the subject of dress and the personal appearance of our girls and women. We are told by the messenger of the Lord that we should avoid "extremes" in dress and also that we "should not be odd or singular in our dress for the sake of differing from the world, lest they despise us for so doing." And again, "Our dress . . . should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, 'Even Solomon in all his glory was not arrayed like one of these.' Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him."—*"Ministry of Healing," pp. 288, 289.*

I am sure that we are all persuaded that simplicity and appropriateness of dress are marks of distinction. And I truly believe that if we do not neglect our spiritual life, our Bible study and communion with God, we shall not have to worry much about our dress. I am impressed that our desires and inclinations toward dress will be so molded that we shall see to it that our dress is "neat and modest" and also "appropriate."

In writing of the best-dressed women of the world, Emily Post says they are "always a little different. Not different in being behind fashion, but always slightly apart from it." And so the Christian, I believe, can be well dressed and "different," and yet not be so far behind fashion as to be a gazingstock, but rather to be "slightly apart from it."

Again this authority on etiquette declares: "There is an unchanging principle which must be followed by every woman, man, and child that is well dressed—suitability," which means "that you must not buy clothes out of proportion to your income, or out of keeping with your surroundings." Though the phraseology is a bit different, we find practically this same counsel given to God's people: "A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire." Suitable dress does not necessarily mean expensive clothes, but may require careful thought and planning, for "our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection."—*"Ministry of Healing," p. 288.*

And the question of dress is also important for the children, for we are told that we should "give them proper care and attention in all things. Furnish them with becoming garments, that they may not be mortified by their appearance, for this would be injurious to their self-respect. . . . It is always right to be neat, and to be clad appropriately, in a manner becoming to your age and station in life."—*"Testimonies," Vol. IV, p. 142.*

Perhaps at no other time is the suitability of our

dress of greater importance than on the Sabbath day. "All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him."—*Id., Vol. V, p. 499.*

Along with the subject of dress goes the question of the hair. Just which is the best style for women must be determined, I think, by the individual herself. I have a friend who has beautiful long hair, and she wears it perfectly straight and rolled in a knot at the nape of her neck. This style of hairdress is complimentary to her, but might be very unbecoming to another. And while it depends upon the individual how she should wear her hair, it is her privilege by a little daily care of the hair and scalp to have clean, soft, beautiful hair.

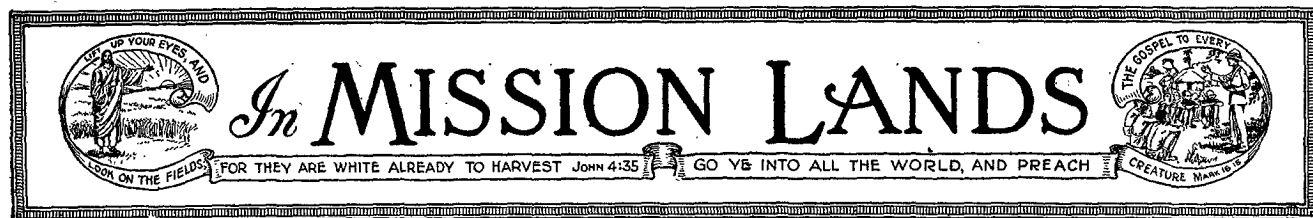
Of this, I am fully persuaded: Every woman owes it to herself, as well as to her husband and family, to keep herself as attractive as possible. Now I do not mean that she should continually "primp" or develop a degree of pride, but as she no doubt kept herself attractive before her marriage, I think she should put forth double effort to keep herself attractive after marriage. I believe the Lord expects us to look our best; to regard the laws of nature and keep in health; to keep well groomed; to be neat, and above all things, to be clean. I believe that if a wife and mother will take just a little more time for such things, it will help keep the home atmosphere a little sweeter. I believe the husband looks with pleasure and pride upon the wife who presents a pleasing and attractive appearance.

To my mind, a woman does not have to be beautiful of figure and features to be charming, and I believe most people regard charm as far superior to beauty; though there are some individuals who are blessed with both. But if a Christian woman is kind and generous and gracious, neat and well groomed in her personal appearance, I believe her influence will radiate happiness in the home. Some one has made this beautiful tribute to woman: "A really charming woman exerts her charm nowhere more than upon her husband and children, and a noble nature, through daily though unconscious example, is of course the greatest influence for good that there is in the world. No preacher can equal the home influence of admirable parents."

So while it may take time and effort on our part, yet I think it is all very much worth while. And yet, while looking to ourselves a bit, we must not forget or neglect the even greater things of life that require our time and effort and money—our spiritual life and work for the Master. But how much more effective our work for Him may be if we couple with it a neat and well-groomed appearance!

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## North Celebes Colporteur Experiences

BY GEORGE A. CAMPBELL

CELEBES ISLAND is that whimsically shaped island lying in the heart of the East Indies. It spreads itself some 800 miles across the sea and because of its many arms and bays, boasts a coast line of over 2,000 miles.

The northern half of this island is organized as a mission field, and is called the North Celebes Mission. In this area we have fifty-seven churches, with a membership of 1,700 faithful believers. The greater portion of this membership is found in Minahassa, a small province located at the extreme tip of that long neck that extends out north and east.

Unlike the other peoples of the East Indies group, who are largely Mohammedan, the Minahassans are nominal Protestant Christians. There are Catholic churches and villages here and there. These people, who are among the most advanced peoples of the East Indies, came under the influence of Protestant Christianity more than one hundred years ago.

The third angel's message was first brought to these interesting peoples through the efforts of the colporteur. In the February, 1921, issue of the Asiatic Division *Outlook*, we are informed, "Another new field has been entered by the evangelistic colporteur. Long have the promising islands, the Celebes, waited; but now the colporteur has gone there with his books. . . . Truly the colporteur is the gospel pioneer."

This was eighteen years ago, and today we have a live, growing membership there that is reaching out to the surrounding islands with the message.

Thirty-five colporteurs attended the colporteur institute held at Tondano, North Celebes, in May, 1938. It was an inspiration indeed to hear these colporteurs relate their experiences at the colporteur symposium on Sabbath afternoon.

C. Sondakh, the field secretary of the North Celebes Mission, acting as chairman, introduced each colporteur.

"I have been in the colporteur work now five years," said Brother Pasiroeman. "I once came to a large coffee plantation, whose manager was a European. I had been advised not to go there, because of a very big and ugly watchdog. Well, the dog did not bite me, and the manager gave me permission to canvass the people living on the plantation; in one week I sold three hundred guilders' worth of books. One man came to me at midnight and asked for his book.

"Then I had to walk about forty kilometers through jungle to get to another village which was on the banks of a river. It was getting dark when I reached the river; there I met a man. When he learned that I intended to swim across the river that night to get to the village, he advised me not to do it, because the river was full of crocodiles. I prayed and then swam safely across the river, it being about one hundred

feet wide. Then I came to the headman of the village, who asked what purpose I had in coming there. I told him I was in the work of God. He gave me his order; then he went out, and when he came back, he said, 'Everybody wants to buy your book.' Well, that night twenty people came and bought books, and I sold about fifty guilders' worth before ten o'clock."

"Some time ago," related Mrs. P. Laloan, "while I was canvassing in the city, I came to a house that had a sign on it, 'Beware of the dog.' That sign did not stop me; so I entered the gate. Immediately the dog jumped on me and bit me. The woman of the house came out and discovered what had happened. She asked me if I had seen the sign. I answered that I had, but that I was not afraid of the dog, that I was willing and ready to die for the work I was doing. The woman was so surprised to hear this that she wished to know the nature of the work for which I was willing to give my life. I canvassed her and made a sale, and she invited me to come again."

J. A. Ander, in relating his experience, said: "Some-time ago I was canvassing in the town of Togola. One evening, when my partner and I returned home, we found five men seated around a table, waiting for us. The oldest of the men made known to us their purpose, which was to know more of the word of God. We were planning to leave the next morning, and, therefore, that night was our only chance to teach them the truth. Our study lasted till one o'clock in the morning.

"Later I learned from the pastor who was sent to Togola that he had baptized eight persons there, all of whom were those to whom I gave Bible studies and sold books."

Another colporteur reported how he had walked eighty kilometers to his native village. He prayed that the people there would accept the truth. He canvassed three weeks, did not sell many books, but gave Bible studies; as a result of his work, ten were baptized, and later eight more.

Another colporteur, a sister, told how she had difficulty once in finding a place to stay overnight. It was midnight when she finally found a place, and there at midnight she sold a book. The man of the home told her to bring all the books she had, "For," he said, "Adventist books are just what I need."

Surely, God is working in a special way in this interesting island of the Celebes. Our colporteurs there are fearless, and with an apostolic spirit they are bringing the message to every home, not only on the island of Celebes, but to the other islands of the North Celebes Mission, such as Halamahera, Ternate, Sangir, Talaar, and scores of smaller ones.

Singapore, S. S.

# Experiences in Wenchow, Chekiang, China

BY MRS. BERTHA ASTLEFORD FOSSEY

WHEN Wenchow was bombed the first time, my son Alec and I were walking home from the city church, a distance of two miles. The siren blew and the police drove every one off the streets. We tried to dodge the police, and made our way from house to house, covering about a mile in that way. We were in a fruit store when the first bombs fell. We had been talking to some men there, but suddenly realized they were gone. Looking around, we discovered them, pale and trembling, hiding under beds, tables, and in a little cupboard under a stairway.

Alec said, "Mamma, why are they so afraid? I have prayed to Jesus, and am not a bit afraid." The only thing he feared was that we might not get off the street fast enough, and might be beaten by the police, who caught and beat several who were not getting in under cover.

Each time the bombs dropped, they seemed next door. The percussion was terrible. Actually they dropped in the airplane field a mile beyond our home. My husband, coming from the South Gate church nearer by, had watched them fall, and was very glad when we finally arrived home safely. Some plaster had been shaken from the ceiling and two windows were broken in our home. The cook arrived and just took time to sweep up the plaster from the floor, and then with his wife and family, he joined the myriads of people fleeing into the country.

Our students from the China Training Institute also fled the city, but after ten days two thirds of them returned, and bravely carried on their schoolwork during subsequent bombing expeditions until the close of the school year. Alec attends our institute, and I also teach there, and when the siren would blow, we would run to the dugout, or hide among the orange trees with the students, and watch the demonstration of the powers of the air. The planes, although almost a mile away, seemed directly overhead. The bombs, however, lighted almost always on the airplane field. They made holes in the ground, some of which were about forty feet in diameter and twenty feet deep.

The thought that they had not fallen in the city gave us great hope and courage, and increased our faith and trust in God.

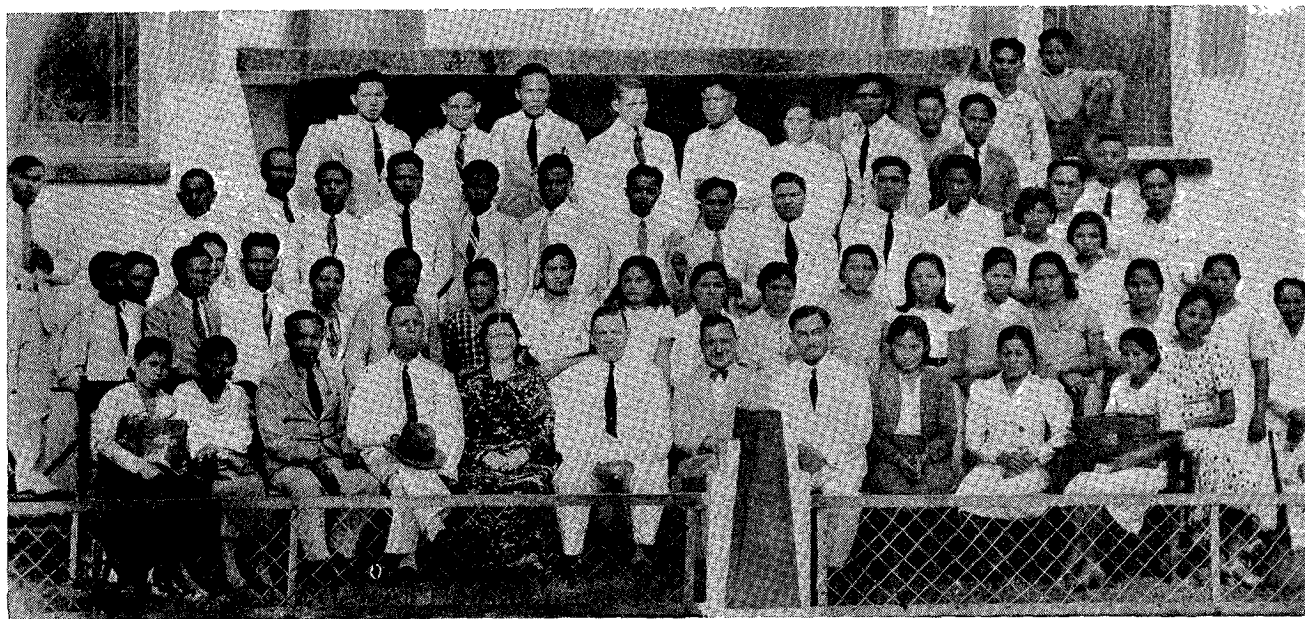
After the second bombing, the women of the China Inland Mission left the city, and the Chinese living in our end of the town said that if we went, it would be a signal for all to flee. That was a challenge for us to stay, for there was a great deal of work to do. Mr. Fossey was teaching a man to take charge of the office bookkeeping, and there were important itineraries to be made. It was also necessary to stay by our schoolwork. As the Methodists were staying, and many brave merchants stayed by their shops, why should we not stay by the Lord's work? When many who were fearful begged us to leave the city we, like Nehemiah, said, "We are doing a great work and cannot come down," and God helped us.

About one week before the school year was ended, and examinations were being prepared, sixty thousand Chinese soldiers entered the city and occupied people's houses up and down the streets. They were completely hidden inside of buildings, but every one thought their presence would be a signal for indiscriminate bombing. Refusing to yield to our counsel to stay by their work, both teachers and students, together with hundreds of the common people who had stayed up to this time, were overtaken in a panic, and all fled for their lives.

That night, kneeling by the bedside, I asked the Lord to let us know whether it was time for us to go, and then I lay down to sleep. I dreamed I was still kneeling there, and seemed to hear a distinct voice saying positively and strongly, "Stay, stay, stay." The next day, Mr. Fossey asked me if I was ready now to leave, but I said, "Oh, no," and went quietly to work with great peace and gladness of heart. In three or four days, the soldiers left as quietly as they had come. The airplanes came again and bombed the empty airplane field.

It is hardly likely that the airplane field will be bombed again, for it has now been plowed up and turned over to the farmers for the growing of rice. The new auto roads have also been torn up and the

Colporteur Institute, North Celebes, N. E. I.



land has been handed back to farmers, and the bridges have been taken out or dynamited. The panic seems to have subsided and people are returning to the city. We do not know how long the country here will remain

peaceful, but while conditions remain in a somewhat settled state, and people continue their normal tasks, we take it as a challenge to work while it is day, for night cometh, when no man can work.

## On Top of the World

BY FLOYD W. JOHNSON

WITH one of our Chinese workers, Doctor James and I had gone on a three weeks' itinerary to see the actual conditions among the people within a radius of three to five days from Tatsienlu, and to decide on the best place to answer a call and place an evangelist, as soon as funds are available. Our three weeks had lengthened to twenty-two days, and we were still one day and a half from home, on top of our last mountain pass. Doctor James was taking pictures of the beautiful snow-peaked mountains around, and I decided to leave him and climb to a high ridge to the north of the pass, to see if I could get a better view of the country. The sight that greeted my eyes as I gained the crest was enough to make one forget himself; and while viewing this scene, I had this conversation with myself:

"What a wonderful sight that is! We can see for scores of miles."

"Yes, is it not fine? Much better than I expected."

"See that great snowy peak to the northeast? Is that the Jara?"

"It must be. We passed right at the foot of it on the other side when we left Tatsienlu. It is about 22,000 feet above sea level."

"There is another snow peak away to the north of the Jara! Do you know the name of that one?"

"No, I do not know the name of that one. It must be well north of Danba. That depression to the north and a little east of the Jara must be Canba. I wish that we had the means of sending a worker to that district. The magistrate urged us to open work there when we visited him two weeks ago. If only we had a competent Chinese medical worker there."

"Where is that pass that we came over from Danba to Tailing? That was surely one terrible road. Do you remember those two places where two of the pack horses fell over backward, and the men thought their horses were going over the cliff?"

"Do I remember! The men declared that they might have their heads cut off, but they would never go over that road again! There is the pass just north of the Jara, and the valley just on this side is the Tailing valley. There are only about three hundred families in that whole district. It is so high and cold that very few crops can be raised; so not many people care to live there. The potatoes grow only to the size of hens' eggs at the largest. There is a rather large plain there that the government is planning to turn to use as an air-plane base. It is a little over two days from Tatsienlu, but the mail can get there in one, and they plan to have air mail soon. It is marvelous how the Lord is opening the way for the messengers of the gospel in these out-of-the-way places."

"What is the district to the west of us?"

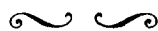
"Down in the valley to the west of us and on this side of that mountain range which seems to run from the north to the south, there live thousands of families governed by four tribal chiefs. They are all very friendly to our work, and we have had many invitations to open work in their districts. We have seen a great deal of their territory on this trip, and somewhat

of their needs, and we must answer those calls soon. We do not have long to work, and those people must all hear of the soon-coming Saviour. Look at that vast country out there—the 'roof of the world.' The plateau averages 13,000 feet or more above sea level, and the occasional mountain ranges that cross it rise to 18,000 and 20,000 feet above sea level. Now look to the south and see what many in America or Europe today would give hundreds or even thousands of dollars to see—the Minva Konka, the highest peak in China, 25,600 feet high, which is worshiped by millions of Tibetans and Chinese as a great god. It makes one exclaim with the psalmist, 'What is man, that Thou art mindful of him?' No wonder that, not knowing of the great God that made these mountains, and of His love for man, these people have made that mountain a god! With the thousands of tracts that we have given out in this region, it would seem that they would soon learn that there is a great God who rules the universe."

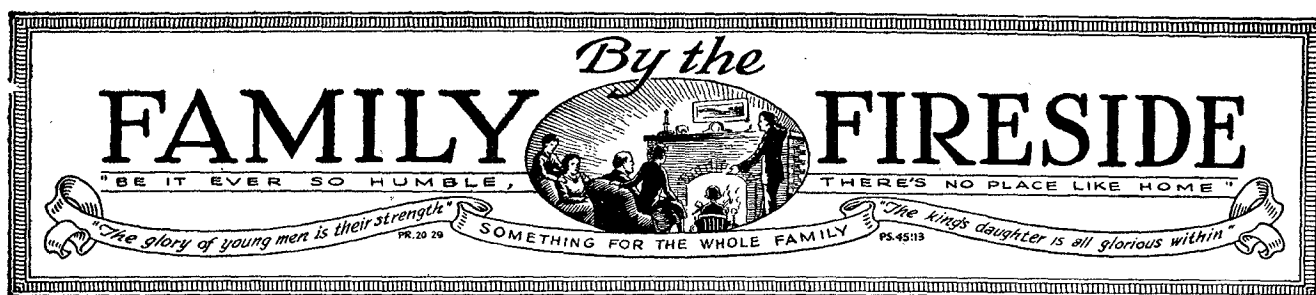
"Yes, that is true. The literature ministry is one of God's ways of reaching these people, but unless we send workers out there to them to demonstrate the love of God, the literature cannot do its full work. Personal work must go with that literature in order to make it fully effective. Why can we not send several workers into that vast territory?"

"There is no reason why, except that we do not have the funds; but I am confident that the funds are coming soon, with more workers. We must have a foreign family in Kantze, and Chinese workers all over the province of Sikang, at least."

As I looked down into the valley at my feet, I saw our pack horses moving slowly down the mountainside, and realized that I must be going if I were to overtake them before they arrived at the place where we were to have lunch. I dropped on my knees and offered up an earnest petition to the Father, and thanked Him that it was my privilege to be a worker with Him in this land among the Tibetans on the "roof of the world."



THROUGH all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee."—*"The Desire of Ages,"* p. 483.



## Lad o' Mine

O LAD o' mine, your mother's heart  
Is calling out to you—  
To be a man who is a man,  
In all things that you do!  
Let not one thoughtless word of those  
With whom you chance to meet,  
Cause you to hurt a living soul—  
A loved one to mistreat.

O lad o' mine, as on through life  
You struggle day by day,  
Give God His portion of your time—  
With blessings He'll repay.  
He cares about your daily life,  
Success and failures too;  
His love endureth everything—  
His friendship always true.

O lad o' mine, think deeply of  
Your duty to your Lord;  
Indifference will bring you grief,  
Acceptance—sweet reward!

—Mildred Leona Lyon.

## How Men Are Praised

WHEN I took charge of the Carnegie works at Homestead, there was a young chap employed there as water boy. A little later he became a clerk. I had a habit of going over to the works at unusual hours, to see how everything was moving. I noticed that no matter what time I came around, I would find the former water boy hard at work. I never learned when he slept. Now, there seemed to be nothing remarkable about this fellow except his industry. The only way in which he attracted my attention was by working longer hours and getting better results than any one else. It was not long before we needed an assistant superintendent. The ex-water boy got the job. When we established our great armor-plate department there was not the slightest difference of opinion among the partners as to who should be manager. It was the youth with the penchant for over-time service.

Today the former water boy, Alva C. Dinkey, is head of a great steel company, and very wealthy. His rise was predicated on his willingness to work as long as there was any work to be done.

If a young man entering industry were to ask me for advice, I would say: Don't be afraid of imperiling your health by giving a few extra hours to the company that pays your salary! Don't be reluctant about putting on

overalls! Bare hands grip success better than kid gloves. Be thorough in all things, no matter how small or distasteful they are! The man who counts his hours and kicks about his salary is a self-elected failure.

It may be in the seemingly unimportant things that a man expresses his passion for perfection; yet they will count heavily in the long run. When you go into your customary barbershop, you will wait for the man who gives you a little better shave, a little trimmer haircut. Business leaders are looking for the same things in their offices that you look for in the barbershop.

The real test of business greatness is in giving opportunity to others. Many businessmen fail in this because they are looking only for personal glory.

There is a young man in Bethlehem whom I expect to move up. This is the reason: Last winter there was an agitation at Washington which, if it had been successful, would have smashed American shipping and wounded American business. We wanted to lay the matter before the President in its real significance. While we were pondering over ways to accomplish this, we got a message from the young man I mentioned, saying that he had seen the President, and the President understood the situation and had come to agree with us.

I wired for this young man to come to Bethlehem. I wanted to see him. He had initiative; he had been thinking; he had arranged an interview with the President, unprompted. In short, he was the type of man that gladdens the heart of every employer.

Not long ago a man was promoted in our works. "How did you happen to advance this fellow?" I asked his boss.

"Well," he explained, "I noticed that when the day shift went off duty and the night shift came on,



"He Was Thinking Beyond His Job; so I Gave Him a Better One"

this man stayed on the job until he had talked over the day's problems with his successor. That's why!"

A man will succeed in anything about which he has real enthusiasm, in which he is genuinely interested, provided that he will take more thought about his job than his fellow workers take. *The fellow who sits still and does what he is told will never be told to do big things.*

Jimmie Ward, one of our vice-presidents, used to be a stenographer. But he kept doing things out of his regular line of duty. He reminded me of appointments, and suggested little things that helped me get through my work. He was thinking beyond his job; so I gave him a better one. And he has gone up and up.—"Succeeding With What You Have," Charles M. Schwab.



DEAR MOTHER NAOMI:

"We all have our problems in life, don't we? And my problem is no different from that of many others. You must have a great many tales poured into your sympathizing ear. I am so glad that there is some one to whom our own Seventh-day Adventist young people can go for advice; for their questions are not quite the same as those brought to similar columns in the worldly newspapers and magazines.

"I am not a young person any more—well along in my fifties—and I guess what I want more than anything else is to tell what is in my heart without saying it to some one's face. Mother left us in 1920. Father is still with me, well and hearty, taking an interest in world affairs, and able to help with light work about the home, and enjoying life. We have always been congenial companions, and people who do not know us think we are husband and wife instead of father and daughter. You see, I have never formed any attachment of my own. Perhaps, and probably, that has made my problem. I have held responsible positions in several departments of conference work. I now hold an office in the church.

"But I am going to be *alone* when father leaves me. I love my work in the church, but that cannot fill up all of that vacant spot in my life. Just what am I to do? That is one of those questions that nobody can answer for me or do anything about. I just felt this morning like telling some one about it, and here it is."

In speaking of the blessings of a home and family, a friend recently said to me, "As the years go on, we regret more and more not having a family. In the early years we felt very carefree and slightly superior to our contemporaries who were tied down with little children. When we planned a vacation to the mountains or the ocean, often they could not go. They had no money to spend for their own pleasures. Or if they did, by much care and economy, manage to have a few dollars for an inexpensive vacation, they might be hindered by an untimely case of whooping cough or measles. It seemed to us they led rather tiresome lives, hedged about by numberless small needs of childhood and the responsibility of providing food and clothing for human beings, who but for them would go hungry and cold. But now it all looks quite different to us. The sight of a friend's fine manly son or beautiful daughter brings a catch in the throat. We realize what we have missed, and it brings a lasting regret."

This is much the experience of the woman whose question we are using to open our letter this week. She is very evidently a strong, decisive personality. No doubt she would have been a capable wife and a successful mother. Now as she sees a friend, surrounded by children who do her credit, and looked after by a devoted husband, it seems to her intolerable that she should go on always alone. As she looks at marriage in this mood it seems to her all rose colored. But there is another side she has not remembered. She forgets that while her friend's youth was passed in caring for little children in sickness and health, she has been able to pursue her favorite studies. She forgets that while her friend may have a comfortable home now, it was built out of small savings and endless economies. She forgets that there were years when her friend was caring for babies day after day, and waking night after night, while she worked eight hours a day and then locked the door and went away to her own interests.

Then, too, as this woman thinks of marriage she thinks of it in its perfection. She thinks of a husband supremely devoted and of an angelic disposition. But if she looks about her, she sees numberless situations anything but ideal. Even a casual observation shows her that not nearly every wife receives great consideration or even justice. What assurance has she that her experience would be an exception?

We must remember that when illness and unemployment overcome a home, they bring complications and obligations that are doubly hard, because they involve other people than ourselves.

Let us consider the things which a woman expects from marriage. She has a right to expect support, protection, companionship, and children. We may ask ourselves what the chances are for one who marries in middle life to achieve these.

The first we may well pass over, for a woman who has supported herself and a parent during her early years is usually of much too fine a character to be willing to give herself in marriage merely to win freedom from labor. Even a selfish nature that would be willing to do this must realize, as we stand on the heights of the forties, that the years ahead will in all probability bring necessity of care to both parties of the marriage contract. A middle-aged marriage can just as easily bring a woman a score of years of nursing and anxiety as the same number of years spent in comfort. A home won by marriage with an octogenarian is a hard-earned boon and should be undertaken only by a great-souled woman who has well counted the cost.

The second element, that of companionship, is not so simply achieved, and would constitute, I should think, the goal attained with the most difficulty. I should expect to find in an autumn marriage, both support and protection much more easily than I would find companionship. A woman who marries late in life has a much smaller chance of finding a mate unmarried who is her equal and capable of being a companion to her. Then, too, a mature woman has a richer, deeper nature that has more to give, and she therefore expects more in return than a younger, inexperienced woman. A marriage in which she finds this wealth of devotion met by shallowness and inability to return in kind, gives barren comfort indeed. The chances of finding oneself married, but with no possibility of companionship, are such that they should be gravely considered.



There remains the opportunity of marriage to one who has been married,—a widower or one who has been divorced. The consideration of the second class has so many complications that it cannot be recommended. Even in cases of divorce where the guilt seems to have been wholly on one side there may be circumstances which would render union with the 'innocent party wholly undesirable. In matters of separation the whole truth can never be known except by the two most concerned, and it is almost impossible for others to judge truly.

Opportunity of marriage with one widowed comes to few people, and should be entered into only after serious prayer and study. Often the natural desire for children leads a woman to accept the attentions of a man left with motherless children. This is a noble motive and one not to be criticized. But it requires great devotion and selflessness. Those who have cared for their own and other women's children know that only the heart made over by the Spirit of God can feel the same love and sympathy for both alike. There is a generosity born into the mother's heart which she can feel for another child only as God plants that love in her heart. There are many noble, godly women who have reared other women's children to worthy maturity, but it has been done by great prayer, supreme wisdom, and selfless devotion.

Last of all, the middle-aged have problems of their own personalities that are not to be ignored. To sit opposite another middle-aged person with personality problems of his own does not usually simplify matters.

There are lonely persons all about us. One could wish for some magic wisdom to pair off all the lonely people in the world and make happy homes all over the land. But human nature is not so simple. We know very well that not all these homes thus made would be happy ones, by any means. There would need to be quite as much good effort made to undo all that was done and do it over.

I believe that people who would be glad to marry should make an effort to meet people who seem congenial. There is nothing immodest or unbecoming in following such a course. Introductions are sometimes made by mutual friends who are helpful. But the responsibility of bringing about marriages between one's friends is a grave one. Only brave people are willing to undertake it.

I think we have emphasized the joys of mating to the exclusion of other joys in human life. Many unmarried persons who are unhappy would also be unhappy if married. We need a fuller expression of our own powers to make life more satisfactory. We have thought of the creative power given us as having play only in sex relationship. We need to learn to express it in our work. This is best done if our work is something in which we can put imagination and originality. Many women are going through the day's routine hating every moment of it, though there is vitality and joy and inspiration in every task, if we will only search for it.

Then I think we can find more self-expression in our friendships. Our friends, looked at with a little more imagination, are much more interesting persons than we have thought them to be.

We can put more self-expression in our clothes. That is not wrong. And we can do it without spending a great deal of money on them either. Our dwelling places give a large place for us to express ourselves. Every woman is a homemaker by right, even if she has

only one room in which to put in practice her knowledge of the household arts. It is her joy and her privilege to put all of herself she can into it; and in so doing she will receive commensurate reward.

There is always satisfaction in any worthy accomplishment. And so, my dear friend, if you feel that life has swept by you and left you lonely in the backwater, seek to enrich your own spiritual life. Seek out those who are lonelier, more desolate, than yourself. You will find again that there is possibility of vitalizing the very humdrum existence that so troubles you. And again you will find that there is gain in loss and abundance in sacrifice.



## A Good Little Girl

THE wind was blowing very hard as two boys on their way to school met an old man who could hardly walk.

Just as they passed him, the wind blew the old man's hat off. It was carried quickly up the street; but the old man was not able to run after it.

"Stop, my boys, please, and pick up my hat," cried the old man; "I myself am not able to do it."

But the boys stood still, and only laughed. They thought it was great fun to see the hat carried away.

Just then a little girl named Lucy Smith, who was going to the same school, came in sight. Without waiting to be asked, she ran at once and caught the hat.

Then she brought it back to the old man. But before giving it to him, she carefully wiped it.

"Thank you, my dear," he said as he took his hat from her, "thank you for your kindness to a poor old man."

The boys and the girl went on to school. But the teacher had seen them from one of the windows.

When lessons were over, he called the children together and told them all about the old man's hat. Then he went to his desk and took out a pretty book, which he gave to the little girl for her kindness.

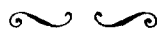
Inside the book there were these words:

"LUCY SMITH

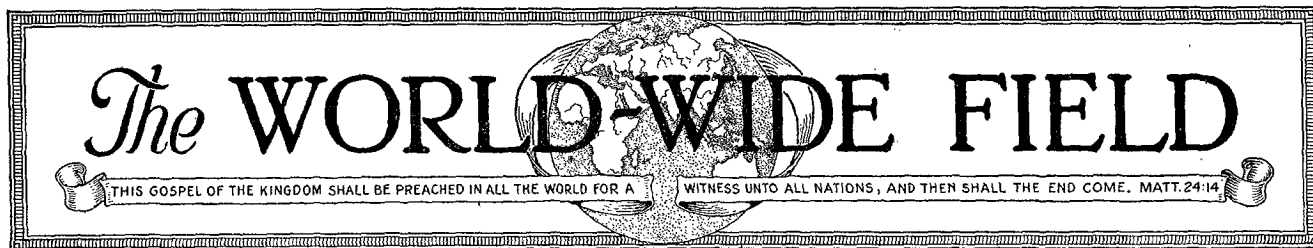
*"A present from her teacher.*

"Little deeds of kindness,  
Little words of love,  
Make this earth like Eden,  
Like the heaven above."

And the boys who laughed at the old man were filled with shame and sorrow.—*Selected.*



"JOHNNY," said a man, to a lad who was attending a shop while his master was out, "you must give me extra measure. Your master is not in." Johnny looked up in the man's face very seriously, and said, "My Master is always in." Johnny's Master was the all-seeing God. Let us all, when tempted, remember Johnny's motto.—*Selected.*



## Southern New England and New York Camp Meetings

THESE two camp meetings were held on the grounds used for the purpose for a number of years. The Southern New England meeting was handicapped during the first few days by heavy rains, which put the grounds in a deplorable condition. But this did not seem to dampen the ardor of the people. They took it all in philosophic good humor and attended the meetings regularly from the early morning gathering to the evening service. The weather cleared for the latter part of the camp meeting, and we all rejoiced in the clear skies and dry soil. The meetings were exceedingly helpful, and many were blessed with a new Christian experience.

F. D. Wells, who had served this conference faithfully and successfully for a full six-year term, was released from the presidency because of the tenure-of-office ruling, and later accepted the presidency of the Texas Conference. Jere Smith, of Texas, was called to succeed Elder Wells, and is now busy with his new duties. Southern New England gave Elder Smith a royal welcome, and we bespeak for him the most cordial cooperation from both churches and workers. O. D. Wright and F. F. Bush were set apart by ordination to the gospel ministry at this meeting.

The New York camp meeting was held on the campus of the Union Springs Academy at Union Springs, New York. The attendance was good. This being the conference year, time was given each day for the transaction of conference business.

W. H. Howard was reelected president. His administration of the conference has proved eminently satisfactory to the constituency. At the Sabbath services there was a wonderful response to the call for a renewal of spiritual life, and quite a number made their first start to serve the Lord. The work of the evangelists has been signally blessed of the Lord. O. D. Cardey reported large ingatherings from the efforts he held during the year. Things are looking upward in the New York Conference. There is a healthy growth both in membership and in spiritual life in the churches. D. P. Wood is carrying forward a strong work in Buffalo, and other ministers in the conference are having encouraging success in soul winning.

M. N. CAMPBELL.

## The Advent Message in Hungary

HUNGARY offers a very responsive soil for the advent message. The people gladly accept the truth, but it must be proclaimed today under much greater difficulties than ever before. A number of our churches have been closed. We suffer many difficulties also at the hands of other pastors, who often falsely accuse us to the government, that otherwise is favorably disposed to us. But in spite of it all the work of God is advancing.

During 1937 we received 250 into church fellowship, so that our membership now stands at 2,415. We could win 500 new members a year if we had sufficient means to carry on the work. One of our great needs is a training school for the education of our young people for service both at home and out in the mission fields.

Hungary would naturally be expected to carry the message to surrounding countries, especially to Turkey, Persia, and other countries of the Near East. This would be possible only if we had our own school in which to train our youth. But we have no school of any kind in all Hungary where our hundreds of young people can be trained for the work. This is a great handicap to the work within the country, and makes it quite impossible for us to train men and women for foreign service.

A small training school should be started for this field not later than 1939. There should be no further delay in this important development of our work.

We therefore sincerely request you, our dear brethren, to remember the needs of our field at the time of the Thirteenth Sabbath Offering, December 31, this year, and help to make it possible for us to start a small training school, to be followed, we hope, later with such other facilities as will prove a great blessing in the development of our work. We thank you for your spirit of liberality, and pray the Lord that He will abundantly bless the offerings given to this end.

L. MICHNAY,  
President, Hungarian Union Conference.

## In the British Union

THE annual meetings in the British Union this year were the largest ever, it was said. The believers are awake to the issues of the time and are seeking God. It was encouraging to the visitor to see the live band of younger evangelists coming into the field. The Newbold College is sending sturdy, earnest young men and women out, and all had a good story to tell. This was a cheering feature of the sessions in South England (held in London), in North England (in Nottingham), in Wales (Cardiff), and in North Ireland (Belfast).

No believers are more earnest and cooperative than these members of the British Union, and there is a consecrated leadership in all departments. For one thing, Britain's part in sending out missionaries to the foreign fields these years has brought it about that in all the annual sessions workers on furlough from the mission fields were present in the meetings to tell of greater fruitage in some of the far lands than we see at the home base. The home base rejoiced in all this; but there is a firm purpose on the part of the field administration to seek in every way help and blessing from God for greater growth at home. They feel it must come. Our sympathies are with them in face of the great evangelistic problem in those multitudes of towns and cities.

Fruitage of one effort just held in Ilford, in the north-east of Greater London, brought special cheer at the London meeting. Nearly fifty of the new believers were baptized in the conference hall, and many more are expected to follow. During the eight months of the effort these new believers had paid over a thousand dollars into the conference, more by over a hundred dollars than the conference had put into the effort.

We heard of the providence by which a newly built place, with 2,000 seats, was opened just in time for the Sunday-night meetings. The full capacity was needed. Extra police kept the lines in order at entrances, and the bus company provided extra transportation for Sunday night. One night 400 people remained for the after prayer and inquiry meeting. I tell of these things to show how the Lord is blessing efforts in Britain, where the work has grown solidly year by year, but slowly as the workers view it in their earnest desire.

Every smaller effort had brought fruit. New churches were taken in, and new men ordained. Somehow, it does seem that help must be discovered to enable Belfast to have a proper meeting place and base for work. Every field is needy, but clearly Ireland, with its ever live and intensified Catholic-Protestant issue at boiling point, is one of the neediest and most difficult of fields. And now there are signs of new interests to hear. The believers have not strength to provide for the awakening.

The publishing and health departments (including a large health food work) show activity. The printing house

sends out its books in large cardboard cases, as large as the old wooden cases of former times. To illustrate the great work one colporteur may do, the printing house had brought to the conferences loads of these cases, empty and light. To represent one colporteur's sales during the year, 24 of these cases were piled up, and another worker's sales were represented by 37 cases, making real cardboard hillocks on the platform. Think what it means to have consecrated men and women prayerfully placing these millions of pages of truth in homes. And we were told how these publications go everywhere—into royal palaces and workmen's homes, covering all the grades of life between.

Let children of the British fields who have found the message in other lands remember in prayer the work and workers in their old home countries. I felt impressed that new life and courage and consecration possess the hearts of our people in Britain. The burden of a greater evangelism is upon them all.

W. A. SPICER.

## Peace River District, Alberta, Canada

THE province of Alberta covers a great deal of territory, and in various parts of this great province we have numerous groups of churches. The people would like to attend one big camp meeting, but it would be very difficult to arrange such a meeting, as many of them would have to travel several days to reach such a camp, and this would be impractical in more ways than one. Therefore, the Alberta Conference arranged for four district meetings this summer, and was able to let about 1,700 of the church members enjoy the rich blessings that are in store for us at a camp meeting.

Far up in the north of Alberta lies a wonderful valley called Peace River district, where the days are so long in the summer that no lights are needed for the evening meetings. These long days help plants to grow fast. Even though the summer is very short, many vegetables and fruits grow there that do not grow farther south in Alberta.

It was my privilege to attend the meeting in the Peace River district, which was held four miles from Sexsmith, from July 28-31. C. W. Degering, the president of that conference, took those of us scheduled to attend that meeting in his car, as that was the best way to reach it. Elder Degering, W. C. Jensen, the city evangelist of Alberta; G. L. Sather, the conference treasurer; M. H. Philbrick, and I started out on this trip from Edmonton. I am sure that every one of us will long remember it as something very beautiful. We passed through fine forests and groves where wild flowers and berries were so abundant that we could not resist the temptation to stop and lunch on the fresh raspberries along the road.

When we arrived at the camp, we found two large tents and many individual tents all in readiness for the meeting. The Alberta Conference leaves these tents up there, as it would be too expensive to ship them back and forth each year. The conference had provided a large dining tent, but most of the farmers did their own cooking.

For years the rest of Alberta has suffered from bad crops and drouths, but the Peace River district had abundant rain and therefore good crops. This year Alberta as a whole has had rain and the crops are good, but in the Peace River district the drouth has been severe and the crops are a failure.

Two hundred seventy-five faithful believers were encamped here near Sexsmith to enjoy the annual blessing of a feast at the table of the Master, where daily the bread of life is broken to them. Every one felt the Lord come very close and pour out His rich blessings. The believers were strengthened to go out and face the battles of life with the powers of darkness with renewed courage and faith. Eight asked to be joined to this group of joyful Christians by the covenant of baptism, but only four were baptized; the others were to be baptized later in their home churches.

In spite of the outlook of a crop failure these people showed by rich gifts and generous pledges that they have consecrated their hearts and means to the Master's service and wish to have an active part in bringing the gospel to a fallen world.

R. RUHLING.

## Southeastern California Conference

THE camp meeting of the Southeastern California Conference was held on the beautiful campus of the Southern California Junior College at La Sierra, June 2-12. More than 200 tents were pitched on the ground, and in addition all the rooms of the dormitories of the college were occupied. Scores of campers brought their own tent equipment or camped in trailers. Many others rented rooms in the village of La Sierra.

The president of the conference, E. F. Hackman, gave us a model of what a well-organized camp meeting ought to be. Everything went along like clockwork from the beginning to the end. Every one knew well in advance what his part on the program was to be, and thus was prepared to give his best in service. The meetings were highly spiritual, and the people felt greatly blessed and uplifted by the spiritual food they received. The work of revival and spiritual reformation was very thorough and meant much to the people who came for help.

A feature of the camp was a separate section reserved for the Spanish-speaking people, whose meetings were separate from the others.

The attendance from the very beginning was good. The early-morning meetings were exceptionally well attended, and approximately 2,500 people were present at the weekly night meetings. The week-end meetings had an attendance of between 5,000 and 6,000.

The workers in attendance from the General Conference were A. W. Cormack, H. A. Morrison, E. E. Franklin, Dr. H. M. Walton, and the writer. H. D. Casebeer rendered faithful service for the Spanish section. H. M. Blunden, of the Antillian Union of the Inter-American Division; A. A. Esteb, of the China Division; and E. C. Boger, from South Africa, rendered excellent service. Many of the union and local conference and institutional workers contributed very substantially to the spiritual work of the camp meeting.

The conference reports showed great gains in finances and growth of membership during the past three-year period. A spirit of good will and courage seemed to pervade the encampment.

The new food factory of Loma Linda had a wonderful display of its various foods on exhibition and in a large tent. The exhibition was well patronized by our people.

The total mission offerings, including the Sabbath school offerings, amounted to more than \$5,000.

A special feature of the camp meeting was a Bible class that was conducted by one of the conference Bible workers, Miss M. Bertha Davis. A large number of the campers enrolled for the course, and upon its completion were presented Bible Training Course certificates. Special lectures were also given by the School of Dietetics of the College of Medical Evangelists.

Altogether the camp meeting was a source of great spiritual refreshing to the people, and a foretaste of that grand family reunion where there will be no more partings.

C. S. LONGACRE.

TEMPTATIONS often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons.—*"The Great Controversy,"* p. 600.

### "AS COLD WATERS TO A THIRSTY SOUL"

"As cold waters to a thirsty soul, so is good news from a far country." It has indeed been good news to hundreds of our hard-working foreign missionaries to know that through the ministrations of the Home Study Institute their children can remain with their parents in the mission field, and there carry on successfully correspondence courses in the grammar and high school grades, and also take a certain amount of college work, with the certainty of receiving full credit for it when they return to the homeland. The ground thus pleasantly covered lays a firm foundation for later work. Young people who do considerable studying at home, are not behind those who do all their work in residence. The Home Study catalogue ought to be in the home of every foreign missionary. It is yours for the asking. Address—

THE HOME STUDY INSTITUTE  
TAKOMA PARK, WASHINGTON, D.C.

## The Advent Movement in Czechoslovakia

CZECHOSLOVAKIA is one of the most beautiful and fertile countries in Central Europe. On the vast plains between the rivers there are rich fields, and on the hills there are orchards, while in the northeast we have mountains about 18,000 feet high, capped with ice and snow. There are mines of various kinds where a variety of minerals is produced, from salt to gold. The population numbers about 15,000,000.

The advent truth took root here in the year 1892. As we had no native workers in the beginning who could teach in the Czechoslovakian language, the work advanced very slowly, so that it took thirty years to gather in the first 100 members. Ten years later, the membership had increased to 1,000. In the year 1918 the Lord gave freedom and independence to this people. Since then the work has made further progress, and within the last ten years our membership has grown to 2,367, which we believe will increase in this year to 3,000.

Our success could be much greater if sufficient funds were available to establish a training school for our workers. The lack of means prevents us from sending our promising young men for training into our schools abroad. We have a large number of cities here with a population of from 10,000 to 100,000 which are as yet untouched by our message, or in which only a very small beginning has been made. When I travel through the country my heart aches as I see all the cities and villages where we as yet do not have a single representative of our message.

On the occasion of a district conference we were surrounded by a number of friends of the truth and brethren who had not been visited for a long time, who asked that we send them a worker to instruct those interested and prepare them for baptism, emphasizing their petition with these words: "Brethren, send us help. If you don't do this, the Lord will demand our blood at your hands and we will perish in our sins." We promised to present the matter to the union committee, but that was really all we could do. Almost a year has passed, but no one could be sent, and it will probably be another two or three years before we shall be able to do so. As we have no school, we cannot develop workers, and there are many souls waiting to hear the message before it is too late. Also our departmental work needs strengthening, as all this work has to be attended to at the present time by our union secretary, who aside from his office work is quite heavily engaged also in the ministry.

We have experienced that every investment made in the interest of our young people brings good results, and they are very anxious to make use of their talents in the cause of God. In a small village in the mountains a traveler engaged in conversation with a girl, and noticed that she was especially talented. He went to her parents, who were poor, but faithful Adventists, and told them that they should make it possible for their daughter to get an education. At first they resisted, because they had a number of other children, and no means to have her study. But a family was found in the city where she could live free of charge, in order to attend an intermediate school. Soon she was found to be the most gifted and industrious student in the institution.

During the summer vacation, though caring for her younger brothers and sisters, she found time for study; so she applied for a special examination to be placed in a higher grade. The rector was somewhat hesitant, but she succeeded in the examination with distinction. She then asked to be baptized, but our worker told her that she must first have the Sabbath free in the school. She did not say anything in reply, but soon after she again wished to be baptized. In the meantime she had unsuccessfully applied to the director of the school for permission to be exempted on Sabbath, but when she presented the matter to the district educational inspector, her petition was granted.

Soon afterward we held a convention for our young people in the Tatra Mountains, and she wished to attend. The traveling expenses were rather high, and her parents could give her no help. She then resolved to earn the fare by selling our periodicals, and the Lord blessed her so richly that soon she had earned sufficient to pay her traveling and other expenses, with some left over. She was all sunshine when attending our meetings.

These are a few illustrations which could be duplicated indefinitely. If we could only have the privilege enjoyed by our brethren in many other countries of training our young people in our own schools! Now we must often send them into schools of other denominations which are opposed to our doctrines. If we could at least have a training school in which to prepare the most promising of our young people for workers in the cause! We trust the Lord that some of our great needs will be met through the Thirteenth Sabbath Offering to be taken December 31, 1938. We appeal strongly for help. All help given to our young people is an investment yielding fruit, and bringing a blessing to the giver.

J. CEPL,  
Sec. and Treas., Czechoslovakian Union.

## London and Environs

WE learned that the British Union was having a ministerial convention at Stanborough Park; so we were glad to spend the last afternoon and evening at this meeting. W. A. Spicer, W. E. Reed, president of the Northern European Division, and H. W. Lowe, president of the British Union Conference, had led out strongly in this convention, and all left greatly strengthened for their future work. We were very favorably impressed with the consecrated men and women who are carrying forward the work in the British Union. Elder Lowe is giving strong leadership to the work, and we felt that the cause of present truth is in safe hands in the British Isles. It brought us real joy to see the good work being done by the sanitarium, the publishing house, and the food factory there at the Park. These institutions, which are surely of God's planting, are giving a right mold to our work in England. The publishing house did \$140,000 worth of business last year, and the food factory, \$125,000.

It was a pleasure to preach to more than 300 believers at the Park church on the Sabbath, and to feel that wherever we may be, this message makes us one people, with one hope and one love for truth. On Sunday the brethren took us by car to the closing exercises of Newbold Missionary College. The seventy-mile ride through the green countryside was an experience not soon to be forgotten. The topography of the country reminded us of Maryland and New England. The Newbold College property was an old English estate. The college now has 321 acres of good land, and a large herd of first-grade cattle. The grounds about the main buildings are very beautiful and well kept.

About 800 believers, who had come from all parts of England, gathered at the school on this beautiful, sunny day. The graduating exercises were simple yet impressive. Seven young men and two young women graduated from their college course. We were pleased to learn that all the young men were going into the ministry as soon as arrangements could be made for them to do so. We felt that this is as it should be in all our colleges; far more young men should be giving themselves to the gospel ministry. For this purpose our schools and colleges are supported and maintained by this people.

One day of sight-seeing we set aside for visiting the British Museum. One could profitably spend many days in this wonderful museum, and then not exhaust its treasures of antiquity. We found special pleasure in looking at the old stone lions that stood guard in Nineveh when Jonah passed by them proclaiming his warning message in such thunder tones that even wicked Nineveh repented in dust and ashes, and in standing by the fluted columns of old Babylon which may have come from the very temple where the hand of God wrote on the walls, "Thou art weighed in the balances, and art found wanting." The pages of time seemed to be rapidly turned back four thousand years and more, and through it all one could see the hand of God moving among the nations.

We were especially desirous to see the collection recently brought from the excavations at Ur. Here are to be seen the very articles of dress, and of worship, and the trappings of everyday life of the people who were neighbors to Abram and his father. One is impressed with the fact, when looking over this collection, that the people of Ur were an idolatrous and frivolous generation. It was necessary for God to call the few righteous out from among them, to preserve His seed in the earth. The museum authorities gave us permission to take many pictures, among them some good ones of the Ur collection.

Near by are the Babylonian deluge and creation tablets, which give almost a parallel account of these events to that recorded in Genesis. A small company of us had secured as a guide a Mr. Mengedoht, who for fifty-three years has been connected with the museum. In our trip he finally took us to the Bible manuscript room. Here are to be found two of the three so-called original manuscripts of the Bible,—the Codex Sinaiticus, which was bought from Russia only four years ago, and the Codex Alexandrinus, which has been in the museum for many years. The guide called our attention to the fact that the original text has no punctuation.

We felt that before we left England, we must see Wycliffe's old church at Lutterworth, where in those early hours of the Reformation he lighted the light from which even Luther gathered some beams. It was a never-to-be-forgotten experience to stand in his old pulpit and to sit by the table where he made his first translation of the Bible for the common people. We felt to rededicate, in some small way, our talents to the finishing of that work which he so nobly began. Hard by the church is the now-empty grave, where fifty years after his death the monks dug up his bones and publicly burned them, carrying the ashes to the little stream a half mile away, and scattering them on its waters. The stream significantly is named Swift River, and swiftly indeed have the seeds of truth, as represented by his ashes, been carried to the ocean and to all the world.

Our remaining day was spent at Windsor Castle and Stoke Poges. A few miles from Windsor, near Egham, we passed Runnymede, a smooth, green meadow by the Thames, where more than seven hundred years ago the barons of England forced King John to place his signature (by a cross, for he could neither read nor write) to that famous document, the Magna Charta. Windsor Castle is a small city within itself, built on high ground overlooking the Thames, about twenty miles from London. Its building was begun in 1107, but it did not reach its present splendid proportions until the reign of Queen Victoria. Eight of England's kings are buried here; among them is Henry VIII, with his third wife, and Edward VII and his queen. These are buried in the chapel, really a cathedral of beautiful Gothic architecture.

We were intrigued with the Royal State Apartments, where for a shilling one may see the spacious living apartments of the royal family. It is required that the king must live here at least one month out of each year. The throne room, the state dining room, the hall of the Ancient Order of the Garter, are truly royal in their appointments and proportions. We visited the little church at Stoke Poges, where Gray wrote his famous poem, "Elegy Written in a Country Churchyard." Having spent some days viewing the castles, and the works of men who were called "great," we repeated with new meaning the poet's statement,

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Awaits alike the inevitable hour;  
The paths of glory lead but to the grave."

The old church and the churchyard which surrounds the church are about the same as when Gray composed the doleful yet inspiring lines of his Elegy. As Mrs. Cardey stood under the "Yew Tree" and repeated,

"The curfew tolls the knell of parting day,  
The lowing herd winds slowly o'er the lea,  
The plowman homeward plods his weary way,  
And leaves the world to darkness and to me,"

we could see, as of old, the "lowing herd" winding its way toward the feeding place. It is well, for in this day of rapid changes in the thinking of men and the doing of things, our greatest danger is that we shall forget the moral standards which were proved by those who have gone before us.

E. L. CARDEY.

## Promises Given; Requirements Met; Results Seen

"THE most solemn and fearful warnings ever sent by God to man have been committed to them [Seventh-day Adventists] to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies."—"Testimonies," Vol. VII, p. 138.

"God has ordained the canvassing work as a means of presenting before the people the light contained in our books."—"Colporteur Evangelist," p. 5.

"Our books are to be published in many different languages. With these books, humble, faithful men are to go out as colporteur evangelists, bearing the truth to those who would otherwise never be enlightened."—"Testimonies," Vol. IX, pp. 33, 34.

"The same ministry of angels attends the books that contain the truth as attends the work of the minister," "for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word."—*Id.*, Vol. VI, p. 316.

As the conditions upon which these promises have been made have been met, we have witnessed some of the most heartening results in soul-winning experiences. After all, these are the real incentives that keep colporteurs going forward, surmounting every obstacle and placing the banner of Prince Immanuel in the heart of the enemy's camp.

For the last twenty years Samuel Lombard has been faithfully carrying out God's "ordained" plan of placing our good books in the homes of thousands of Italian people in Southern New England. He estimates that he has left approximately twenty thousand books of various kinds, mostly "Our Day," in their homes. Now he is beginning to see the first fruits of his sowing. We pray the harvest may be even a hundredfold.

The accompanying picture shows a group of eight precious souls who have heard the voice of Jesus calling them as they have read the good books sold them by Brother Lombard. They were recently baptized at South Lancaster, Massachusetts, by Elder A. Catalano, our Italian minister in New York City, who came over and helped us to finish off what our faithful colporteurs had started.

If we had an Italian minister to follow up the work of Brother Lombard just now, we feel sure a great harvest of souls could be gathered in from among the Italian people in Southern New England.

W. D. FLEMING.



THE religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order.—"The Desire of Ages," p. 409.

The Persons Seated Were Brought Into  
the Truth as a Result of the Books Sold by  
Samuel Lombard



## Southwestern Camp Meetings

To associate with our warmhearted church members as they gather for the annual camp meeting is always a great privilege and a refreshing experience. During the last few weeks our workers and people of the Southwest have been thus together, and the Lord has greatly blessed in the meetings held.

The Arkansas-Louisiana Conference, large in area, and with its believers scattered north, south, east, and west, held four regional meetings—at New Orleans, Shreveport, Gentry, and Little Rock, respectively. Each meeting continued for four days, and was particularly well attended over the Sabbath and Sunday by a large number of the conference believers who came for and received much spiritual help. Representatives from the local conference, union conference, and General Conference all took part in the services, placing before the believers plans for departmental activity, methods for more successful work, and seeking to give instruction in spiritual growth. The people were responsive to all the matters presented, and returned to their homes much encouraged in spirit.

The Texico Conference met at Clovis, New Mexico, for a full nine-day-period camp meeting. The Clovis High School building, with its auditorium, kitchen, and dining room, was graciously made available by the authorities. A representative gathering assembled, and the auditorium was usually well filled with church members and visitors. A most helpful time was spent together in this pleasant town, comparatively cool as it always is, because of its high altitude.

The Oklahoma Conference members were privileged to meet under canvas, and at Guthrie we had a real old-fashioned camp meeting, which lasted for the full nine-day period. Somehow it seemed good to be in tents, for nothing feels more like a camp than the tent gathering, and the opportunity one finds for more closely fraternizing with the campers is always most helpful. Unfortunately, the weather was not good for two nights, when heavy thunder, wind, and rain storms made the people uncomfortable for a time. The second storm proved too much for the big pavilion, and it was blown down and was badly torn in places. No meeting was possible that night. The next day, however, all hands were busily employed mending the holes, et cetera, and early in the afternoon everything was again in order. And from then on we had pleasant weather and a most helpful time together. At the end of the meeting those present agreed once again that it was the best camp yet.

Then the Texas camp convened at San Antonio, the Breckenridge High School building, with its large auditorium and convenient classrooms, being made available for this gathering. Next to the Oklahoma camp, this meeting was the best attended, and the campers were very faithful in being present at the services. A large number of outside visitors were present in the evening gatherings in this center.

A note of courage in the Lord was sounded at each camp, and while in some instances there has been a little financial lack, yet evidences of sound growth in membership and advance in new centers were everywhere reported. Several new churches have been erected throughout the Southwestern Union Conference during the past year. Hundreds of members have been baptized and added to the membership. Encouraging figures in tithes and offerings have been recorded, and a sweet spirit of unity among the workers and people appears to prevail. All left the camps determined to face the daily tasks with a consciousness that while much may sometimes tend to discourage, God still has a care for His people; that the "church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—"Testimonies to Ministers," p. 15.

At each meeting the local conference president was in attendance with his associate workers. The union conference president, R. L. Benton, and his union conference departmental secretaries, the president of the Southwestern Junior College, H. H. Hamilton, and H. K. Christman, of the Southern Publishing Association, together with a number of our medical workers, all took an active part in contributing a great deal to the instruction and help of the people. From the General Conference, D. A. Ochs, W. H. Bergherm, and the writer were in attendance.

In conjunction with the San Antonio meeting our

Spanish-speaking believers in that center met every evening in their fine new church building. It was a great privilege to find these folk increasing in their membership and rejoicing with us in the blessed truth of God. We have some fine young people at San Antonio, but no school has yet been established in the United States by us for the higher education of these Spanish-speaking young men and women, who, if properly trained, would undoubtedly be used mightily in proclaiming the truth to the hundreds of thousands of Spanish-speaking people residing in these large cities of the Southwest. W. G. TURNER.

## Appointments and Notices

### ANNUAL CONSTITUENCY MEETING OF OAKWOOD JUNIOR COLLEGE

NOTICE is hereby given that the annual constituency meeting of the Oakwood Junior College will be held in connection with the Autumn Council of the General Conference of Seventh-day Adventists, on Friday, October 21, 1938, at 10 a.m., in the Seventh-day Adventist Tabernacle, Battle Creek, Michigan. This meeting is called for the purpose of electing a board of trustees to serve for two years, for the receiving of reports and the transacting of any other business that may properly come before the members present. The membership of this corporation consists of the executive committee of the Southern and the Southwestern Union Conferences of Seventh-day Adventists, the board of trustees and the faculty of Oakwood Junior College, the faculty of the Riverside Sanitarium and Hospital, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the constituency, the secretary of the Negro Department of the General Conference of Seventh-day Adventists, the president and the secretary of the Negro department of each union conference in the United States which has a Negro church constituency of not less than five hundred members, and committees of the Negro departments of the Southern and the Southwestern Union Conferences.

JOHN K. JONES, President of the Board.  
JAMES L. MORAN, Secretary of the Board.

### ANNUAL CONSTITUENCY MEETING OF THE RIVERSIDE SANITARIUM AND HOSPITAL

NOTICE is hereby given that the annual constituency meeting of the Riverside Sanitarium and Hospital will be held in connection with the Autumn Council of the General Conference of Seventh-day Adventists, on Friday, October 21, 1938, at 10 a.m., in the Seventh-day Adventist Tabernacle, Battle Creek, Michigan. This meeting is called for the purpose of electing a board of trustees to serve for two years, for the receiving of reports and the transacting of any other business that may properly come before the members present. The membership of this corporation consists of the executive committee of the Southern and the Southwestern Union Conferences of Seventh-day Adventists, the faculty of Oakwood Junior College, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the membership, the secretary of the Negro Department of the General Conference of Seventh-day Adventists, the president and the secretary of the Negro department of each union conference of Seventh-day Adventists in the United States which has a Negro church constituency of not less than five hundred members, and committees of the Negro departments of the Southern and the Southwestern Union Conferences.

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# THE POET'S PAGE

## Just Do Your Best

BY N. P. NEILSEN

JUST do your best where'er you are,  
At home or in the fields afar;  
Whatever lot you undertake,  
Just do your best for Jesus' sake;  
To God you then may leave the rest,  
If you just do your best.

'Tis not alone the skill that counts;  
All are not given the same amounts—  
Some ten, some five, some two or one;  
To do your best will be "well done."  
Of sterling worth this is the test,  
If you just do your best.

Just do your best; it matters not  
What otherwise may be your lot.  
Just do your best, however small,  
Your gift may be where duties call,  
For God will count you with the blest,  
When you just do your best.

## I Shall Not Fear

BY MAY COLE KUHN

I SHALL not fear the shadows,  
For my hand is clasped in Thine;  
Nor dread the wilderness ahead,  
But trust Thy love divine,  
Assured that Thy protecting arm  
Will hold me fast, and shield from harm.

I shall not fear the battle,  
For Thou art strength and power;  
I know that Thou dost stem the tide  
Of evil, hour by hour;  
And since my hand is clasped in Thine,  
Security and peace are mine.

O God, in times of darkness,  
May I draw close to Thee,  
And trust Thy love and tender care  
For paths I may not see;  
And all my way to Thee resign,  
Because my hand is clasped in Thine.

## I Want to Go Home to Stay

BY MRS. LUCINA MOON

I'M tired of hearing of sinning and shame,  
And my heart is longing today  
For the home where there's rest  
In that land of the blest—  
Oh, I want to go there to stay!

I'm weary of all the struggles and cares  
Which come to us mortals away,  
And I'm tired of the load  
On earth's lonely road,  
And I want to go home to stay!

We'll build us a home, all garnished with flowers,  
And rest at the close of the day,  
But the joys here given,  
Are so easily riven,  
That we long for the joys that will stay.

And I say to the cares which perplex me here:  
"It will be for only a day!"  
My gems He will keep;  
Jesus tells me, "Don't weep,  
They'll be yours when you go home to stay."

## My Daily Prayer

BY W. EARLINGTON WHITNEY

O LORD, I pray that Thou wilt hold me true,  
Teach me the things that I should know.  
May my transgressions ever be more few.  
Guide me the way that I should go.

Free my weak body from all guile and sin,  
Teach me to live the way I should,  
Create a clean and kindly heart within,  
And teach me that Thy ways are good.

Let me so walk that I may ever see  
The good, the beautiful, and true,  
Forgetting self, that I may ever be  
Ready a kindly deed to do.

Give me of that which makes me understand  
The needs of other hearts than mine.  
Give me wisdom, from Thy most gracious hand,  
To love all noble things of Thine.

And ever teach me, Lord, to be most kind,  
And ever ready to forgive,  
To have a clean and wholesome, open mind,  
And in Thy ways forever live.

Teach me, O Lord, to love my fellow man,  
To e'er avoid all hate and strife.  
Teach me to live the very best I can  
And die—to get eternal life.

## Adoration

BY MRS. T. BUCKMAN

I ADORE Thy purpose, O my God!  
E'en though I do not see,  
And though I do not know the way  
That Thou art leading me.

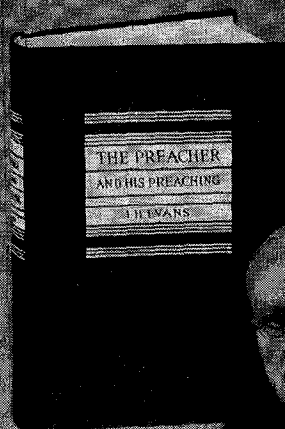
I do not know my own deep need,  
Nor what is best for me;  
It may be, Lord, the hand of pain,  
Is my necessity.

It may be, Lord, that I must needs  
Pass through adversity,  
It may not always be the best—  
Success, prosperity.

But this I know, Thy purposes,  
Whatever they may be,  
Are ever working for my good,  
And that's enough for me.

Enough. I bow in silence, Lord,  
And cry, Thy will be done.  
To serve Thee, this my only choice,  
Just Thee, Most Holy One.

# MINISTERIAL READING COURSE 1939



## The Preacher and His Preaching

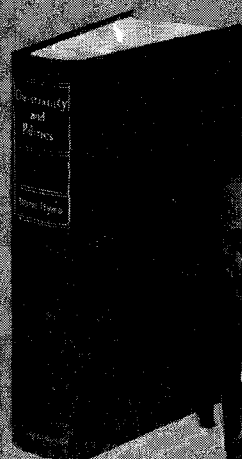
By I. H. Evans

This book deals with all phases of the work of the ministry. Such themes are treated as the divine call of the ministry, sermon material, the text, the delivery, things to avoid, self-improvement, personality, economy of finance, and related topics—all written in an optimistic, spiritual vein, tending to encourage study of the Word and communion with God. He who reads it will find his ministry greatly enriched by the compelling power of its message.

## Christianity and Politics

By Albert Hyma

The whole story of the relation between church and state is here unfolded, beginning with the life of Christ, and coming down through the centuries in which Europe and America became Christian, and then yielded to the spirit of modern materialism. A scholarly but readable book which will at once capture the interest of preachers, teachers, and other students of modern trends in political and religious affairs, leading its readers to clear-cut opinions and to sound, valuable conclusions.



Christianity and Politics .....	\$3.00
Organization .....	2.25
The Preacher and His Preaching .....	2.75
Counsels on Diet and Foods .....	\$2.75
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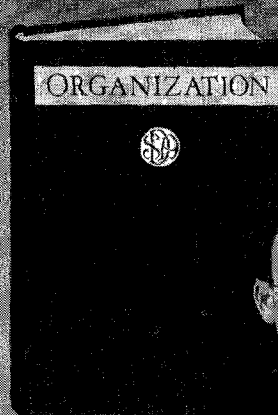
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## Organization

By C. C. Crisler

The character, purpose, place, and development of organization in the Seventh-day Adventist Church is ably set forth in this new book. The character of the church's organization was molded by Heaven. Its purpose is unity of the church in doctrine, faith, and action. Its place is to enable individual members to unite in the noble work of saving souls. Its development was ordained of God for strengthening the church as it grew from a humble beginning to embrace a world-wide membership.

## Counsels on Diet and Foods

By Ellen G. White

This compilation of every essential statement by Mrs. White on the subject of diet and foods contains many choice references not available elsewhere. The material is brought together for the first time in one volume in answer to a long-felt need. It is logically arranged for intensive topical study, and comprises an invaluable reference book for medical and evangelistic workers alike. A most helpful aid to all who wish better to understand or teach the true principles of health reform.



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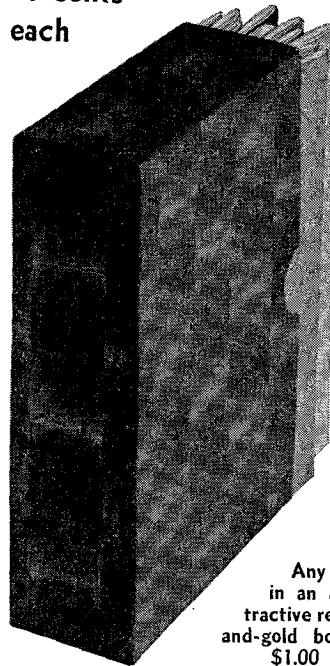
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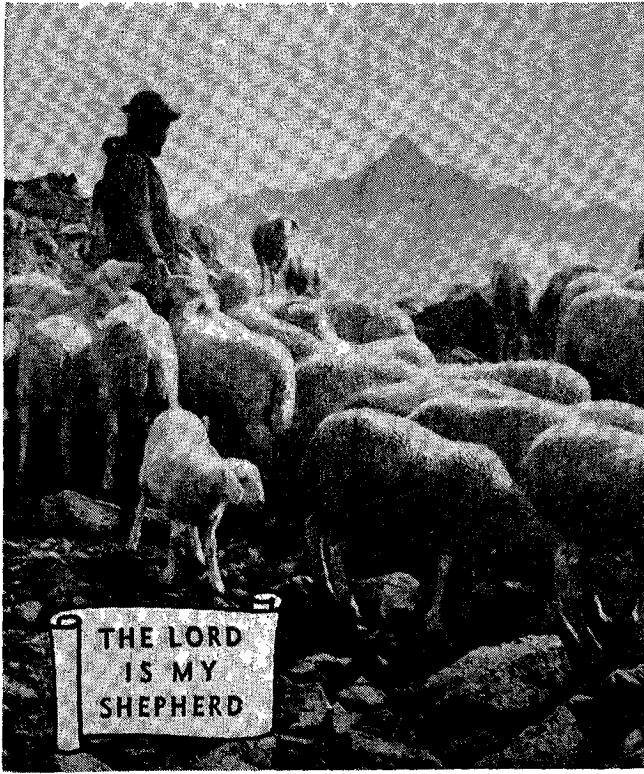
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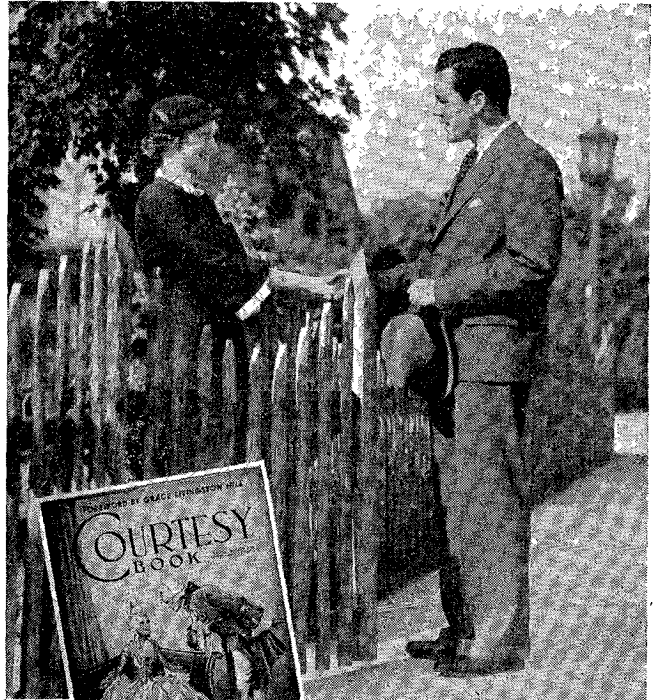
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## OF SPECIAL INTEREST

### Reports for the "Review"

WE are glad to receive from the various parts of the field reports of meetings and conventions, and of the general progress of our work. Our only regret is that it is oftentimes necessary for us to shorten these reports. Otherwise we would have to omit some reports entirely or we would have to sacrifice the general character of our church paper.

We wish some of our dear brethren could present their reports a little more briefly and concisely. A fine example of reporting is afforded in the report of the Southwestern camp meetings by W. G. Turner, which appears in this number. In a little more than two pages of typewritten matter Brother Turner has reported four meetings that he attended, and given the salient features connected with each meeting. Another fine example is afforded by the report from M. N. Campbell, of the New York and New England meetings.

May we not ask our workers throughout the world field not to report less often, but to report more briefly and concisely. This is not to save the editor work, for it is comparatively easy to blue-pencil one or more paragraphs before the copy is sent to the printer, but the writer is in a much better position to express the important things he wishes to say and to omit needless detail.

We desire that our general church paper shall serve in the best possible manner the various interests in the worldwide field, and we are glad to see every unit connected with our organization represented from time to time in the columns of our church paper as far as this is possible.

### Our Work in Europe

It was my privilege to spend the greater portion of the summer in Europe, attending conference sessions, conventions, and colporteur institutes. At the first appointment there had been brought together a fine group of literature leaders who had just come in from the firing line. These leaders had been passing through experiences, some of which would not be welcomed by many of our workers of the West. They had been arrested time and again, while others were beaten for the truth's sake; yet these leaders were grateful to the Lord for these experiences which they felt were for the perfecting of their faith in Christ Jesus.

In some of the countries of Europe it was impossible for our people to assemble in church service as we are privileged to do in America. A strange feeling comes to the person who has not passed through such an experience. The hearts of the brethren were made to overflow as we met with them to worship the true God. When I saw the earnest devotion manifested by our brethren, I thanked God and took courage.

Our assembling with the brethren in Europe brought to our minds anew the many hindrances to retard the work of God by governmental restraints; yet how encouraging it was to see how our people adapted themselves to meet the new conditions. As a result, God's people are carrying on the work with a new and holy ambition to proclaim God's last warning message for this time. The large conference sessions were well attended, and a better spirit I have never seen. Our brethren were hungry for the word of God. As they left the meetings it was with words of praise on their lips for the blessings they had received.

The institutes held for the colporteur evangelists were well attended. The colporteurs came from far and wide to receive a training that would equip them for more acceptable service for the Lord. Never in my experience had I found the workers so appreciative of the help given them. They felt that with a better preparation they could, with God's help, increase their literature sales from 25 per cent to 50 per cent over the sales of the past year. Even though they are encountering new obstacles and ever-increasing restrictions, yet they are determined to do greater

things for the Master. God has honored greatly the efforts put forth by our evangelists of the literature ministry. In some instances groups of individuals and churches of sixty members and more have been won to Christ and this truth through their faithful efforts.

J. J. STRAHLE.

### The Ingathering Work in the Purpose of God

NEVER was there such a time as this when doors for the promulgation of the message are open on every hand. Years ago many countries were closed to the preaching of the gospel message, but today practically every land has thrown open its doors to the proclamation of the glad tidings of peace. In many places the staff of workers is so small that the missionaries are being pressed beyond measure, and are working beyond their strength in their endeavor to cope with the magnitude of the task. Time after time chiefs make their appeals for teachers, and often their pleas are really pathetic. Men walk for days to plead earnestly for some one to teach them of the crucified and risen Saviour.

Quite often we learn of groups of individuals who have found the way of life and who are already keeping the Sabbath of the Lord. No missionary or native teacher has carried the message to them, but in some way God has made known to them His word and they have gladly responded. It is to meet such calls that we offer our gifts in the Sabbath school and on other occasions during the year. It is to answer these pleas that we give of our time to the Harvest Ingathering work. This year the literature has been prepared in good time. In fact, it is ready now and is only waiting for willing workers to carry it to the homes of the people.

"Do all in your power to receive gifts. We are not to feel that it would not be the thing to ask men of the world for means: for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested and many will hear and believe the truth for this time."—*Southern Watchman*, March 15, 1904.

Let us take up the work with courage and determination. Let us pray earnestly to the Lord for success, not only in the gathering of funds, but also in reaching souls who are longing for the truth of God.

W. E. READ.

### The Halfway Mark in Harvest Ingathering

TELEGRAPHIC reports covering the week ending September 10 bring us to the close of the first half of the 1938 campaign period. According to these reports, 44 per cent of the North American goal has been reached. In view of the fact that two of the unions began their official campaign only a week ago, and that a number of conferences in other unions were delayed on account of late camp meetings, this is indeed a very encouraging report. The earnest efforts which our people are putting forth to gather in the wealth of the Gentiles are greatly appreciated. Not only are we nearing the halfway mark toward the goal, but thousands of favorable contacts are being made with men and women in all walks of life, and many are learning, for the first time, of the work that is being carried on by our people. The report by unions follows:

Atlantic	\$48,149.00
Canadian	18,459.00
Central	24,916.00
Columbia	45,971.32
Lake	25,377.81
Northern	18,349.00
North Pacific	24,554.48
Pacific	91,684.00
Southern	30,331.04
Southwestern	7,546.22

Total for 4 weeks \$335,337.87

W. H. BERGHERM.