

THE ADVENT SABBATH  
**REVIEW AND HERALD**

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

## Reveille

Isaiah 60:1-3

*By* LEON A. SMITH

O'er ZION'S CAMP, FROM OUT THE SKIES,  
A SIGNAL SOUNDS THAT SEEMS TO SAY:  
YE SOLDIERS OF THE CROSS, ARISE!  
FOR DAWNETH NOW A MIGHTY DAY  
WHEN THE LAST GOSPEL CALL SHALL GO  
WITH WORLD-ARRESTING LIGHT AND POWER.  
THE UNFAILING WORD DECLARES IT SO,  
AND TIME'S GREAT CLOCK HAS STRUCK THE HOUR.

GROSS DARKNESS COVERS ALL THE EARTH;  
MAN'S WISDOM IN THE DUST IS LAID;  
THE PEOPLE GROPE IN MORAL DEARTH,  
CONFUSED, BEWILDERED, AND DISMAYED.  
ARISE, AND ALL THE WORLD SHALL SEE  
ON THEE THE GLORY OF THE LORD;  
GENTILES AND KINGS SHALL COME TO THEE,  
TO SEEK SALVATION FROM HIS WORD.

ARISE! EARTH'S HOUR OF GREATEST NEED,  
OF GREATEST DARKNESS AND DESPAIR,  
MUST NOW BE MET WITH GREATEST DEED,  
WITH GREATEST WORKING, FAITH, AND PRAYER:  
MAN'S BRUTAL MIGHT AND SOPHISTRIES,  
BE MET WITH LIGHT AND POWER DIVINE;  
CHURCH OF THE LIVING GOD, ARISE,  
ARISE AND WITH HIS GLORY, SHINE!

# HEART - to - HEART TALKS by the Editor

## The Liquor Traffic

**T**O Seventh-day Adventists has been committed the message of the everlasting gospel. That message recognizes our relationship to God, to the home, to the church, to the state, to society. Of our relationship to society we desire to speak particularly in this connection.

Israel of old were told to seek the good of the city to which they might be carried away captive. (Jer. 29:7.) Through the centuries it has been the work of Satan to lead men away from God, to corrupt society. And this has been done largely by leading the human family to excesses. This has been illustrated in the experiences of the nations of the past.

Babylon, Medo-Persia, Grecia, Rome, and the nations of the more modern world have been weakened in moral power, in national integrity, by departing from those more simple and fundamental principles which brought to them strength and greatness. The French editor, Payot, wrote in 1925: "Alcoholism under the indifferent eye of the authorities, is indeed destroying the nation." More recently the verdict of the government was that alcohol was the chief cause of the French army's collapse. Marshal Pétain is quoted as saying: "Our soldiers were drunk and could not fight."

We have this definite record regarding Sodom: "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness." Eze. 16:49. And we are warned that the days just preceding the coming of the Lord, the days in which we live, would be like unto the days of Lot, who pitched his tent toward Sodom, became a citizen of that town, and by the miracle of the Lord was taken out of it just before the destruction of the cities of the plain.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

The excesses in eating and drinking would be so great in these last days that even the church of Christ is warned against this danger.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

### "Who Hath Woe?"

The word of God pronounces a woe upon the liquor traffic, upon the man who should give his neighbor drink.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" Hab. 2:15.

The moral and physical state of the poor drunkard is graphically pictured in the words of Solomon:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Prov. 23:29-35.

### A Solemn Duty

We have a solemn duty as a church, as individuals, to use our influence against this great evil. Indeed, the Lord will hold us responsible if we do not do this. We cannot shut our eyes and remain indifferent to the great crime that is being perpetrated upon thousands of our fellow citizens, a crime which is ruining their bodies physically and their souls spiritually. Thousands who are thus drawn into the net of this great enemy of all truth and righteousness, are indifferent to or ignorant of the havoc that is being wrought in their lives. It is for us to awaken them to their danger, and to save them from the inevitable fate which awaits them. And the Lord will hold us responsible for doing this.

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

How shall we sound this warning? How shall we go about the work of fighting the liquor traffic? Our ministers should do this from the public platform. We do not believe that any course of evangelistic meetings should be carried on without there being sounded by the evangelist a warning message against the evils of strong drink and an earnest appeal to the congregation to throw their individual and united influence against this great evil. It should be done by the circulation of literature. We have some literature on this subject. We need much more. We hope the time will come when more temperance literature will be produced.

Regarding this instruction, we have this statement from the Spirit of prophecy:

"We have a work to do along temperance lines besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth."—"Gospel Workers," p. 385.

### "By Voice and Pen and Vote"

Not only should we proclaim by voice and pen our opposition to the liquor traffic, but we should seek as citizens to bring about such changes in the laws of our country that the manufacture, sale,

(Continued on page 10)

# Authority and Guide in Education

## Educational Confusion

By M. E. CADY

**A**MIDST all the confusion of the present distressed period, there probably is no group of persons more confused than are the educators of the children and the youth of this generation. Educators whose hands are operating the levers of the educational machinery are perplexed, and they are giving expression to their anxiety and grave concern over the chaotic situation. We here give opportunity for a few leading educators to express their views regarding the causes that have brought confusion and weakness into the American educational program and the remedies suggested to cure our educational ills.

Dr. John Dewey, one of America's greatest educational philosophers, in his book, "The Way Out of Confusion in Education," says:

"It is unnecessary to say that we are in the midst of great educational uncertainty, one probably unparalleled at any past time. There is nothing accepted as axiomatic, nothing beyond the possibility of questioning, and few things that are not actually attacked. It is not merely this or that method for securing educational results that is attacked, but ideals and aims are under fire."

President Robert Maynard Hutchins of the University of Chicago, in his recent book, "Higher Learning in America," says:

"The most striking fact about the higher learning in America is the confusion that besets it. This confusion begins in the high school and continues to the loftiest levels of the university."

Several books have appeared during the past few years, written by educators connected with institutions of higher learning, and each of the authors has endeavored to point "*the way out*" of educational confusion. These serious, earnest endeavors of men carrying heavy responsibilities in higher institutions of learning have been conscientiously and sacrificially made, even though the reader may be disappointed by the lack of agreement of the authors.

### Order Out of Chaos

Educational historians record the serious, painstaking efforts of educators during the centuries to bring order out of chaos, certainty out of uncertainty, in the educational world. More than ever before earnest efforts are being put forth to salvage the educational ship which has foundered on the rocks. Lifesaving instruction is appearing in books coming from the press, which it is hoped will result in saving the passengers, officers, and crew, even though the ship must be deserted, and left to suffer an inescapable fate.

President Hutchins discusses the causes and cure of educational confusion. Concerning the causes he says:

"The emphasis on athletics and social life that infects all colleges and universities has done more than most things to confuse and debase the higher learning in America."

"Why is it that the characteristic of higher learning is disorder? It is because there is no ordering principle in it."

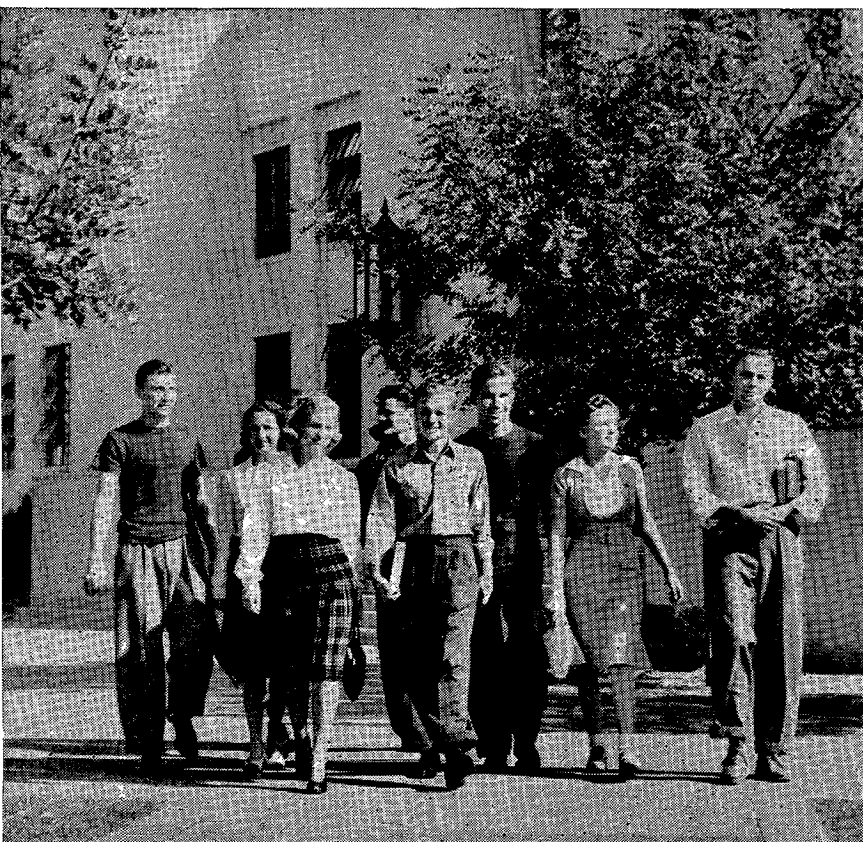
Concerning the remedies for confusion, disorder, and disunity, President Hutchins says:

"Real unity can be achieved only by a hierarchy of truths which show us which are fundamental, and which are subsidiary, which significant, and which not."

### An Authoritative Educational Guide

It would seem from the above analysis of the present educational situation, that parents, teachers, and educators are in a hopeless, helpless dilemma, because of having no authoritative educational guide to lead them out of confusion into a unified, orderly, progressive educational program.

The real cause of educational confusion in the world is clearly



CY LA TOUR

The Only True Guide in the Education of Our Young People Is the Word of God

stated in the following quotation from the Spirit of prophecy writings:

"It is because Christ's words are disregarded, because the word of God is given second place in education, that infidelity is riot and iniquity is rife. Things of minor consequence occupy the minds of many of the teachers of today. A mass of tradition, containing merely a semblance of truth, is brought into the courses of study given in the schools of the world. The force of much human teaching is found in assertion, not in truth. The teachers of the present day can use only the ability of previous teachers; and yet with all the weighty importance that may be attached to the words of the greatest human authors, there is a conscious inability to trace back to the first great principle, the Source of unerring wisdom. There is a painful uncertainty, a constant searching, a reaching for assurance that can be found only in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound; it is not reliable, and the salvation of souls cannot be assured by it.

"In acquiring earthly knowledge, men have thought to gain a treasure; and they have laid the Bible aside, ignorant that it contains a treasure worth everything else. A failure to study and obey God's word has brought confusion into the world."—*Counsels to Teachers*, pp. 439, 440.

The Bible reveals the true principles, best methods, and highest ideals in education which were given to the Hebrews for the education and training of their children and youth. The product of

this system of education given to them by revelation, attests to its superiority over all the systems of other nations.

The Bible is the only authoritative guide in education. Nearly sixty years ago the attention of Seventh-day Adventists was called to this important fact:

"The institutions of human society find their best models in the word of God. For those of instruction [education] in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people.

"The Lord reserved to Himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law."—*Signs of the Times*, Sept. 11, 1885; reprinted *Review and Herald*, Oct. 30, 1900.

In this crucial hour what a challenge is offered to the Christian churches to conduct their schools according to Biblical principles, methods, and ideals. What a challenge to Christian educators teaching in secular schools to live out these Christian principles in their daily lives, even though they are not privileged to use the Bible as a book of instruction. May there be no delay in accepting the challenge.

## Making the Home a Bethel

By J. F. WRIGHT

EVERY home a Bethel, "the house of God," or a place hallowed by the presence of God. It is an abode for the ever-abiding presence of the Holy Spirit; a place where Christ is the cherished guest; a dwelling where angels delight to be entertained.

Such was the nature of the home which God gave to Adam and Eve, clothed in all its Edenic loveliness; a home where the Creator enjoyed sweet communion with the first parents at the dawn of morn, as well as in the cool of the evening. Theirs was the model home, the true Bethel after which all future homes were to be patterned. And though that first home was lost, yet the making of every home a Bethel still remains the highest ideal to which any family can attain. There can be no more worthy objective to strive for than this; because it is from such homes that influences for good go forth to praise God and bless the world.

Indeed home influences are designed of heaven to be the strongest, the most helpful, and the most uplifting of all influences. The family circle forms the most tender and sacred ties known among men. In order that these ties and influences may be such, *the family altar must occupy a keystone position*, the archstone which completes and locks the members of the family together as one in all that pertains to homemaking. Without this being true,

the home can never hope to measure up to all that the Lord ordains it should be.

While it is proper and well for parents to dwell together in a happy, joyful, and congenial manner; to provide amply for the temporal necessities of their children; to train them to become useful and law-abiding citizens; to fit them to bear life's responsibilities in an intelligent manner; to prepare them to serve their fellow men in a befitting way, yet to stop here, to strive for no higher goal than this, is altogether a mistake.

The spiritual interests of the home life are paramount to all else. From a source which we highly esteem and consider a safe guide in matters of such real import, we read, "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349. In the creation and maintenance of such influences, *the family altar becomes an important and necessary factor*.

Let it then be emphasized with all sincerity, if the home is to become a Bethel, the altar of prayer must become the main supporting pillar. Where the altar of prayer is maintained, home influences for good flourish. Where it is broken down or fallen into just an occasional use, there is no bar-

rier erected against the wily foe of every household. Prayerless homes lead to prayerless lives, to prayerless churches, to prayerless activities, all of which lead to reckless living, lawlessness, and shipwreck of faith.

Back in the days of our forebears, when the "faith of our fathers" led home life in the exercise of faith in God, faith in a living Saviour, faith in a living Word, faith in prevailing prayer, there came forth sons and daughters with such a foundation upon which to base their training and character development that their names and fame will never drop from the annals of history. In the words of another, there came forth "doctors who converted sorcery into science; lawyers whose high mentality was along Mosaic lines; preachers who elevated pulpits in which they stood to such eminence that we have been searching for twenty-five or thirty years or more to find their successors. If we ever produce their equals again, it will be when we turn from the false doctrines and false philosophies of materialism to the divine doctrines of spirituality." And the fundamentals of such a program of spirituality must begin right in the home, around the family altar.

God has laid the responsibility where it belongs. To parents there has been committed a sacred trust. To discharge this aright requires wisdom and tact, clear vision and sound judgment, keen foresight and courage. To them is committed a fine and delicate art which requires the most clever skill and the utmost care in the development of character in their children that will be after the divine pattern. *The family altar forms a major part in this development.*

Hence to parents today there comes the helpful counsel:

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide."—*Id.*, p. 393.

The family altar is an integral factor in the creation of such homes. So highly important is this to homemaking, that we read again:

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray."—*Id.*, p. 393.

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning, before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day."—*Id.*, pp. 392, 393.

Such relationship and worship as this, God designed the family altar to sustain in the home. In olden times, when a home was established, it was not complete until the altar was erected, whereupon the morning and evening oblation was

presented to God. Prayer in this connection was a mighty factor in the homemaking of those days. Such is more needful today. And without this spiritual exercise, homes will fail in becoming what they should as a refuge from the storm, a haven of rest to both parents and children.

### The Family Altar a Safeguard

Where the family altar is set up, protected, revered, and permitted its rightful sphere, there is found a fortress and bulwark impregnable against the wiles, the darts, the cunning devices, the allurements, the snares, the traps, the pitfalls and deceptions of the enemy, so cautiously and securely plotted for the feet, the hands, the heart, and the mind of every member bound by the family tie.

Where the family altar is erected, it acts as an impenetrable fortress against the ills, the isms, and the erroneous teachings which are today thrown about young and old, upon every side.

If there were more family altars, there would be fewer broken hearts, wrecked homes, sore disappointments; fewer youth stranded upon the reefs of doubt, darkness, and ruin; fewer children left to drift with time and tide.

Where the family altar is enshrined, the relationship of both parents and children is kept calm, sweet, beautiful, vigorous, and courteous. In such a home it is a rare treat to abide. Truly it is a Bethel indeed.

From such homes there will be sent forth Josephs, Samuels, Daniels, and Esthers, whose names and deeds will linger in the fond memories of loved ones forever.

Such homes will bear to the world sons and daughters whose characters will be embellished with virtues and graces after the order described by the sweet singer of Israel when he wrote under inspiration: "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Ps. 144:12.

Such youth will be characterized by integrity and honesty, humility, courage, faith, zeal, true motives, and unselfish ambitions founded upon a moral and spiritual stamina, that will glow among men as the stars of the firmament.

The family altar is a key which opens the door to that which is good in the morning, that guides during the activities of the day, and that locks the door against evil at night when the task of the day is done. It is the secure and divine protector of every hearthstone.

Indeed, there needs to be a revival of family prayer. Such a revival would help make of every home a Bethel—an abode hallowed and compassed about by the presence of God. Such a revival would prepare the parents and children more fully for the tests and trials, reefs and rocks, which are just ahead. The kind of revival we need, and that these days of peril demand, is this kind of revival. Why? Because in far too many Seventh-day Adventist homes today the family altar has to a very large degree ceased to exist.

Praying fathers and mothers, both in secret

(Continued on page 10)

# WOMAN'S PAGE

## Dress a "Matter of Conscience"

By MRS. GRACE D. MACE

THE morning mail arrived. It seemed unusually heavy on this particular midweek morning, and postmarks represented many different parts of the United States—some even coming from faraway corners of the earth via airplane service. Armed with a thin blade of steel, I descended upon the pile of envelopes and speedily cut my way into the contents.

From one of the envelopes there rolled out upon my desk a newspaper clipping relating to the question of women's dress. Without waiting to read the letter accompanying the clipping, I followed the printed lines, which stated that the Middle Atlantic States Conference of the Wesleyan Methodist Church, convening at the Wesleyan Grove Camp Meeting, today (June 14) expressed disapproval of women's wearing short dresses. "With some of us, dress is a matter of conscience," said a resolution adopted by 200 delegates. "Especially is this true in these days when moral righteousness is so essential to national stability."

All honor to the Methodists! I mentally acclaimed as I finished reading the paragraphs. I picked up the letter, and this is what I read:

"This clipping which I enclose has started a train of thought in my mind. Seventh-day Adventists have the privilege of being 'the head, and not the tail,' but in far too many instances we are falling behind. Dress should be 'a matter of conscience' with us fully as much as with the Wesleyan Methodists. There are other Christian people also, the Dunkards, for example, who refuse to adopt the short skirts decreed by fashion. Even if Seventh-day Adventist women wore their dresses no shorter than the medium style, they would be doing far better than some are doing at the present time. The truth is that many of our women wear their dresses *shockingly* short. And 'shocking' is the correct word. With many, it is thoughtlessness, or the result of buying ready-made dresses. Many do not have any idea what a shocking sight they present, especially when seated, or when bending over, owing to the fact that the dress is starched and the length is greatly abbreviated. Yet these women cannot be told of this matter personally. It remains for some woman (not some man) to start a campaign to try to remedy the present fault. It surely seems to me that with knowledge and system, and a 'Thus saith the Lord,' much could be accomplished. I am profoundly convinced that it is the duty, and the high privilege, of Seventh-day Adventist women to maintain the true standard of modesty and propriety.

"Now I am not an extremist. I wear my dresses from twelve to fourteen inches from the floor. But to take six inches off of that, as many do, is to exceed the bounds of modesty. Neither am I a

critic, trying to find fault with my sisters. But I do sincerely believe that through the right channel, or by some means, a reform should be brought about which would enlighten Seventh-day Adventist women regarding the influence which they exert either on the right side or on the wrong side, and which would lead to a decided change in the present widespread custom of wearing dresses of decidedly immodest length.

"Please think of this much, and join me in praying that our sisters may take their stand with Christian women of other denominations who, in these days 'when moral righteousness is so essential to national stability,' regard dress as a matter of conscience."

"Well, sister, you have given us quite an order!" I thought as I folded the letter with its clipping and laid them to one side, while I proceeded to further dissect the mail. But the words, "Please think of this much," and "join me in praying," kept sounding in my ears. It had been but a few weeks before that a very similar appeal had reached me from a sister in the far West. This sister stated that, being a little hard of hearing, she always took her seat in Sabbath school and church service on the front row, and from such "close-up" viewpoint she had been encircled by a sense of shame and rebellion because of the immodest appearance of women, young and old, whose responsibilities required that they be seated on the rostrum. She also asked that some warning note be sounded to cause Seventh-day Adventist women to stop and consider the apparel and the conduct appropriate for the house of God and in equal degree appropriate at all times and in all walks of life.

"Think . . . much," and "join me in praying!" I did just that, and before the day had passed, a letter went out to the sender of the clipping, which was designed to be the first step in response to the appeal. It is only a beginning for what should follow, but in the sincere hope that it may lead to conscientious reflection and needed adjustment in harmony with the principles of modesty and dignity becoming Christian women, I present the contents of the letter herewith:

Dear Seventh-day Adventist Sister: Your letter has been read with true sympathetic interest. I share with you fully in the humiliation so often experienced by the spectacle presented in public by thoughtlessness in the matter of appropriate length of dress. It does seem unfortunate that Christian women will not use the common sense and the art of modesty with which the Creator endowed them. I am glad you felt impressed to write me. Similar letters have preceded yours in this office. But just what can we do? If the subject is handled as a personal matter, our sex seems touchy and determined to "be in style," no matter what the effect. If we deal with the subject through printed articles in our denominational papers, some of the good brethren take occasion to poke fun at the sisters, even though down in their hearts they do not admire extremes in women's attire. As to whether or not this delicate proposition can be effectively handled through

(Continued on page 16)

# EDITORIAL

## Are You Looking Up?

**D**AVID made a good resolution when he declared, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, *and will look up.*" Ps. 5:3.

It would be well if each one of us would say with the psalmist, "I will look up." Yes, if there was ever a time when men need to look up, they do today. And we need to *determine* to look up, or life with its burdens, its cares, its sorrows, and its horrors will overwhelm us.

Once men were able to live somewhat apart from the world. They had their homes as a retreat from the bustle of life. They had their gardens, and the country roads, where they might walk and meditate. Neighbors were not pressing so close upon one another and were not so noisy as they are today. Life centered about the family, and its activities could be regulated.

Now the whole world presses about one's fire-side. Merriment, folly, and disaster do not leave us alone. War may be far distant, but one is not allowed to be content. The ills and agonies of one nation are made the ills and agonies of all nations. The newspapers, the picture magazine, and the radio will not permit us to live unto ourselves. You shut your door, turn off your radio, and say to yourself, "I will forget for a while." But soon you hear the radio next door or upstairs blaring out some raucous program or dire threat. You leave your home on the crowded street, and strike out for the country to find a quiet spot under some sheltering trees. Now you can forget it all, and meditate for a time. But lo, some lovers of nature have come along, too. But not wanting to be left alone with their thoughts, they have brought their radio. So even the country calm is disturbed with crude jests and rowdy music or distressing news.

### Troubles Crowd Upon Us

Once it was only the troubles of the family, or at most the little community about us, that crowded in upon us. Now it is the troubles of the whole world that demand our attention—starving, homeless peoples; helpless children crying for mother; sudden death in factories, in homes, on the streets; cities bombed and blasted block after block; vessels sunk in mid-ocean and in the sight of shore; secret enemies, perhaps in our own streets; nation after nation crushed by war.

Some are saying, "I will listen to no more news broadcasts. I will read no more newspapers. I will not talk of this terrible war." But can one thereby forget it all? Can he insulate himself from what is going on in the world? No. He cannot do that, and the more he attempts to do it, the more frustrated and nervous he will feel.

David solved the problem when he was in the midst of his own troubles. He said, "In the morning will I . . . look up." "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121:1, 2. "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us." Ps. 123:1.

### What Do We See?

"I will look up," says the child of God today. What do we see when we look up?

We see the hills, steady and unmovable reminders of the changeless power of God. We see the stars shining down amid darkness, tokens of the watchful care of our heavenly Father in times when blackouts are a blessing and daylight a cause for fear.

We see the dwelling place of Jesus our beloved Lord. There He waits to deliver us from our accursed load. Though the mercy of men has been crushed by the tactics of war, His arm is stretched out still, ready to steady us when we are called upon to bear that load.

We see the angels, those blessed ministering spirits who are sent forth to minister unto those who are the heirs of salvation. As the bombing planes rise from their secret haunts and go forth to wreak vengeance upon the unwary, that very moment the swift couriers of heaven go forth to comfort the fearful and strengthen the helpless.

We see the Holy Spirit, personal representative of heaven's Majesty, waiting to make intimate acquaintance with us, even to dwelling within our hearts. We are reminded of the words of David, "The Lord is on my side; I will not fear: what can man do unto me?" Ps. 118:6.

Again, when kings, premiers, and presidents can do no more for us, we still may say, "All is well, for God Himself dwells with me, and He is on my side."

Yes, and we can look up to the New Jerusalem, that city all glorious above, where Christ has prepared a dwelling place for those who are looking and preparing for His return. We can look up in blessed anticipation of that day when our Lord shall descend on the cloud to take His people home.

### Seeing With the Eye of Faith

There is much to see if we will but look up and ask God to open our eyes that we may see. Faith is that healing balm that gives us clearer vision. It was through faith that Abraham, while he was a pilgrim and a stranger on the earth, saw the

city whose builder and maker is God. It was through faith that Moses caught a vision of the holy land, when he was denied entrance into Canaan. It was faith that brought heaven near, and steadied the saints of old to endure conflicts and to brave dangers.

In order that men may know that this spiritual vision is not mere wishful thinking, but is the seeing of something that is real, God has on numerous occasions caused the natural eye of man to see that which under ordinary circumstances only the spiritual eye can vision. Abraham and Lot both met and talked with angels. Moses saw the Lord and talked with Him. Joshua and Gideon saw the Captain of the Lord's hosts. Isaiah saw the Lord high and lifted up. Nebuchadnezzar saw the form of the fourth like unto the Son of God. Gehazi, the servant of Elisha, who saw not the hosts of the Lord encamped in the mountains through the eyes of faith as did his master, was permitted to see with his natural eyes that reassuring sight.

No, dear reader, when we look up and see by faith the wondrous provisions for our aid and

comfort, we are not fashioning an unreal world. It is a place of light and beauty, of hills and vales and flowing rivers, of flowers and birds and joyous beings. It is a place where no storms intrude, no conflicts rage, but where there is eternal peace and rest. It is a place of spiritual refuge from the noisy and troubled world about us. It is the abode of God and the angels.

This place which the natural eye hath not seen is revealed to us through the agency of the Holy Spirit. We may enter in now by faith. There, shut in with God, we may find the comfort and quiet that we seek.

Let the men and women of the world find their escape from woe and sorrow in the unreal world of the theater, the novel, the radio, and the dance hall. But let the child of faith turn to that world of light and purity and gladness which can never be taken from him, but which, as earth's follies turn to ashes, will rise before him in all its glorious reality.

Should not every child of God say today and every day, "I will look up"? F. L.

Why I Am a Seventh-day Adventist—Part III

## Because I Am a Christian

I AM an Adventist because I am a Christian. This is one of the simplest, most obvious reasons I could offer, because it is most easily proved by Scripture. In broad outlines the Bible presents a picture of a perfect world at the beginning of time, and a re-created perfect world once more at the end of time. In between is a long period in which "the world lieth in wickedness," to use the Bible description. The Bible record of this long period of wickedness between the original perfect earth and the earth made new is the record of the unfolding of a divine plan to save out of this world all those who, in sincere repentance for their evil ways, desire to be saved. This great plan of God for saving men is built around two great events—the first coming of Christ, and His second coming.

Holy prophets wrote much concerning the first advent. This is illustrated by Christ's statement to the two disciples on the road to Emmaus on the resurrection morning: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

Later that same day, the record declares concerning our Lord's conversation with a larger company of the disciples: "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:44-47.

The purpose of that first coming is made clear by the text here quoted, "That repentance and remission of sins should be preached in His name among all nations." That purpose is further revealed in the instruction given to Joseph concerning our Lord: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. Of the first advent the prophet Zechariah wrote, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

### Christ Came to Save

Christ came to this earth the first time to die for our sins, to open that fountain which is for cleansing and healing. Christ came the first time to reconcile us to God. We had been at enmity with God through rebellion. The apostle Paul thus describes our sorry state and what Christ has done for us through His death. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12, 13.

Paul further emphasizes this thought in these words: "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20.

Christ came the first time to give us a new heart and a new spirit, and thus spiritually to make us new creatures in Christ Jesus. The Bible expresses it thus: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

### He Came to Make a New Covenant

Christ came the first time to make a new covenant with us, or as the gospel record of the last supper states, a "new testament." (See marginal reading on Matthew 26:28.) This new covenant has to do with a new mind and new heart, as is revealed in the description given in Hebrews 8:10: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."

We cannot read these passages without awe. We stand silent before the revelation of God's love to man. But if the divine plan for man's salvation left us at this point, we would still be in a world of woe, fighting ever against the flesh and the devil, surrounded by wickedness, and for-

ever troubled with all the ills, to which human flesh is heir. We could rejoice that our sins were forgiven, that we had fellowship with God, that we had a new heart and a new spirit, but the simple fact would be that we were still dwellers in an evil world with all the tragedy that that fact implies.

It is plain from Christ's own words in His prayer to His Father just before the crucifixion, that it was not His plan in connection with His first advent to lift His followers out of this world. Said He, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15.

Christ told His disciples that the days ahead would be dark and that they would be reviled and persecuted for His name's sake. "They shall put you out of the synagogues," said He; "yet, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. That was the picture that Christ presented to His followers, of the days following His first advent—a rather forbidding picture, indeed, if God's plan for man did not carry beyond the first advent.

F. D. N.

## Sixty Years' Work of One School

HAVING occasion recently to look through the card-index file of graduates of the Atlantic Union College (keeping in mind also the graduates of the South Lancaster Academy that grew into the college), I saw anew what a powerful leaven for good in this advent movement has been the educational work among us. This quiet New England village of South Lancaster (Massachusetts) has carried on this work for threescore years. They were this year celebrating the sixtieth anniversary of the founding of the school, in 1882. And it is a work to celebrate with thankful hearts.

I saw in the card index how the student body has settled and worked in nearly every State in the United States, from coast to coast. Students, some of whom I saw there as boys and girls in earlier years, were later bearing major burdens in our work, not only in North America, but in Europe, Asia, Africa, South America, Australasia and in island fields. And so, year by year, the living witnesses were pouring into the world field. And not graduates alone, but undergraduates in yet larger number, they, too, a blessing wherever their lives continued to be molded by the inspiration of contact with the school.

Among early principals of the school I noted two who were pioneers of distant fields—Elder D. A. Robinson, cofounder of our work in South Africa and pioneer of our India organization, and Professor G. W. Caviness, organizer of the Mexican Mission, and pioneer, really, of our work in the Spanish language, more widely spread in our work, perhaps, than any tongue except the English.

I saw in the indexed list the names of students who later headed schools in North America and

in Australia, New Zealand, India, South America, South Africa, and possibly in other parts.

Of course, all our school centers would present a like record. As I looked through this index file in that quiet village, under the old New England elms, I thought, What a powerful leaven for good is this system of Christian education, into which our pioneers were led by the insistent instruction of that gift of the Spirit of prophecy. It has wrought mightily in the building up of this movement. I recently came across the report of Professor G. H. Bell giving an account of the principles laid down in the "Testimonies," which he and his associates were trying to put into practice in laying the foundations of the South Lancaster school. It was a report to the General Conference session of 1882. It sounds very like the best expositions that our schoolmen would give today. But the new way in Christian education called for steady effort all the years. Without the Spirit of prophecy continually speaking in instruction and warnings we never could have made it.

Old hands will remember that in that very year, 1882, our first school at the Battle Creek headquarters—then our only college—was closed for a year or more. A man with worldly education had accepted the message, and was put in charge. He had not had time or gift to catch the idea of the instructions on education given us by the Spirit of prophecy. There were influences in the faculty and also among veteran members in the local church that helped the new school head to turn the wrong way. The board of trustees closed the school rather than see students called in to receive a wrong mold in their training. It was a courageous thing to do. Even some, whose sympathies were on the wrong side—and I was one

such as a backslidden schoolboy of fifteen—admired the courage and decision of action shown in an early crisis by Elder George I. Butler, president of the board and of the General Conference. Pages of the early portions of Volume V of the "Testimonies for the Church" reflect the earnest counsels and warnings of those times. The constructive work of that gift held to this topic of Christian education decade after decade. No one living through those times with close contact with this history could ever be persuaded that those were writings by merely a gifted humanly directed pen. That would never explain "the way the Lord has led us, and His teaching in our past history."

Well may we thank God for His direct working through all the years to bring about the fulfillment of the promise: "All thy children shall be taught of the Lord." Isa. 54:13.

W. A. S.

## The Liquor Traffic

(Continued from page 2)

and use of spirituous liquors should be absolutely prohibited. Regarding this, the messenger of the Lord wrote:

"We may call upon the friends of the temperance cause to rally to the conflict, and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes?"

"We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained."—*"Gospel Workers,"* pp. 387, 388.

We cannot hope by any appeal to the state to make men moral, to change their hearts. But it is our right to use our every endeavor to make them civil, to lead them to take that course of conduct which will not imperil their own lives or destroy the lives of others, as is being done in such large measure today.

In the passing of the prohibition amendment some years ago, Seventh-day Adventists made their influence felt in a very potent way. The public addresses given by our ministers, the literature we circulated, the petitions to which we sought signatures, had a far-reaching influence, and this good work was acknowledged by temperance leaders outside our own denomination.

## Uniting With Others

We should arouse from our lethargy and exercise the same potent influence in the dangers that threaten society today. And we need not work alone in carrying on this campaign. There are noble men and women, belonging to other churches, who are exercised the same as we are. They are putting forth earnest efforts to carry on a cam-

paign of education. It is right and proper that we should unite with them. We have the following instruction given through the Spirit of prophecy regarding this:

"We need at this time to show a decided interest in the workers of the Woman's Christian Temperance Union. None who claim to have a part in the work of God, should lose interest in the grand object of this organization in temperance lines. It would be a good thing if at our camp meetings we should invite the members of the W. C. T. U. to take part in our exercises. . . .

"The Lord has in that organization precious souls, who can be a great help to us in our efforts to advance the temperance movement. . . .

"We cannot do a better work than to unite, so far as we can do so without compromise, with the W. C. T. U. workers."—*"Gospel Workers,"* pp. 384, 385.

And what is said of our uniting with these temperance workers could just as truthfully be said of our uniting with other temperance organizations wherein we can do so without the compromise of our faith. We should consider the cause of temperance a part of the gospel message we are to give to the world. May God arouse us from any indifference that may have influenced us in the past, and lead us to be faithful to the great work He has given us to do.

F. M. W.

## Making the Home a Bethel

(Continued from page 5)

and around the family altar, are the outstanding need of this wicked, iniquitous, and lawless generation, a generation which has fast become as those in the days of Noah, of Sodom and Gomorrah. For it is true that "what the parents are, that, to a great extent, the children will be."—*"Ministry of Healing,"* p. 371.

While we make this sincere appeal for every home to become a Bethel, we have faith and confidence to believe—indeed we know—that there are many homes all through our ranks which truly are Bethels. The influence of these homes is mightily felt in our work both at home and abroad, where their sons and daughters have gone forth. Yet while this is true, there are many homes that do not attain to this precious station in life. Seldom is the voice of prayer heard. Is it any wonder that so many of the youth drift into the world and are lost, leaving behind a broken circle which may never be repaired? Therefore, we would plead for a revival of family prayer, for the erection of the family altar, the keystone of all spiritual homemaking.

As we ponder calmly, sanely, and sincerely the need of such homes, such fathers and mothers, in whose hearts the power of prayer is valued above all else, in whose homes the family altar is enshrined, we can but lay aside the pen and raise earnest supplication to God, praying: "O Lord, give us more such homes, Bethels indeed, and give them to us quickly," because such homes will be upon this earth a heavenly abode, and from such homes parents will come in the glad and glorious morn, so soon to dawn, saying, "Here is the flock, that beautiful flock, which Thou didst entrust to our care."

# IN MISSION LANDS

## "The Best Friend You Ever Had"

PASTOR G. W. Sheppard had returned to England from China. The blackouts reminded him of nights in Chinese towns and cities, and particularly of one night he spent in a far inland town where they had no electricity or gas, or street lights of any kind. After sunset the shutters were put up, and when the people had had their evening meal they soon went to bed and to sleep. Pastor Sheppard's story goes on:

I was staying at an inn for the night, but somehow it was noised abroad that a foreign missionary was there, for a call came to go out and see someone who was sick. It was dark and raining, and on my way back, walking with an umbrella open in one hand and a Chinese lantern in the other, picking my way among the puddles in the rough road, I was surprised by the sound of singing from the direction in which I was going. It was surprising, for it was a Christian hymn, and I had been told that there was no church in the town. Soon I saw other lanterns moving toward a shop door, and I followed, for it was from there that the singing was coming.

The shop had been cleared to make room for a few backless forms on which the visitors were sitting. At the far end of the shop was a small square table over which a little oil lamp was hung. Around the table sat the few people who were singing.

When the singing stopped, an elderly Chinese gentleman stood behind the table and began to speak (in Chinese, of course).

"Honorable friends and neighbors! You all know me and that for many years I have lived here. You have been surprised of late to hear that I and my family have received the foreign religion and have become Christians. So we have invited you in to hear why it is. And because I do not know much about it yet, I have asked Mr. Li Foh-an, the tailor, who, you all know, has been a Christian for a long time, to tell us about it. Mr. Li Foh-an, please speak."

Then came forward an odd-looking little man, rather humpbacked, and wearing large spectacles. He seemed nervous, and began:

"Excuse me, pardon me, learned elder brothers! You all know that I am not a teacher or a student. I am only a poor tailor, and would not dare to interpret the mysteries of the Christian religion. But the lord of the house has called upon me and asked me to tell you why I became a Christian, and that I cannot refuse.

"About three years ago there came to my shop a man selling books. They were these little Jesus books, and he offered them for two coppers each. I am not a book reader, so told him I did not want to buy. But he kept on saying, 'If you buy one of these books, you will get the best friend you ever had. Only two coppers! Look at the last

word in the book—Lo, I am with you all the way, right to the end of the world. That is the friend you will get. Buy one.'

"I wanted to get on with my work; so I gave him the two coppers, and he left the book on the table.

"When he had gone I looked at it. It was called 'Good News,' and was written by Matai (Matthew). I noticed that it had 28 chapters, and I thought, that is almost the same number as there are days in a month. Now if I read a chapter a day, I should finish it in a month and should know something about this famous Jesus. Tomorrow is the first of the new month; I will read a chapter before starting work. So next day I read the first chapter. It had not much flavor in it. It was a long list of hard, foreign names. But near the end I came to a strange name, 'Yimanelih' (Emmanuel), which, it said, means 'God with us.' That meaning seemed stranger than the strange name, for God is in heaven, high above and far off. How could God be with us? So I took a pencil and marked that strange name.

"Next day I read the second chapter and the third day the third, right on to the 28th chapter on the 28th day. I could not understand much of it, but almost every day I found something which I wanted to mark. There were two more days in the month; so on the 29th and 30th I read back over the things I had marked. They were so interesting that I thought I would have a second month of reading the Jesus book. I found I understood it all better the second month, and marked a lot more things. At the end of the second month I wanted a third, and then a fourth, until I got so used to my reading that I looked forward to it as much as to my breakfast. I have gone on for three years, and I now know all the chapters without looking at the book. But I always do look at the book, for I am always finding something which I had not noticed before which I want to mark.

"Now today is the second of the month, and my reading this morning was the second chapter. This was it:

"'Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? . . .'"

(And the tailor-preacher went on to the end of the chapter reciting the story of the coming of the wise men to Bethlehem as though he could see it all. I had known the story all my life, but never had I seen it so vividly as then. When he had finished, he went on with his address.)

"Knowing that I had to speak to you tonight, I have been thinking all day about that star, and about those learned men who were led by the star. Who do you think those learned men were? I think they were Chinese. You see, they came from

the East; now all the world knows our China is the East. They were learned men; our China has had learned men in all the ages. They studied the stars, as all our scholars do. They knew that the wonderful star meant that a wonderful man was born; as our proverb says, 'for every star in the heavens there is a man upon the earth, and for every man upon earth there is a star in heaven.' Yes, surely they were Chinese.

"Now I am not a learned man, and know little about the stars, but what I want to tell you is that what that star was to those learned men, this little book has been to me. It has led me to Jesus, and as the bookseller said, to the best Friend I ever had.

"Jesus is in heaven. He is the brightest star in heaven. We say when our good folk die that they have gone to heaven, and shine as the stars. Yes, but they soon fade, and the world forgets them. But Jesus is a star who shines ever more brightly as the years go by, and shines in all the world.

"What do I mean by saying, 'Jesus shines brightly'? When we say anyone is bright, we mean he is happy. When sad and sorrowful

we say he is gloomy. Now Jesus was always happy. What do we mean by happiness? We commonly mean having great riches, living a long life, and having many children. But Jesus was poor, and He died young—a most awful death. But in His poverty and in all His suffering He was perfectly happy, because He had God with Him. His Father!

"Now the wonderful thing I have to tell you is that, through reading the Jesus book, the happiness of Jesus has passed on to me. I am happy with God. He is the friend who is with me all the way, the best friend I ever had.

"So I say to you all, buy one of these little books for two coppers, and you will get the best friend you ever had."

When the tailor finished his address, Pastor Sheppard lighted his lantern and slipped out of the shop, with a very happy heart. He understood as never before why we love the Bible, and why the Bible Societies must send the precious Book out to all the world. For it leads men and women to Jesus, who is "the best Friend we ever had."

## Solusi Mission Training School

By J. F. WRIGHT

THE Solusi Mission is the pioneer of all of our missions, it being the first ever opened among the heathen in Africa, back in 1894. Today it is the second largest training school for the natives in the Southern African Division. It serves the interests of the Zambesi Union Mission field, and is located about thirty-five miles from Bulawayo, Southern Rhodesia.

W. B. Higgins has been the director now for a number of years. Under his leadership, the institution has become one of which we may well feel proud. A letter from him, recently received, contains this cheering word: "We feel definitely that the Lord has blessed the work of the Solusi Mission. We have seen more than one thousand baptized since we have been in charge. One hundred and twelve certificated, well-trained young men and women have taken their places as laborers in the cause of God within the Zambesi Union territory. The grade and standard of the work has been raised continuously during these years, until now Solusi is one of our strongest training centers.

"You will likewise be interested to know how the spirit of evangelism has gripped the hearts of the students during recent years; especially the teacher-evangelists in training. The training-school boys have been conducting baptismal classes in five centers within a radius of fifteen miles of the mission this past season. At the end of the year, these young men had one hundred forty enrolled in their Bible classes preparing for baptism. These, together with the seventy-five enrolled among the students at the school, gave us more than two hundred under instruction in connection with the school's spiritual exercises.

"Further, we had the largest baptism of students since 1933. And at the close of the Week of

Prayer (1941) there was only one pupil above the practice school who was neither a member of the baptismal class nor a baptized member."

Surely this is a very encouraging word from our oldest mission station. It is just another one of those supreme evidences which go to prove that missions do pay, that they bring returns worth while for the investment made through our mission giving.

Elder and Mrs. Higgins, following these long and faithful years of service at Solusi, are now being transferred to the Malamulo Mission in South Nyasaland. Brother Higgins has just been appointed director of the station and principal of the training school, inasmuch as W. E. McClure, the former director, has now been called to serve as president of Helderberg College, the division training school in South Africa for our European youth. We are indeed grateful for the manner in which the Lord continues to bless the work in South and Central Africa.

## Holy Spirit

BY QUEDA HUGHES

HOLY SPIRIT, full and free,  
Third of heaven's Trinity,  
In these closing hours of time  
More than all earth's hours sublime,

At this time, when more and more  
Thou art needed, oh, so sore,  
Men who need Thy guiding care  
Turn from thee, from God and prayer.

So as from this world Thy power  
Thou withdraweth hour by hour,  
Send Thy presence multiplied  
To each faithful Christian's side.

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Hospitality Magnified

By CHARLES E. WENIGER

IT'S a beautiful thing—this grace of Christian hospitality. And it may have far-reaching results for the kingdom of God. Witness an episode in Jan Henrik Marsman's account of his escape from Hong Kong, which recently appeared in the *Saturday Evening Post*.

At one stage in his flight Mr. Marsman detached himself from his companions and set out to walk alone about a certain village, which for obvious reasons he does not name. Here is how he tells the story of this refreshing interlude in his wild journey:

"We broke the trip at a village that night. As I walked around a small common I came upon a young European couple, the mother carrying a baby. When the dirty wreck of a man behind the tangled, matted beard addressed them in English, they were a little startled, and the baby laughed. They were Swiss Seventh-day Adventist missionaries.

"'You must come and see our mission and have a meal; you must,' the wife insisted. I was only too willing. We entered a pleasant house beside a charming little chapel.

"My pleasures inside the home of the devout missionaries set all-time records in enjoyment for me. Inside the threshold they offered me a glass of cold, crystal-clear water—the first drink of water, other than dirty river water, I'd had in weeks. Then an amah appeared and said, 'Your bath is drawn.'

"Bath? Bath? Could it be a *b-a-t-h* bath?

"I slipped into the hot suds with a delight beyond description. I must have lain there an hour, and it wasn't long enough. Then my first shave in three weeks, and clean, crisp underwear. A wonderful meal—"

And Mr. Marsman closes his account of this refreshing experience with the sentence: "I am going to try to endow that mission for life."

Here is the picture: A stranger in need of hospitality meets a family of Seventh-day Adventist missionaries—awake to the possibilities of such an opportunity for loving service. And herein lies the essence of real religion. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." "I was a stranger, and ye took Me in." "Whosoever shall give you a cup of water in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

I thought of the Master's commendation of Mary's tender courtesy in breaking the alabaster box of ointment so unobtrusively for Him, and of His prophecy: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:13. Here is a modern counterpart of the blessing of Heaven. Perhaps the grateful Mr. Marsman has endowed the mission with something more valuable than mere gold and sil-



H. A. ROBERTS

The Grace of Christian Hospitality—Whether Found in the Primitive Atmosphere of an Out-of-the-Way Heathen Village, or in the Refinement of a Civilized Home—Wields a Mighty Influence for Good

ver: he has magnified the mission's hospitality and recorded it imperishably on the printed page.

These Seventh-day Adventist missionaries were certainly not aware that their simple ministry of loving hospitality would be told to the millions who read the *Post*. It was enough for them that here was one in need of refreshment. But God honored their service by publishing it abroad in the world, to be seen wherever English periodicals are read, and to redound to the glory of God and the promulgation of His truth. Probably thou-

sands who read Mr. Marsman's story—and this simple incident in it—will gain a favorable impression of the work of Seventh-day Adventists and will be led to investigate their teachings.

Note: these missionaries did not begin by giving a tract or a Bible reading. They only proffered their simple hospitality. It was accepted. God blessed the results.

"Given to hospitality." Do you remember Paul's injunction to Timothy? Are *you* "a lover of hospitality"?

## Hazards to Successful Marriage

### IX. The Family Altar—Unerecited or Neglected

By AGNES LEWIS CAVINESS

**I** SUPPOSE that there is no house so in danger of collapse as the house among whose foundation stones rises no pillar of prayer. Indeed, I do not see how anyone can hope for success without it. "Except the Lord build the house, they labor in vain that build it." Ps. 127:1.

The Bible is full of calls to prayer. The writers of both the Old and the New Testament have promised abundant and unlimited blessing if only we fulfill this one condition—that we pray regularly, humbly, and sincerely. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "Whatsoever ye shall ask of the Father in My name, He may give it you." John 15:16. "Men ought always to pray, and not to faint." Luke 18:1. Daniel, in a profligate heathen court, continued the habit of prayer that he had formed before he was seventeen years old. His experience is one of the finest examples cited in the Scriptures of the "effectual fervent prayer of a righteous man" (James 5:16), that availed much. His habit of prayer was known. He was threatened; he knew he was being spied upon; yet he did "as he did aforetime." Dan. 6:10. With the example of men in all ages who have received succor when in time of need they called upon God, it hardly seems thinkable that there should be prayerless hearths. And yet there are professedly God-fearing people in whose homes the voice of prayer is not heard.

Newly married couples sometimes hesitate to begin the custom of family worship in their new homes through self-consciousness. *She* thinks *he* should begin; it is his place. Isn't there something in the Bible about the husband being the "priest" of the household? Isn't it his place to speak about it? So the little bride lets it go a few days. Or the young husband, awkward—far from sure of himself in his strange new role—thinks, Well, let her suggest it. Women are supposed to look after the religion in a family, aren't they? I'm not going to begin it.

Or, perhaps they have been having worship regularly, and then one night there's been a difference of opinion about something, and they can't quite feel like praying when they have been cross. At

home, it was easier. No matter how ugly you had been feeling, father and mother always conducted the worship, and that did not seem strange. Somehow, you always felt better after prayer, even if you youngsters had been showing an unchristian spirit. But to do it yourself—when you were storming around less than an hour ago—somehow it doesn't seem— And so the best moment for it goes by.

But usually the habit is broken by nothing in particular. There are just always so many other things to crowd it out—Satan sees to that. And when it is once neglected, it is never hard to neglect it again. And before they know it, these young householders can skip it just as easily as not. When they come to that place they are not likely to begin again unless they are brought back to it sharply by some arresting experience. God sends such—in mercy. It is just so easy to neglect it, unless He reminds us.

I remember one Sabbath when our pastor preached on family worship. He reminded us of how graciously our Father had invited us to come to Him—how much blessing He has promised to those who keep the tryst with Him. He urged us to follow the psalmist's example, "Evening, and morning, and at noon, will I pray, . . . and He shall hear my voice." Ps. 55:17. He told us that there were young people in our church who had asked him to speak on the subject at morning service— young people who had confessed in sorrow that in their home the father's voice was seldom heard in prayer, and that the mother, though they were sure she prayed alone, never did so at family worship. We sat silent under his rebuke, each not daring to look at his neighbor. Is it any wonder that young people from that congregation had erected no altar stone in their newly established homes?

Often when I sit at a wedding service, watching the soft light upon the bride's uplifted face, and hearing the pastor's voice through the strains of soft music, I ask myself if this home now being established will be one of those in which prayer is "wont to be made." Acts 16:13. We are sure that if it proves so to be, it will be represented at

the prayer meeting, and when the Sabbath school superintendent notes those who are regular and faithful at Sabbath school, he will be likely to find both these young people.

Sometimes our new duties as homemakers, which should make us more ready to answer the call of the church for helpers in Sabbath school or young people's meeting or missionary work, have quite another effect upon us. Unfortunately, we often see young people who before their marriage were active in church work, become sluggish in their zeal for Christ afterward. They have more things to require their attention. Earning a living takes more time; they have other obligations; on weekdays life is more arduous; so they permit themselves relaxation on Sabbath. The apostle Paul, who knew the ways of Christians in the first century of church work, said ruefully, "She that is married careth for the things of the world, how she may please her husband." 1 Cor. 7:34.

But, you young men who are so blessed as to be able to set up a home even now in the clear spots of a civilization that has seemed this last year to be ready to crumble about you, what right have you to do aught but build your new home upon prayer? How dare you do less? If there is some sweet woman in this distraught, weary world who is brave enough and loyal enough to be ready to make a home with you, lift your face to God as

you hold her hand, and promise Him to play the man under His guidance. Beg Him to clear your heart of all that is selfish and mean and ignoble, and promise Him that you will be His child as long as He gives you breath.

There is no eventuality in which His presence may not be aptly the subject of our prayer. "At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith."—*"The Desire of Ages,"* p. 669.

Where there is but one Christian in a home, and one must kneel alone to make his prayer to God—then the absence of the family altar is tragedy enough. But that two who have named the name of Christ should go day after day without inviting His gracious presence to abide with them, is a shame against our blessed Jesus.

Jesus, in the fourteenth chapter of John, has promised unity of every child of God with Himself. He tells us: "I am in My Father, and ye in Me, and I in you." John 14:20. His love holds each child of His who will accept it into his heart. Then if this cord of love holds each one, the same cord of love must hold the hearts of husband and wife as one. As long as the connection holds God's heart to hers and God's heart to his, then nothing can break the connection between his

## KNOW YOUR CHURCH HISTORY

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches,"* p. 196.

In Oak Hill Cemetery, at ( ), are buried more Seventh-day Adventists than in any other cemetery in the world.

There, awaiting the call of the Life-giver, the hope of whose coming led them into valiant service in the message, rest:

James and Ellen G. White, and their sons, Herbert, Henry, Edson, and William.

John Byington, first president of the General Conference, and his wife and daughter.

J. P. Kellogg } Identified with the removal of the denominational headquarters from Rochester, New  
Cyrenius Smith } York, to Battle Creek, Michigan.

David Hewett, to whom Joseph Bates was referred as the "most honest man in town," as he carried the message to Battle Creek, and who was undoubtedly the "Brother Hewett" who made the motion that our denominational name should be "Seventh-day Adventist."

Stockbridge Howland and his wife, among the first Adventists to accept the Sabbath truth, who for many years served the cause as stanch, loyal lay members. Their home, which among early believers came to be known as "Fort Howland," stood as a haven to many a pioneer worker, especially Elder and Mrs. White and their children.

The mother of J. N. Andrews, our pioneer missionary.

George W. Amadon and his wife, he the first ordained Seventh-day Adventist local elder.

M. J. Cornell, the first ordained Seventh-day Adventist deacon.

M. E. Cornell, pioneer (with J. N. Loughborough) in our first "tent meeting" series.

G. H. Bell, pioneer Seventh-day Adventist educator.

James Harvey, pioneer colporteur, who "sold more than \$700 worth of books and tracts in Indiana" before the "subscription" book idea originated.

A. C. Bourdeau and his wife }  
D. T. Bourdeau and his wife } Pioneer missionaries to Europe.  
B. L. Whitney }

And others too numerous to list.

What a gathering of the faithful it will be when the sound of the Lord's trump reverberates through this quiet sleeping place of a veritable host of Adventists, and the faithful of all periods of the remnant church come forth to greet their Saviour!

STELLA PARKER PETERSON.

heart and hers. Nothing can come between him and her as long as nothing comes between God and her or between God and him. If Christ has promised this unity to all the church for whom He died, can He withhold it from two of this number who have pledged their love in a special way each to the other? (See John 17:11, 21, 26.)

I believe the unity that the world should see between two children of God should be one of the surest evidences of the presence of Christ in His church. And when we fail to manifest Him in our homes, we deny Him more shamefully than we do in any other way.

The relation between the beauty of our home life and the faithfulness with which we establish and maintain the family altar is evident. Where the family altar exists, it shows its presence by the steady Christlike love of each to the other; where each member manifests a Christlike love for his mate, we may be sure that the altar is there.

We remember that wherever Abraham pitched his tents in the land of his sojourn, in his wandering at God's command, he erected an altar to the worship of the true God. So the children of God, strangers also in a strange land, but sons and daughters of a heavenly King, are called upon to bear witness to the royal character of their Father's kingdom by the establishment of an altar to His worship. Thus they manifest the nature of their Father, for whom the whole family in heaven and in earth are named.

"Consecrate yourself to God in the morning, make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Steps to Christ*, p. 87.

## Dress a "Matter of Conscience"

(Continued from page 6)

our women's organizations, such as the mothers' societies, the Dorcas Societies, the Home and School Association, etc., perhaps something can be done. We will keep these avenues in view and will try at least to find a beginning remedy.

As you say, there is a middle-of-the-road platform upon which we may safely stand, and each should decide just the length of dress suited to her build and height, and stick to it, regardless of extremes. Compared to problems in dress in the old days, when Dame Fashion pranced down the broad way of opposite extremes, followed by her devotees with trailing skirts, bustles, hoops, etc., present-day reform in the matter of dress length is a very simple matter. All we need to do is to exercise good judgment and common sense.

Women who make their own dresses, have full control over the situation, and can set the hem line at whatever height from the floor is appro-

priate and becoming. Those who must depend upon custom-made dresses may experience slight difficulty in stemming the popular current; but theirs is not an impossible problem, by any means. In the "better dress" section of department stores there will always be found a good selection of garments with deep hems and wide seams, which admit of several inches' adjustment. A dress with peplum or jacket will admit of pieces of material inserted for length. While it may not seem feasible to follow the example of an ignorant native who lengthened his blanket by cutting a piece off the top and sewing it on the bottom, yet there are times when the belt of a dress, if of the same material, can be used to set in an inch or two at the waistline, and thus the skirt may be lengthened. It is always wise, however, to purchase a style which is pleated and is of sufficient width and length to require no adjustment, unless it be to turn up the hem from the bottom or take deeper seams on the side, thus reducing a slightly oversize garment to the desired proportions.

Many years ago, when long, trailing skirts were in fashion, the instruction which came to us through the Spirit of prophecy pointed out the course which Seventh-day Adventist women should follow. But at the same time the instruction took in the other extreme of abbreviated skirts, which today is perhaps more prevalent than any extreme in dress which has ever before been witnessed in civilized lands. We read that the message which the messenger of the Lord gave was "*calculated to correct the extreme short dress, reaching about to the knees, which is worn by a certain class.*"—*"Testimonies,"* Vol. I, p. 464. It is well to recall the further kindly admonition regarding the Christian's attitude toward prevailing fashions, as follows:

"Christians should not take pains to make themselves a gazingstock by dressing differently from the world. . . . They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right, because of its own merits." "There is a medium position in these things. Oh that we all might wisely find that position and keep it. In this solemn time let us all search our own hearts, repent of our sins, and humble ourselves before God. The work is between God and our own souls."—*Id.*, pp. 458, 459, 425, 426.

It would seem that such clear statements ought to be sufficient to work a reformation in our midst. Anyway, we can individually set an example, and, profiting by Eli's failure (1 Sam. 3:13, margin), we can "frown" upon our "stylish" sisters—kindly, sweetly, charitably, of course—even though we must at times blush with shame and mortification at some of the thoughtless but nonetheless offensive improprieties. I am with you one hundred per cent. We will see what we can do, and may the Lord guide and help us.

"Nor what has happened to myself today, but what has happened to others through me—that should be my thought."

# North American Division Gleanings

## Atlantic Union

Another baptism was held recently at Pittsfield, Massachusetts, which brought the total of newly baptized members there up to 32.

Six candidates were baptized recently at Amesbury, Massachusetts.

Fourteen persons were baptized at Barre, Vermont, on June 13. Three entire families were represented in this group.

On June 13, seventeen persons received the sacred rite of baptism in the Portland, Maine, church.

H. B. Taylor, of Detroit, has filled the vacancy in the Temple pastorate in New York City.

George Stone, formerly of Union College, is the new Missionary Volunteer and educational secretary of Southern New England. N. H. Saunders, who formerly served in this capacity, is now connected with the Bridgeport district, as district leader.

On June 20, thirteen were baptized in the South Lancaster, Massachusetts, church.

A baptism was held on June 20 in a beautiful little brook near Newburgh, New York. Eight were baptized, 3 of whom will unite with the Peekskill church, 3 with the Spring Valley church, and one with the Newburgh church.

Because of gas and tire rationing, and the very poor condition of the road to the old Seventh-day Adventist church in Washington, New Hampshire, where the seventh-day truth first came to our pioneers, services are not being held in this historic building this summer. The members gather for their meetings at the Congregational church in the center of town. Anyone who desires to visit this old landmark of our denomination can secure the key to the church at the Farnsworth farmhouse.

## Canadian Union

The new address of the Alberta Conference office is 219 Birks Building, Edmonton. They now have more commodious quarters than when they first moved to Edmonton.

The fine little church at Abercorn, Quebec, not far from the Vermont border, was dedicated on May 23.

Elder and Mrs. Ainsley Blair have been transferred from St. John, in the Maritime Conference, to Halifax.

## Central Union

Two persons were recently baptized at Lander and 3 at Newcastle, both in Wyoming.

P. L. Williams, who has spent more than twenty-one years in missionary service in the Far East, and was forced to return from Singa-

pore recently because of war conditions, is now business manager of the Boulder Sanitarium and Hospital, Boulder, Colorado.

Neal C. Wilson, recently graduated from Pacific Union College, has joined the working force of the Wyoming Mission as a ministerial intern.

Five adult young people were recently baptized at Golden, Colorado.

Some months ago the members of the Grand Island, Nebraska, church sold their old church building and purchased a newer house of worship. This structure was redecorated inside and out, and on June 6 was dedicated.

## Columbia Union

H. A. Habenicht, who for the last eight years has been connected with Indiana Academy, Cicero, is now located at Shenandoah Valley Academy, in Virginia, as farm manager.

Arthur McCoy, of New Jersey, has taken the position of pastor of the Cleveland, Ohio, district.

Baptisms in and near Philadelphia recently included 8 candidates for the West Philadelphia church, 8 for the Media church, and 5 for the Italian church.

Recent baptisms in the Chesapeake Conference included 10 new believers to join the Spencerville, Maryland, church and 7 to join the Baltimore No. 1 church.

Twelve persons have united with the Hamlet, Ohio, church as a result of an effort held by S. K. Lehnhoff in Batavia. This brings the membership of the Hamlet church up to 91.

## Lake Union

H. E. Beddoe, formerly a worker in Inter-America, and more recently connected with the General Conference Treasury Department, has taken up work at Berrien Springs, Michigan, as auditor of the Lake Union.

A. H. Parker, formerly principal of Bethel Academy, Wisconsin, is connecting with Adelpian Academy, in Holly, Michigan.

Twenty-one persons were recently baptized at Adrian, Michigan.

## North Pacific Union

In connection with the Mount Vernon, Washington, tabernacle effort, 9 converts were baptized recently.

The new church which was erected at Pendleton, Oregon, was dedicated on June 6.

Three evangelistic efforts were opened recently in the Idaho Conference: At Weiser, with B. L. Hassenpflug in charge; at Nampa, under the direction of A. P. Ritz

and Emil Knauff; and at Idaho Falls, led by C. J. Smith.

On June 6, eight were baptized at Bellingham, Washington, and one was received into the church on profession of faith.

On June 6, eight persons were baptized at Lewistown, Montana.

Services were held recently for the first time in the new chapel erected at Wrangell, Alaska. This building, finished in rustic siding and painted white, is a real asset to the town, and a credit to Seventh-day Adventists.

## Northern Union

Five new members united with the Williston, North Dakota, church by baptism on May 9.

A new church of 19 members was organized June 6 at Nome, North Dakota.

The Pleasant Valley, North Dakota, church was dedicated May 30.

The new church home of the Butte, North Dakota, members, described as "the best church in Butte," was dedicated at a special afternoon service held there on May 23. Following this service, 7 new believers united with the congregation by baptism.

## Pacific Union

The Newhall church, in Southern California, was dedicated June 20.

A. V. Bentz recently baptized 22 converts at Orland, and A. E. Nelson baptized 3 at Roseville, both in the Northern California Conference.

In a baptismal service on May 30 at Watts, California, 15 new believers were received into the church.

Paul C. Heubach is connecting with the Bible department of La Sierra College, as professor of evangelism.

## Southern Union

The Alabama-Mississippi Conference is glad to welcome a number of new workers. Mr. and Mrs. Leslie Pitton, recent graduates of Washington Missionary College, are laboring in the Mobile district. Miss Doris Willhide, also a recent college graduate, is Bible worker connected with the tent effort at Moss Point, Mississippi, and later will work in the Mobile effort. Katherin Brooks is associated with H. R. Murphy in his effort for the colored people in Birmingham.

## Southwestern Union

William Grotheer, who graduated this spring from Union College, is connecting with the Texico Conference.

On May 16 the new church building at Portales, New Mexico, was dedicated.

The effort at Abilene, Texas, under the direction of R. E. Delafield, opened on June 14 with a fine attendance. R. C.

# WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

## Reasons for a Fleshless Diet

(Concluded)

### Bright's Disease and High Blood Pressure

THE waste products in the blood which arise from excess of protein are often a factor in the production of Bright's disease, autointoxication, arteriosclerosis, and high blood pressure. These maladies are often associated in the same individual, and frequently have a common origin. Sir William Osler, in his "Principles and Practice," writes:

"I am more and more impressed with the part played by overeating in inducing arteriosclerosis." "There are many cases in which there is no other factor."

In the colon, flesh food residues rapidly undergo decomposition, and may give rise to numerous toxins, which are absorbed into the blood, and are toxic to the nervous system, and cast an additional burden upon the liver and kidneys.

### Tuberculosis, Ulcer, Cancer, and Appendicitis

While it is true that tuberculosis is more frequently contracted through the use of milk infected with tuberculosis germs than from infected meat, the latter sources of infection could be directly traced to the flesh of tuberculous animals.

Dr. E. C. Shroeder, of the Bureau of Animal Industry of the United States Department of Agriculture, says:

"That 10 per cent of the dairy cattle in the United States are affected with tuberculosis impresses me as a very conservative estimate. In New York State, about 33 per cent of all cattle tested were found to be tuberculous."

Dr. Julius Rosenberg, of New York City, writes:

"Cattle tuberculosis is rapidly increasing. There is scarcely a dairy herd without a number of infected animals. It is an ever-growing menace. The health department of Boston estimates the percentage of tuberculous animals producing the city's milk supply to be from 20 to 25 per cent. Conservative estimate places the number of cows dying yearly from tuberculosis at one million, were they permitted to die a natural death; but they are killed before drawing the last gasp, and served as prime beef."

Cancer is a disease of modern civilization. It is the one major unsolved problem in the field of medical science today. From the

*Journal of the American Medical Association* of June 14, 1913, we quote:

"That cancer has increased in recent years is perhaps a commonplace, but the extent of the increase is not generally realized. Under existing conditions, one in seven women and one in eleven men die of cancer."

In the *Medical Record* of May 15, 1915, Dr. W. J. Mayo is quoted as saying:

"Cancer of the stomach forms nearly one third of all cancers of the human body. . . . Is it not possible that there is something in the habits of civilized man, in the cooking or other preparation of his food, which acts to produce the precancerous condition? . . . Within the last one hundred years, four times as much meat is taken as before that time. If flesh foods are not fully broken up, decomposition results, and active poisons are thrown into an organ not intended for their reception, and which has not had time to adapt itself to the new function."

Discussing the relationship between flesh foods and the development of cancer, Dr. Josiah Oldfield, prominent English physician and surgeon, writes:

"The best dietetic method of combating a cancerous hereditary tendency is to give up flesh foods entirely, to reduce the quantity of starchy foods and cereals, and to increase to a larger extent the use of salads, fresh vegetables, fruits, and oils."

One is hardly up to date who does not present an abdominal scar caused by an offending appendix. At the fifteenth International Congress of Hygiene and Demography, held in Washington, D. C., Dr. G. N. Henning contributed a paper dealing with "statistics upon the increase of appendicitis and its causes." He said:

"A meat diet is of great influence in the development of appendicitis. This diet leads to constipation. In most instances, too long retention of intestinal contents in the caecum causes slight inflammation in the region, the results of which are to weaken the appendix, and to render it nonresistant against later infection."

When Dr. A. Lorenz, the celebrated Vienna surgeon was in the United States, he called attention to the relatively greater prevalence of appendicitis in this country as com-

pared with Europe, and attributed it to the greater consumption of cold-storage meats here, which he said rendered Americans unduly septic, and especially prone to infection of the appendix.

Nicholas Senn was told by the hospital surgeons in Africa, that they had never seen a case of appendicitis in a vegetable-eating African.

### Trichinae and Tapeworm

This story is related of Bismarck, the statesman, and Virchow, the scientist:

"The latter had severely criticized the former in his capacity as chancellor, and was challenged to fight a duel. The man of science was found by Bismarck's seconds in his laboratory, hard at work at experiments which had for their object the discovery of a means of destroying trichinae, then making ravages among animals in Germany. 'Ah,' said the doctor, 'a challenge from Prince Bismarck, eh? Well, well, as I am the challenged party, I suppose I have the choice of weapons. Here they are.' He held up two large sausages, which appeared to be exactly alike. 'One of these sausages,' he said, 'is filled with trichinae. It is deadly. The other is perfectly wholesome. Externally, they can't be told apart. Let his excellency do me the honor to choose whichever of these he wishes, and eat it, and I will eat the other.' No duel was fought, and no one accused Virchow of cowardice."

The trichina is a small, wormlike parasite found in the flesh of infected pork, which, when eaten, burrows into the muscles of the human being, producing an extremely painful and often fatal affection. About two per cent of hogs, it is estimated, harbor this parasite.

Practically speaking, man acquires the infection (trichinosis) and tapeworm infestation only by eating underdone flesh containing the larva of the parasites. (Thoroughly boiled or fried trichinae or tapeworm is a harmless diet.) The ox, the hog, and the fish frequently harbor the larvae of tapeworms.

### Poor Economy

In these days when there is increased destruction and decreased production of foods, it is of great importance to know how to secure a maximum amount of nutrition from a minimum expenditure of money. The world is facing a food shortage that in some places has

assumed the proportion of the gaunt specter of famine.

In view of this fact, it is well to remember that flesh is the most costly source of food. Sixty-two per cent of the beefsteak is water. Flesh foods contain but twenty-five per cent nourishment, and seventy-five per cent waste matter. The grains contain seventy-five per cent nourishment, and but twenty-five per cent waste. Now it does not require a knowledge of higher mathematics to determine that since five pounds of grain, when fed to an animal, make but one pound of flesh, the latter becomes a very costly source of food supply.

### The Testimony of Anatomy and Physiology

Even a kindergarten study of the structure of the body reveals the fact that man was not intended to be a carnivorous creature. He does not possess the rough, raspy tongue of the cat family; the long, pointed canine teeth of the lion; the sharp claws of the tiger; or the talons and hooked beak of the eagle. Baron Cuvier, a famous anatomist, writes:

"The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables."

The menu which the Lord provided for man in the beginning did not include animal food. Not until 1,655 years of human history had passed was man permitted to eat

flesh, and then only after every green thing had been destroyed by the deluge. What we eat exercises a profound influence upon what we are, how we think, and how we feel.

A. W. TRUMAN, M. D.

ON June 6, there was a baptism of 6 converts at Worcester, Massachusetts. This is the third baptism there this year. The membership now stands at 201. The church building there is being redecorated and painted inside and out.

## Seattle Evangelism

AT the time of the General Conference in San Francisco, Don Spillman and Lewis Lyman were invited to join the workers in the Washington Conference, Elder Spillman as conference evangelist and Brother Lyman as singing evangelist. Following camp meeting a location was secured upon which to build a tabernacle about one mile north of the heart of the business section in the city of Seattle. It took nearly two months to secure city permits for the erection of the tabernacle and to erect it and get it ready for the opening service. Because of city restrictions which we were required to meet, we spent approximately seven thousand dollars for the building and equipment. The accompanying picture indicates the type of

construction. This tabernacle seats approximately 1,000 people.

Between the opening service in the middle of October and May 31, twenty-nine weeks of lectures were conducted, approximately four weeks having been dropped out during the latter part of January and the first of February. During the campaign, on twenty-two Sunday nights two identical meetings were conducted with the tabernacle well filled at both services.

The total cost of advertising, fuel, light, and incidental expenses in connection with the effort was about six thousand five hundred dollars. Well over five thousand dollars of this was returned in offerings.

As a result of the faithful work on the part of Elder Spillman and his co-workers in this evangelistic effort, 207 persons united with the church through baptism and profession of faith. There were a number of rebaptisms, but they are not counted in the above-mentioned number. Of this 207, eighteen couples embraced the message. Fifteen other homes were united.

A small bookstand at the rear of the auditorium was the means of placing nearly one thousand dollars' worth of our literature in the homes of the people during the effort. A display of Loma Linda health foods brought prominently to the public as well as to our own people this feature of our work. As a result, the Loma Linda health



Converts From the Seattle, Washington, Effort, Seated at the Front of the Evangelistic Auditorium

**THIS  
SUMMER...**

*A Good Time to Sell*



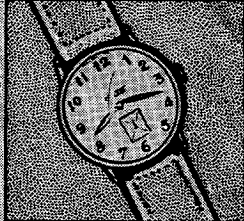
**Because People Have:**

**MORE MONEY**



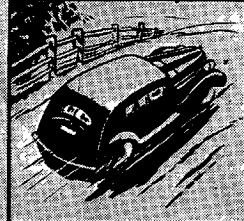
**MORE MONEY.** Wages are higher, and there is more work now than in recent years.

**MORE TIME**



**MORE TIME.** Automobile riding restrictions will mean more time at home for many.

**FEWER TRIPS**



**FEWER TRIPS.** Money ordinarily spent for vacation trips can be used for other entertainment.

**WAR NERVES**



**"WAR NERVES."** The stress of wartime living can be relieved often by periods of relaxation.

*Big Things are Happening* in the magazine work these days, and you can share in this greater prosperity on either a part-time or a full-time basis. If it is a scholarship you need, LIFE AND HEALTH is the answer. Perhaps you need to earn all, or part, of your living. You can make a good living in this work or supplement your present earnings if you need more money for church, or school, or to pay obligations that cannot be covered by your present income. Your field missionary secretary will give you instructions and help you get started. For further information write to your Book and Bible House or—

★ The reports of magazine sales indicate that this will be a more prosperous summer season for our colporteurs. Sales of \$100 a week are no longer unusual. The union having the largest sale of magazines in 1941 reports more than 100 per cent gain in sales in one month this year. The circulation of LIFE AND HEALTH is averaging 10,000 copies a month more than it averaged last year.

**Life & Health**

**TAKOMA PARK**

**WASHINGTON, D. C.**

foods are enjoying an increased sale among our own people.

The accompanying picture is of the tabernacle company and those who embraced the message during the second half of the evangelistic series. Possibly a few are from the first effort.

This effort has not only served as a means of bringing our truth more prominently before the general public in this city of nearly half a million, but has also been a real inspiration and encouragement to our church membership. The spirit of complete harmony and good fellowship among the workers contributed materially to the success of the effort. Plans are being laid for strong evangelistic work in the city this winter. The workers are still visiting with over fifty who are definitely interested in the message. In addition to his evangelistic work Elder Spillman has been carrying the pastorate of the Central church since Elder Bentz accepted a call to Northern California in January.

C. A. SCRIVEN.

## Opportunities for Temperance Work

**N**EVER before have Seventh-day Adventists had such wonderful opportunities to do effective temperance work along scientific lines as at the present time. Nor has the need been greater than at the present hour. Unless something out of the ordinary is done for the benefit of the youth of America and the soldiers in the Army to protect them from the exploits of the conscienceless liquor mongers, this country is destined to suffer some humiliating experiences.

Seventh-day Adventists have been recognized as pioneers in temperance work. Our health and temperance principles are well known, and much has been done to bring them to the front. But much more might be accomplished if we took advantage of the many opportunities which come to us almost daily to present these principles to an inquiring public.

The *Medical Evangelist* of April 1, 1942, gives us an illustration of what it is possible to accomplish in temperance work along scientific lines when properly equipped and qualified to carry on this important work among the youth in the high schools and in civic organizations. The account reads: "On Thursday, February 26, nine members of the Loma Linda Division temperance group had the privilege of presenting E. Toral Seat's sound film on alcohol to the high-school students of San Bernardino. During the day eighteen hundred students saw the film and were given opportunity

to ask any questions that they might have. The enthusiastic response revealed a great interest and a sincere desire to know the truth about the temperance problem.

What these students at Loma Linda and in Los Angeles are doing could and should be done by the students in all our colleges and preparatory schools in the communities surrounding these schools. More than that, it is a work which could readily be carried on by our Missionary Volunteer Societies in every well-organized church, as well as by our ordained and lay preachers. This sound film of E. Toral Seat's is one of the finest and best-suited temperance films I have yet seen and heard.

This kind of work should be carried on by our people on a more extensive scale. Every conference ought to secure this sound film and put it to use. Our schools and churches could use it in their communities and in this way plan to keep it in constant use each week in some community. It would serve as an entering wedge to open doors which otherwise we could not enter, and it will break down prejudice and prepare the way to introduce other features of our message.

We have been very much encouraged by the interest which has developed as the result of our medical men and our graduate nurses taking up this scientific aspect of temperance education in the high schools and before civic clubs and church organizations. We wish that all who are qualified to do this kind of work would get the vision and catch the inspiration, and were willing to assume the responsibility of doing this important work. It is needed so much at this time, and the public is willing to listen and learn again because of the appalling evil effects of the liquor traffic upon society and especially the demoralizing effect the free use of liquor is having upon our military forces, which is jeopardizing the welfare and safety of our country in this crisis. It is high time that the public conscience were aroused and that the friends of temperance did something to enlighten the public.

C. S. LONGACRE.

## Union College Summer School

**T**HE Southwestern, Central, and Northern Union Conferences have joined in making the Union College summer school the largest in its history. The total enrollment is 178; of these, 73 are primary or secondary teachers from these unions. Thirteen conferences have sent teachers to benefit by the arrangement for the twelve weeks of study.

One unique feature is the course for study of the curriculum. Three experienced teachers from the unions, together with the director of the elementary teachers' training department of the college, have charge of this. The course is required of all teachers sent by the unions, and is designed to acquaint the teachers with the material and outlines for the various subjects. Some revision of courses is also contemplated as a result of this detailed study.

Aside from the courses designed for certification of teachers and the regular courses in education, more than one hundred students are carrying regular college work in the various departments. Many of these are working during the summer to accumulate financial credit for next year and at the same time taking schoolwork. The inauguration of the twelve-week session makes it possible for students taking full schoolwork to finish college in three years, including the summer school work of the three summers.

The spiritual attitude of the students and faculty is one of earnestness and co-operation to make the most of this opportunity.

I. F. BLUE,

Director of Summer School.

## Evangelism in West Pennsylvania

**U**NUSUAL efforts are being put forth in the West Pennsylvania Conference to broadcast the message of our coming Lord to the more than four million people of this field. By July 15 there will be in operation three tent efforts and one auditorium effort. In Erie, A. C. Fearing, assisted by Floyd Strunk, Harold Lindsay, and Mrs. Isabella Taylor, is having good attendance at his effort in the WERC auditorium. Elder Fearing is speaking forty-five minutes each day over WERC, and enjoys a widespread influence.

Monroe Burgess has perfected plans for a major effort for the colored people of Pittsburgh, and will open his meetings in a well-located tent on July 5. He is supported by his large congregation of the No. 2 church, and Miss Cherry is to act as Bible worker and chorister.

On July 12, O. G. Carnes in Lewistown and J. R. Johnson in Sharon will begin tent efforts. Elder Carnes will be assisted by H. L. Yates.

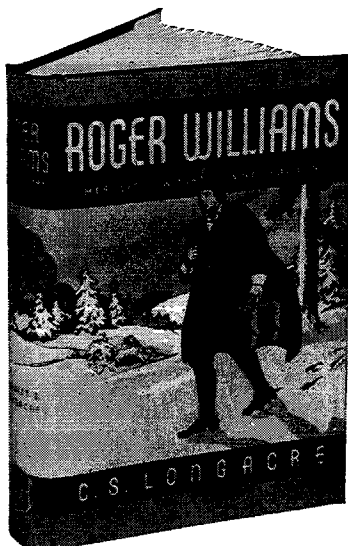
One hundred twenty-one believers have been baptized in the West Pennsylvania Conference during the first five months of this year. Up to May 30, the workers made the following baptismal record:

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ROGER WILLIAMS, His Life, Work, and Ideals," has a special mission today—is a book for every citizen who loves liberty of thought and conscience. It lays down fundamental principles which are as enduring as the rela-



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PRICES HIGHER IN CANADA

A. C. Fearing, Erie	12
G. W. Hosford, Bradford	25
D. F. Roth, Pittsburgh	12
E. H. Swanson, Pittsburgh	10
M. W. Sickler, Bradford	3
Andrew Yakush, Pittsburgh (Slovak)	2
J. R. Johnson, Greensburg	13
R. K. Krick, Pittsburgh	10
O. G. Carnes, Lock Haven	11
F. S. Fowler, Oil City	23

By the grace of God, most of the districts of the conference have been strengthened by this intake of members. Plans for the future indicate the largest number of baptisms in West Pennsylvania in many years.

L. H. KING.

ON May 9, twenty-three persons were baptized at Greensboro, North Carolina. Nineteen of these united with the Greensboro church, 3 with the Winston-Salem church, and one with the Hickory church.

R. Willard Wentland has recently been elected principal of Shelton

Academy, in Nebraska. He has been Bible teacher in that school for a number of years.

Allen B. Humphrey, colored worker in Nebraska for seven years, has accepted a call to connect with the Texas Conference.

A new church, with 18 charter members, was organized at Haigler, Nebraska. Ten of these members came in through an effort held last fall and winter by E. E. Jensen.

### Know Your Church History Answer

Battle Creek, Michigan.

## Camp Meetings for 1942

### Atlantic Union

Northern New England District, West Lebanon, N. H., July 24-26

## VOICE OF PROPHECY

Coast to Coast Broadcast Over Mutual System Every Sunday Evening  
(Address all mail to Voice of Prophecy, Box 55, Los Angeles, Calif.)

Atlantic Union	Station	Kc.	P. M.	Local Time
New York, N. Y.	WMCA	570	7:00	
Rochester, N. Y.	WSAY	1240	7:00	
Syracuse, N. Y.	WAGE	620	7:00	
Boston, Mass.	WAAB	1440	7:00	
Springfield, Mass.	WSPR	1270	7:00	
New Bedford, Mass.	WNBH	1340	7:00	
Lowell, Mass.	WLLH	1400	7:00	
Pittsfield, Mass.	WBRK	1240	7:00	
Greenfield, Mass.	WHAI	1240	7:00	
Hartford, Conn.	WTHT	1230	7:00	
Bridgeport, Conn.	WICC	600	7:00	
New Haven, Conn.	WATR	1320	7:00	
Waterbury, Conn.	WNLC	1490	7:00	
New London, Conn.	WEAN	790	7:00	
Providence, R. I.				
Lewiston, Me.	WCOU	1240	7:00	
Auburn, Maine	WSYB	1380	7:00	
Rutland, Vt.	WLNH	1340	7:00	
Laconia, N. H.				

Central Union	Station	Kc.	P. M.	Local Time
Coffeyville, Kans.	KGGE	690	6:00	
Great Bend, Kans.	KVGB	1400	6:00	
Emporia, Kans.	KTSW	1400	6:00	
St. Louis, Mo.	KWKW	1380	6:00	
Kansas City, Mo.	KITE	1590	6:00	
Lincoln, Nebr.	KFOR	1240	6:00	
Denver, Colo.	KFEL	950	5:00	

Columbia Union	Station	Kc.	P. M.	Local Time
Philadelphia, Pa.	WIP	610	7:00	
Pittsburgh, Pa.	WCAE	1250	7:00	
Washington, D. C.	WOL	1260	7:00	
Baltimore, Md.	WFBR	1300	7:00	
Cincinnati, Ohio	WKRC	550	7:00	
Columbus, Ohio	WHKC	640	7:00	
Cleveland, Ohio	WHK	1420	7:00	
Richmond, Va.	WRNL	910	7:00	
Norfolk, Va.				
Newport News, Va.	WGH	1340	7:00	
Roanoke, Va.	WSLS	1490	7:00	

Lake Union	Station	Kc.	P. M.	Local Time
Chicago, Ill.	WIND	560	6:00	
Indianapolis, Ind.	WIBC	1070	6:00	
Wisconsin Rapids, Wis.	WFHR	1340	6:00	
Superior, Wis.	WDSM	1230	6:00	
Grand Rapids, Mich.	WLAV	1340	6:00	
Battle Creek, Mich.	WELL	1400	6:00	
Detroit, Mich.				
Windsor, Ont., Can.	CKLW	800	8:30	

Northern Union	Station	Kc.	P. M.	Local Time
Duluth, Minn.	WDSM	1230	6:00	
Minneapolis, Minn.				
St. Paul, Minn.	WLOL	1330	6:00	
Aberdeen, S. Dak.	KABR	1420	6:00	
Jamestown, N. Dak.	KRMC	1400	6:00	
Minot, N. Dak.	KLFM	1390	6:00	
Rock Island, Moine, Ill.				
Davenport, Iowa	WHBF	1270	6:00	
Des Moines, Iowa	KSO	1460	6:00	

North Pacific Union	Station	Kc.	P. M.	Local Time
Wallace, Idaho	KWAL	1450	9:15	
Spokane, Wash.	KGA	1510	9:45	
Seattle, Wash.	KOL	1300	9:15	

N. Pacific Union (Cont.)	Station	Kc.	P. M.	Local Time
Tacoma, Wash.	KMO	1360	9:15	
Yakima, Wash.	KIT	1280	9:15	
Everett, Wash.	KRKO	1400	9:15	
Aberdeen, Wash.	KXRO	1340	9:15	
Olympia, Wash.	KGY	1240	9:15	
Long View, Wash.	KWLK	1400	9:15	
Centralia, Wash.				
Chehalis, Wash.	KELA	1470	9:15	
Astoria, Oreg.	KAST	1230	9:15	
Portland, Oreg.	KALE	1330	9:15	
Eugene, Oreg.	KORE	1450	9:15	
Klamath Falls, Oreg.	KFJI	1240	9:15	
Marshfield, Oreg.	KOOS	1230	9:15	
Roseburg, Oreg.	KRNR	1490	9:15	
Albany, Oreg.	KWIL	1240	9:15	

Pacific Union	Station	Kc.	P. M.	Local Time
Los Angeles, Calif.	KHLJ	930	9:15	
San Francisco, Calif.	KFRC	610	9:15	
San Diego, Calif.	KGB	1360	9:15	
Fresno, Calif.	KFRE	1340	9:15	
Bakersfield, Calif.	KPMC	1600	9:15	
San Bernardino, Calif.	KFXM	1240	6:00	
Santa Barbara, Calif.	KDB	1490	9:15	
Santa Ana, Calif.	KVOE	1490	9:15	
Eureka, Calif.	KIEM	1480	9:15	
Marysville, Calif.	KMYC	1450	9:15	
El Centro, Calif.	KXO	1490	9:15	
Chico, Calif.	KHSL	1290	9:15	
San Luis Obispo, Calif.	KVEC	1230	9:15	
Monterey, Calif.	KDON	1240	9:15	
Merced, Calif.	KYOS	1080	9:15	
Redding, Calif.	KVCV	1280	9:15	
Phoenix, Ariz.	KOY	550	9:30	
Tucson, Ariz.	KTUC	1400	9:30	
Bisbee, Ariz.				
Douglas, Ariz.	KSUN	1230	9:30	
Salt Lake City, Utah	KLO	1430	5:00	
Provo, Utah	KOVO	1240	5:00	
Price, Utah	KEUB	1450	5:00	

Southern Union	Station	Kc.	P. M.	Local Time
Atlanta, Ga.	WATL	1400	7:00	
Albany, Ga.	WALB	1590	7:00	
St. Petersburg, Fla.				
Tampa, Fla.	WTSP	1380	7:00	
Gainesville, Fla.	WRUF	850	7:00	
Columbia, S. C.	WCOS	1400	7:00	
Wilmington, N. C.	WMFD	1400	5:30	
Winston-Salem, N. C.	WAIR	1340	7:00	
Chattanooga, Tenn.	WDEF	1400	6:00	
Nashville, Tenn.	WSIX	980	6:00	
Memphis, Tenn.	WMPB	1460	6:00	
Birmingham, Ala.	WSGN	610	6:00	
Louisville, Ky.	WGRC	1400	6:30	

Southwestern Union	Station	Kc.	P. M.	Local Time
Little Rock, Ark.	KGHI	1230	6:00	
Texarkana, Ark.	KCMC	1450	6:00	
Dallas, Tex.	WRR	1310	6:00	
Houston, Tex.	KXYZ	1470	6:00	
San Antonio, Tex.	KABC	1450	8:00	
Abilene, Tex.	KRBC	1450	6:00	
Amarillo, Tex.	KFDA	1230	6:00	
Sherman, Tex.	KRRV	910	6:00	
Ardmore, Okla.	KVOS	1240	8:00	
Oklahoma City, Okla.	KOCY	1340	6:00	
New Orleans, La.	WNOE	1450	6:00	

### Canadian Union

Alberta	
Lacombe	July 17-25
Manitoba-Saskatchewan	
Winnipeg	July 24-26
Saskatoon	July 28-Aug. 2
Ontario-Quebec, Oshawa	July 31-Aug. 9
Maritime	
St. John, New Brunswick	Aug. 13-16
Halifax, Nova Scotia	Aug. 20-23

### Central Union

Kansas, Enterprise	Aug. 14-22
Iowa	Aug. 19-24
Missouri	
Moberly	Aug. 20-23
Springfield	Aug. 27-30
Nebraska	
Eastern, College View	Aug. 21-29
Union Colored, Kansas City	Aug. 26-30

### Columbia Union

New Jersey	July 23-Aug. 2
Ohio, Mount Vernon	July 30-Aug. 9
Chesapeake, Catonsville, Md.	Aug. 6-16
West Virginia, Parkersburg	Aug. 13-23
West Pennsylvania, Girard	Aug. 21-30

### Lake Union

Michigan	
Grand Ledge	Aug. 11-23
Indiana, Battleground	Aug. 13-23

### North Pacific Union

Oregon	
Gladstone	July 16-26
Upper Columbia	
Junior Girls' Camp	July 19-26

### Pacific Union

Arizona, Prescott	July 24-30
Nevada-Utah	
Redcliffe	July 28-Aug. 2
Lake Tahoe	Aug. 18-23
Northern California	
Eureka	July 30-Aug. 3
Southern California	
Lynwood (regional)	Aug. 4-9
Glendale (regional)	Aug. 25-30
Central California, Santa Cruz	Aug. 7-15

### Southwestern Union

Texas, Keene	July 24-Aug. 2
Oklahoma, Oklahoma City	July 30-Aug. 8
Texico, Clovis, N. Mex.	Aug. 7-15

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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# OF SPECIAL INTEREST

SOME of our conference brethren have wondered about the delay in the publication of changes in their camp meeting dates. We may say that we make such changes promptly on receipt of advice from the field to that effect. Our brethren, however, do not take into account the fact that the REVIEW AND HERALD goes to press each week one week before the date it bears, and this naturally occasions some delay in the information's reaching the field.

WE were pleased several weeks ago to receive an unsolicited article for our Woman's Page from Dr. Lauretta Kress, of Orlando, Florida. This article was greatly appreciated by our readers. A similar article unexpectedly comes to us for this issue from Mrs. Grace D. Mace, of the Home Missionary Department of the General Conference. Mrs. Mace is the leader of the Dorcas Societies operating throughout the field. The correspondence contained in her article makes very interesting reading.

WRITING of experiences at the time he was compelled to leave Burma, W. W. Christensen says:

"Four of us came over the mountains with Pastor Meleen, namely, F. A. Wyman, H. Baird, E. B. Hare, and I. We registered at Imphal on the India side on March 23. On the 22d we crossed the highest point, over 5,000 feet. There I could look back over the hills toward the valley of the Chindwin River, toward a part of Burma that we have touched only with literature, and that very slightly. I must confess that the sight made me feel sad.

"Trudging at my side was a young man with whom I had held my last Bible study in Rangoon. At that moment the city and even our mission house were in other hands. Not a single church member was left. We had seen them all safely out of the city before we came away. We had a group of ten or twelve nearly ready for baptism. Paul says something about a man's work's being tried by fire, but I had never pictured such a moment as this. 'I pray that the Master may find some of my work such as shall endure this test.

"We were showered with continuous mercies as we stayed on in Rangoon until February 21, and then along the way as we fled we felt a sustaining, protecting power.

"We pray for strength to meet each new experience. There are glorious experiences for the remnant people, and we desire a share in them. May God bless the leaders at this time."

## God Intervened

THE experiences of the children of Israel were written especially for us "upon whom the ends of the world are come." 1 Cor. 10:11. From these we may find comfort as we see how the Lord works in behalf of His people when they are faithful to Him. Among the many interesting accounts given is the story of Balaam, who was hired to curse Israel; but he could not, for each time the intended curse was changed into a blessing. When he opened his mouth to curse Israel, the Lord placed a blessing there instead. Finally Balak, the king who had hired him to curse, was compelled to say, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." Num. 23:11.

Even so today. Manoel Roza, one of our student colporteurs in the South Brazil Union, also had an experience in which a blessing was pronounced upon his work instead of an intended curse. He had been very successful in taking orders in a certain strong Catholic city. When the priest learned of this, he determined to put our colporteur to flight before he began to deliver his books.

The priest, seeing Brother Roza crossing the principal square of the city, ran after him and said, "Why are you here? Do you not know that I am the spiritual leader in this city? I provide all the books that the people need. You must leave at once and not attempt to deliver your books."

To this our humble colporteur replied, "God sent me here with a special message for the people. I will remain and deliver the books that these earnest people have ordered."

The priest boldly said, "Tonight I am going to announce to the people over the radio not to receive you into their homes or business shops, nor to take your Protestant books."

That night while our faithful colporteur was earnestly praying for the Lord to help him the next day in his delivery, the priest was trying to give his warning over the radio. He introduced his warning by saying: "An Adventist boy is taking orders for books in our city. The Adventist youth are very active in all parts. They should be

honored and respected at least for their earnestness and zeal in distributing their literature—"

Just then the radio went off and he could not finish his speech, or warn the people against taking the books, as he had planned to do.

The following day, our colporteur had wonderful success in his delivery. The priest had planned to curse the colporteur, but he pronounced a blessing instead. Thus once more the hand of God intervened and turned matters about so that His cause was advanced instead of hindered. He still rules in the heavens and upon the earth.

N. P. NEILSEN.

## Missionary Departures

MRS. R. S. J. HAMILTON left Brownsville, Texas, June 21, by plane for Trinidad, en route to Bridgetown, Barbados, to join her husband, who was called to Barbados to serve as secretary-treasurer of the Leeward Islands Conference.

Mr. and Mrs. W. H. Wineland, returning to the Inter-American Division from furlough, left Brownsville July 7 by plane for Colombia, South America. Brother Wineland has been asked by the Inter-American Division to serve as principal and business manager of the Colombia-Venezuela Union Training School, in Medellin, Colombia.

Elder and Mrs. F. B. Moore and their two children, Marvin and Evelyn, returning to South America from furlough, left Brownsville July 9 for Buenos Aires. Elder Moore's former term of service was in the Inca Union Mission. He has now been appointed field missionary secretary for the Austral Union Conference.

T. J. MICHAEL.

WRITING from Poona, India, May 7, R. B. Thurber says regarding the death of G. G. Lowry, the president of the Southern Asia Division:

"Our hearts are very sad as our leader has passed from us, and at such a time. But there are stout hearts left, and the work will go on. How much we need courage and sound judgment! But our hope is in the Lord. All is not dark. The people of India are turning more than ever to the Bible and Christian teachings for solace and truth in these troublous times. And strangers are giving as never before for the advancement of our work.

"We are all reasonably well. Mrs. Lowry is brave and resigned, though, of course, she does not understand God's purpose in this."