

The Advent Review and Sabbath Herald



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No. 29

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

ADDED TO THE
TESTIMONY

JUSTIFIED
FREELY BY HIS
GRACE

The Better Part

C. P. BOLLMAN

*How hollow all the joys of earth!
They're fleeting as the morning dew.
But O the bliss of sins forgiven!
This heavenly joy alone is true.*

*Then help me, Lord, to choose Thee now,
To fully give my all to Thee;
To ope my heart to let Thee in,
Thou blessed Lord who died for me.*

*O, shut me in with Thee, my God;
For I would know Thee as Thou art.
The things that I've been wont to prize,
I'd leave them for the better part.*

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Why the Lord Blessed His People Israel

F. C. GILBERT

THE Lord bestowed upon the Israelites His constant and continuous blessing. In fact, one of the purposes for the setting apart of the priests was blessing the people in the name of the Lord. For the Scripture saith:

"The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn incense before the Lord, to minister unto Him, and to bless in His name forever." 1 Chron. 23: 13.

The Lord chose a particular mode of blessing for His people, and this form of blessing, with the same words, is still used by those Jews who profess to be the traditional descendants of the priestly section of the tribe of Levi. Here is the blessing:

"The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace. And they shall put My name upon the children of Israel; and I will bless them." Num. 6: 22-27.

This, perhaps, was the blessing the Saviour gave His disciples as He parted from them on the Mount of Olives; for it is written:

"He led them out as far as to Bethany, and He lifted up His hands, and blessed them." Luke 24: 50.

Israel's Call to Bless the World

Long before the Israelites were on the stage of action, God told Abraham, their progenitor, that He had called him that he and his seed might be a blessing. The Scripture says:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, . . . and thou shalt be a blessing: and I will bless them that bless thee, . . . and in thee shall all families of the earth be blessed." Gen. 12: 1-3.

In nearly every instance where there is recorded a meeting of God with Abraham, it is said that Abraham was blessed. This was true when Melchizedek met him, when the Lord gave him the rite of circumcision, and his counsel was sought with reference to the destruction of Sodom. In the patriarch's old age, it is said that the Lord had blessed Abraham in all things. Gen. 24: 1. The blessings of Abraham were passed on to Isaac, then to Jacob. Just before Jacob died he called his sons, that he might bless them. Heb. 11: 21.

The noble spirit of self-sacrifice and obedience which Abraham manifested when he gave his son Isaac to be offered on the altar, brought expression from the mouth of the Lord of His avowed purpose in blessing Abraham and his posterity. Said Jehovah:

"By Myself have I sworn, . . . for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, . . . and in thy seed shall all the nations of the earth be blessed." Gen. 22: 16-18.

In order that the world might be blessed and benefited, God gave to Abraham's posterity the rich blessings of heaven; and through Jacob it was stated that all the *families* of the earth should be blessed. Gen. 28: 14. Repeatedly it was declared that the purpose of God in giving such benediction to the Israelites was to afford the world an object lesson of what Heaven will do for those who are obedient to all of God's requirements.

Through Moses the messages came to Israel that the blessings of God included every phase of life and

experience. (See Deut. 28: 1-14.) Because of the abundant bounties which Heaven would grant to the Israelites, Moses said:

"All the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." Deut. 28: 10.

Moreover the Lord said to them:

"If thou shalt hearken diligently unto the voice of the Lord thy God, . . . the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." Verses 1, 2.

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" Deut. 4: 6, 7.

Solomon well understood the reason why the Lord called and blessed Israel. In his prayer at the dedication of the temple, the king said:

"Moreover concerning a stranger, that is not of Thy people Israel, but cometh out of a far country for Thy name's sake; (for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name, to fear Thee, as do Thy people Israel." 1 Kings 8: 41-43.

Through these people God intended that the world should understand true religion. He wanted the nations to know the will of the Lord and His desires for the children of men, because of the special light and blessing He bestowed upon the Israelites. Would that the people had appreciated their opportunities.

How God Intended Israel to Express Their Appreciation

In instituting the sanctuary service and the sacrificial system, the Lord designed by these methods that the Israelites should express this appreciation to Him for the blessings and the bounties He so lavishly expended upon them. He so arranged these ordinances and customs that the more willingly they followed them, and the more liberality they manifested in the carrying out of them, the more riches and benefits would come. Thus the nations would recognize how

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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

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Death "in Error"

ONE of the most precious things connected with the Christian religion is that it enables the believer to triumph by faith in the hour of death. A mere moral philosophy may serve to live by, but only positive experience of victory over sin, and assurance of immortality when Jesus comes, will serve when the death dews gather on the brow. Then, as at no other time, the Christian needs to know by experience that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

Facing death for his faith, the apostle Paul could say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me."

"Precious in the sight of the Lord is the death of His saints," sings the psalmist. It is the end of the conflict with sin. It is falling asleep in Jesus; passing away in the full assurance of a blessed immortality at the coming of the Life-giver.

But not all that is called Christian, is such in reality. Not every system so labeled gives to its disciples the full assurance they need as they enter "the valley of the shadow of death."

For example, Christian Science is such a system. With the Christian Scientist, to be sick is to be "in error," and to die is to die "in error."

When Mrs. Eddy, the founder of Christian Science, died, Dec. 3, 1910, Dr. George L. West, the medical examiner of the district, who was called in to issue a death certificate, was met at the door by Mr. Calvin A. Frye, a noted Christian Science leader, who said, "Mrs. Eddy had been in error about a week, and passed away very quietly."

The meaning of this is that according to Christian Science, "matter is a mental concept only." It exists only "as the name for the unknown hypothetical cause of states of our own consciousness." Christian Scientists admit the "existence of sin, sickness, and death" only "as creations of the human mind, and therefore subject to mental treatment."

This explains the words of Mr. Frye: "Mrs. Eddy had been in error about a week." She had died of disease; but disease, say they, is "only a concept," or figment of the mind, of the one who suffers from it. Therefore it is impossible for any one to be sick, much less to die, without first of all falling into the "error" of believing that disease is a reality! It necessarily follows that every Christian Scientist dies an apostate. The Christian can say:

I fully trust Thee, precious Lord;
On Thee I now rely;
I know Thou wilt not fail me, Lord,
E'en when I come to die.

But a Christian Scientist can die only "in error," or with shattered faith in his own theories.

Mrs. Eddy was in many respects a remarkable, and doubtless an estimable, woman, but her philosophy was pagan, not Christian. It began by denying the reality of material things, and ended in a death "in error."

C. P. B.

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"What Is That to Thee? Follow Thou Me"

THE relation of the disciple to his Lord is one of personal and individual responsibility. The divine record says that God gave His Son to die for poor lost humanity, because of His love for the world. John 3:16. But God loves the world only as He loves the individual units composing the world, and Jesus Christ died for the human family only in the sense that He died for each individual member of the human family. Humanity will never be saved *en masse*.

The call of God is to the individual. "Whosoever will, let him take the water of life." "Him that cometh to Me I will in no wise cast out." "In every nation he that feareth Him, . . . is accepted with Him." "Every one of us shall give account of himself to God."

It is only as we sense this personal, individual relation which we sustain to the Lord that we can properly appreciate what is involved in discipleship. When we appreciate this relationship, it will not concern us what our fellow men do so far as our own individual duty is concerned. The apostle Peter failed to understand this. He was greatly concerned over the future of John. He inquired, "Lord, and what shall this man do?" How natural was this inquiry to Peter's heart, and how natural it is to every human heart to do as Peter did. But the answer of the Lord ought to have satisfied Peter, and should afford a forcible lesson to us at the present time, "What is that to thee? Follow thou Me." John was not Peter's example. He was not to gauge his experience by the experience of his fellow disciple. One was Peter's Master, even the Lord Christ, and Peter was to follow Him regardless of what any other or every other disciple did.

How greatly we today need to recognize and remember this principle in our own Christian experience. But there are many in the church who, like Peter of old, instead of developing an individual Christian experience and looking to the Lord and to His Word for divine guidance as to Christian duty, watch their brethren and sisters. Instead of keeping their ears open to the whisperings of the Spirit, they have their ears to the ground to catch the first indications of popular trend and public opinion. They stand ready to follow the multitude. If that happens to be in the right, well and good; they are glad to arraign themselves on the side of truth. But if the tendency is

downward, they lack the power to stay the current.

It is this lack of responsibility that leads to many abuses in the church of Christ. It leads brethren who are in business to adopt worldly and questionable methods, to drive sharp bargains. They defend themselves on the plea that business is carried on in such ways, and that they are only following the customs of those around them.

It leads scores of individuals to live beyond their income, because they adopt as their guide the standard adopted by some neighbor who is either able to meet a higher scale or who likewise is living beyond his income.

It leads the office and factory worker to dress in her daily toil, in attire as costly as that worn by the woman of fashion. It leads some poor, struggling family to buy an automobile, even when such purchase entails a curtailment of life's actual necessities in food and clothing.

It leads scores of young people to the theater, the dance, or the movies. Their own conscience, in moments of serious thought, condemns the practice; but others go, why should not they? They fail to recognize the personal and individual responsibility which they sustain to Heaven; and that they must stand or fall alone, according as their life record tallies with the requirements of the heavenly tribunal when their cases shall come into judgment.

It leads Christian women to simulate the styles and fashions of the world, even though some of those styles may violate every sense of propriety and even modesty. It is customary to wear this style of dress. It is customary to dress the hair in that particular style. This is the argument by which thousands silence the voice of conscience. The controlling influence in their life is to be like the world around them, and in the adoption of the world's styles, they oftentimes sacrifice those finer qualities of economy and modesty, reserve and dignity, which should mark the meek and humble follower of the Lord Jesus.

Surely we must rise above this plane of experience if we ever expect to have a home in the kingdom of God. Those who triumph at the coming of the Lord, who are recognized as truly His own in that great day, will be the ones who have lived wholly to His glory, whose chief consideration was, What does the Lord think of my course of conduct?

Elijah stands forth in the Biblical record as a type of those who will be translated without seeing death at the coming of the Lord. Those who are numbered among this class must go through the Elijah experience. They must know what it is to stand alone. Listen to the sad, but courageous lament of this prophet of God. Driven by his own utter sense of loneliness far from the habitations of men into the wilds of the Sinai desert, he pours out the sorrow of his heart in the presence of the God whom he had chosen to serve:

"I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19: 10.

To the mind of Elijah the picture was dark and forbidding. Not all Israel had departed from God. Elijah was not the only one left who had not bowed the knee to Baal. There were seven thousand others, hidden away in the caves and fastnesses of the mountains, just as loyal as was the prophet of the Lord, but Elijah had no knowledge of this. So far as he knew he stood alone. But even though he stood

alone, he purposed to stand true to God; nevertheless.

God will bring every one of His children who triumphs in the end, through this very experience. We shall know individually what it is to stand alone before the Lord comes, and we shall know what it is to serve God and to choose the way of the Lord as though we stood alone. It will not be alone physically, necessarily. We may move as one individual of the great throbbing, pulsating mass of humanity, but we shall be shut up in our experience with God, with our eyes upon Him, looking to Him for divine guidance and for divine protection.

The secret of Elijah's standing alone is found in that expression which he delighted to use when announcing his mission, "As the Lord God liveth, before whom I stand." Elijah lived and labored as if he stood in the actual personal presence of the great God, with His eye upon him, taking direct cognizance of everything he did. With this consciousness of God in our lives, we shall not be unduly concerned over the standards of the world in pleasure or business or dress or social life. We shall not stop to ask, as did Peter, What is this man going to do? What position will this woman take? What will those of my social class think of my course? The controlling question will be, What does God think? Does Christ approve of my conduct? Is He pleased with my choice?

"Follow thou Me." This is His divine command to His disciples today, even as to Peter of old.

R. M. W.

* * *

The Strange Characters and Figures

Now and then reports from some of the Catholic fields remind us that the average Bible reference is not a very intelligible sign to those who do not know the Holy Scriptures. Writing some time ago in the German workers' paper, Brother J. Popelka, of Czecho-Slovakia, told how he and a fellow worker were brought into difficulty by some very ordinary Scripture references set down by a correspondent on a postal card. He says:

"One of our colporteur leaders at that time wrote us words of exhortation and cheer on a postal card. He gave references to Bible texts. We were brought before the authorities and questioned as to what kind of society we represented. They wanted to know what sort of secret signs we had in our writings. They wanted to know what the following meant: 'Ps. 124; Rom. 8: 28-31; Ps. 126: 5, 6.'"

"The authorities had studied into this thing, but with all their efforts they could not make out what these strange signs meant. We asked for the privilege of bringing our Bibles, and thereupon we read these texts and showed them the places. Then they were astonished, and we had the opportunity of telling them much about the truth. Several of the officials thereupon ordered Bibles from us."

"In a day we were set free from the prison, and could go on with our colporteur work. The newspapers gave good publicity to the facts regarding our work, and reported that our companions in the prison showed signs of becoming converted, due to our teaching during our confinement there. So the good work goes forward."

Thus through good report and evil report, with many an experience, grave and cheering, these workers for God are going to and fro among the people in the Catholic lands. Wherever the seed is being sown the harvest is springing forth. W. A. S.

* * *

A Hot-Weather Suggestion

THE following suggestion as to a summer dietary, we copy from *Our Dumb Animals*:

"One need not be a vegetarian to urge the wisdom, especially as the warmer weather comes, of cutting down materially the meat diet and choosing more largely from nature's wealth of fruits and vegetables. Every one of us

probably knows that the less meat he eats, the better he feels; this better feeling means better health, and better health means work more joyfully done and longer life. We may remember, meanwhile, that the less meat eaten, the less the demand that creates the whole traffic in food animals, fraught with its many cruelties."

We observe a marked tendency on the part of many in the world to restrict their use of meat. Thousands are steadily and rapidly approaching the standard of a vegetarian dietary. Unfortunately there are some Seventh-day Adventists who professedly have been leaving off the use of meat who are using more today than they did ten or fifteen years ago. When they expect to arrive at their desired haven by following such a régime, we are quite unable to say.

The idea that one cannot obtain sufficient strength and energy for hard daily toil, whatever may be the

character of his labor, from foods of vegetable growth, has long since been dissipated. Some of the hardest working men and women at the present day in every phase of work are those who continually discard meat from their dietary.

We believe it is well for our readers to study the scientific aspect of this question. As they do this, they will find that the demonstrations of science are in exact accord with the instruction which has come to us through the years from the spirit of prophecy. Indeed, it is quite remarkable, as one peruses these writings, to see how, years ago, the servant of the Lord advocated principles then not recognized in the medical world, but which at the present time are being advocated by leading medical authorities.

Disappointments

D. H. KRESS

How often we hear the expression, "I have been disappointed." It is the disappointments of life that so often crush hope out of the human breast, and cause discouragement and despair, forerunners of ill health. We have a lesson in spelling to master. *Disappointment* we must learn to spell with a capital H, for all our disappointments are His appointments.

Jesus never gave way to disappointments, because He recognized them all as His appointments. He knew that nothing could befall Him except by God's permission, and that whatever God permitted to come to Him was for the salvation of the world. Peter evidently had not yet learned this lesson, for when Jesus and His disciples were surrounded by the mob, he drew the sword in defense of His Master. Then Jesus said to him, "Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?" Jesus saw not the angry mob, but His Father, in the experience through which He was then passing. Later He was brought before Pilate. To the question, "Whence art Thou?" He gave no answer, and Pilate became enraged, saying, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" John 19:9, 10. Jesus calmly replied, "Thou couldst have no power at all against Me, except it were given thee from above." It appeared as if He were in Pilate's power, but He was not. "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" He had said to Peter. Matt. 26:53. How easily God could have delivered Him, but He did not. Jesus could have delivered Himself. "I lay down My life. . . . No man taketh it from Me, but I lay it down of Myself." John 10:18.

Before this Jesus had gained the victory. Knowing what would befall Him, He had prayed, "Father, all things are possible unto Thee; take away this cup from Me." He was human, and possessed our nature. It seemed more than human nature could bear, but He added, "Nevertheless not what I will, but what Thou wilt." Mark 14:36. When the cup was presented, He was prepared to receive it as coming from His Father's hand. "He endured, as seeing Him who is invisible," in every providence.

This experience through which He passed is recorded that we may have hope. As God surrounded Jesus by His presence, and nothing could come to Him except that which He permitted, so His presence encircles every one of His sons and daughters, and

nothing can come to them except that which He permits; and whatever He permits to come is for their salvation and the salvation of the world.

The Faith of Job and Paul

Satan knows how tenderly God protects His own. Of Job he said, "Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side?" Job 1:10. Satan here admitted that his power was limited, and that he could not destroy anything Job possessed, without God's permission. He brought the accusation, "Doth Job fear God for naught? . . . Put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." God said to Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Satan could go no farther than God permitted him, and when God granted permission, how quickly he swept away all Job's possessions. Job, however, said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job recognized this as the cup the Father presented to him, that his disappointments were His appointments.

God can allow wicked men to have their way, but in it all He works out His purposes. Wicked men crucified Christ, but by doing so they carried out the plan of salvation. Wicked hands threw Joseph into the pit, but when in the pit, Joseph was on the way to the throne of Egypt. God makes the wrath of man to praise Him.

Paul and Silas had a divine call to Macedonia. After having the call, Paul said, "Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." They came to Philippi, the chief city of that part of Macedonia. Here they began their work by the riverside, where a few women had been gathering together from Sabbath to Sabbath for prayer. Their work appears to have been cut short, for the multitude rose up against them, and they were cast into prison after being beaten with many stripes. Their feet were fastened in the stocks. Lying on the hard floor on their bleeding backs, they prayed and sang praises to God. It was not for deliverance they prayed. They prayed for conversions. When the prison doors were thrown open by the earthquake, they might have made their escape, but they did not. They believed they were there by God's appointment, and as a result there were conversions that night.

Paul, when going up to Jerusalem, said, "Behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there." It was not necessary for him to know what would befall him. There was one thing, however, he did know, and that was all essential. He said, "We know that all things work together for good to them that love God." Rom. 8:28. Knowing this, he recognized every disappointment as His appointment, whom he served.

In the Hands of the Divine Sculptor

It is as important for us to know this as it was for Paul. We are in God's great workshop to be fashioned. The chisel and hammer are in the hands of the divine Sculptor. No unnecessary blow is struck, and as the marble wastes, the image grows. Chauncey Depew, in his recent book, "My Memories of Eighty Years," attributes whatever good he may have accomplished during his lifetime to a godly mother, who believed in a kind, overruling Providence. He says:

"My mother was a woman of unusual intellect, bordering upon genius. . . . The foundation and much of the superstructure of all that I have, and all that I am, were her work. One of her many lessons has been of inestimable value to me. Several times in my life I have met with heavy misfortunes, and what seemed irreparable losses. I have returned home to find my mother with wise advice and suggestions, ready to devote herself to the reconstruction of my fortune, and to brace me up. She always said what she thoroughly believed: 'My son, this which you think so great a calamity is really divine discipline. The Lord has sent it to you for your own good, because in His infinite wisdom He saw that you needed it. I am absolutely certain that if you submit instead of repining and protesting, if you will ask with faith and proper spirit for guidance and help, they both will come to you, and with greater blessings than you ever had before.' That faith of my mother inspired and intensified my efforts, and in every instance her predictions proved true."

At the close of his book, Mr. Depew says:

"Life has had for me innumerable charms. I recognize at all times there has been granted me the loving care and guidance of God. My misfortunes, disappointments, and losses have been met and overcome by abundant proof of my mother's faith and teaching: That they were the discipline of Providence for my own good, and if met in that spirit, and with redoubled effort to redeem the apparent tragedy, they would prove to be blessings. Such has been the case."

Rev. James D. Hunter said:

"We cannot see the purposes of God in leading, or suffering us to be led, in certain ways. We are like Mrs. Faber, one of George McDonald's characters. 'I wonder why God made us?' says Mrs. Faber, bitterly. 'I am sure I don't know where was the use of making me.' 'Perhaps not much yet,' replied Dorothy; 'but then He hasn't made you; He hasn't done with you yet. He is making you now, and you don't like it.' No, we don't like it, and because we

don't like it, we won't have it that our trials are our growing pains. But if we cannot understand what an artist is going to produce, after only a few strokes of the brush or chisel, why should we expect to understand the incomplete work of the great Artificer of our lives?"

God the Weaver

Henry Ward Beecher says:

"A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs; and in the end, when God shall lift up the finished garment and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors. God is able and willing to make our deepest humiliation minister to our highest exaltation."

"Life looking pretty dreary? Cheer up, because you see In all the choicest patterns the dark threads have to be. They make the gay ones brighter, the rose and gold more clear.

It's just our own perspective that makes the thing look queer.

We work so near the pattern it's difficult at best To see how each day's weaving is needed for the rest, And when sickness brings the gray threads to your life scheme and mine,

Let's just trust the Master Weaver, for He planned the whole design!"

"Disappointment — His appointment."

Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to His vision lies.

"Disappointment — His appointment."

Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving, earthly parent,
He rejoices when he knows
That His child accepts unquestioned
All that from His wisdom flows.

"Disappointment — His appointment."

'No good thing will He withhold;
From denials oft we gather
Treasures of His love untold:
Well He knows each broken purpose
Leads to fuller, deeper trust;
And the end of all His dealings,
Proves our God is wise and just.

"Disappointment — His appointment."

Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch.
All my life's plan is Thy molding,
Not one single choice be mine;
Let me answer, unrepining,
'Father, not my will, but Thine.'

The Holy Spirit, Our Need

J. W. MC COMAS

IN this hour of great spiritual darkness, passion has taken possession of the human race, a passion unequaled and unrivaled by any other age the world has known. A passion for power, possesses many a heart in our day, and to make sure this passion rules, men are sacrificing their faith and sincerity, along with others who are willing to sacrifice millions of lives on the world's battlefield, that they may rule. A passion for pleasure is running wild through human society just now, and the church, with its ministry, is not exempt. "One great evil of the American people in this our day," says one, "is that they must be eternally entertained."

The world is bidding fast for the talents possessed by Christian young men and women, and thousands

yield to the call. Why are there not more coming forth from our ranks possessed with a passion for souls, a passion to see the churches filled and empty pews crowded with longing hearts waiting to be fed with bread from the Master's table?

How many of us are fighting and struggling with the battles of life, and spending the people's money, hoping for success in our ministry, yet little realizing that "it is the absence of the Holy Spirit that makes the gospel ministry so powerless"? My fellow brethren, how many are ready and willing to lead the way into Gethsemane, and there stay until the old man is crucified, and the new man regenerated, armed, and possessed with a passion for souls that will bring them forth, not as noise producers, but winners of souls?

Christ was anointed for His work, and wonderful things followed as the result of His life's work. This heavenly anointing so graciously given poor fallen men equips them with the same qualities, and they are to exercise the same power, through faith, that Jesus had. Why is there not more of a hungering and thirsting after the Spirit, since this heavenly Guest brings all other blessings in its train? Brethren, what is our need? Is it education, culture, refinement? I would not for a moment underestimate the value of these. But what is our need? Will you not agree with me that "some enlightening, illuminating power is surely needed"? Without doubt the holy unction promised by our Lord in the upper room, is the greatest need in every church today. A drop of ink is nothing in itself; but let a thought get into it, and it will move the world. The same with God's ministry; we are nothing of ourselves, but let a spark of fire drop into these dead bones, and it can do more to prove the power of the gospel than can a thousand books written on the subject.

With you, my brethren, my heart turns homeward. The gift is promised, the upper room is ready. To shirk from a crucifixion now is our temptation; yet God urges us on to see the finishing of a glorious work in the earth when the angels will come down from heaven and the earth will be lighted with the glory

of God. I want a part in it, don't you? This glorious gift awaits our demand and reception. Shall we have it? Shall we wait for it? Shall we stay and demand until God in great love breathes upon us? I am with you to wait until God burns out all pride, enmity, jealousy, evil-surmising, evil-speaking, boasting, and every evil work, then crowns His ministry with that heavenly power which will bring life to a bewildered people and hope to a perishing world.

"Spirit divine, attend our prayer,
And make our hearts Thy home;
Descend with all Thy gracious power:
Come, Holy Spirit, come.

"The harvest time is almost here,
But flowers and fruits and grain
Are drying up, and turning sear,
And languishing for rain.

"The latter rain is due, O Lord,
To ripen off the grain,—
The time foretold within Thy Word,
When we must ask for rain.

"By faith we hear the freshening breeze,
And see the lightning's glare;
We know that Thou hast heard our pleas,
Prepare us, Lord, prepare.

"As pants the hart, we pant for Thee;
All earthly help is vain;
O hearken to our humble plea:
Send rain, O Lord, send rain."

Lessons from the Book of Hebrews --- No. 20

R. S. OWEN

[Not a verse-by-verse exposition, but stressing some of the important truths contained in this epistle.]

THE thirteenth chapter of Hebrews is composed largely of general instruction which needs no comment. But there are a few expressions upon which some suggestions might be offered. We will therefore select and comment on these.

The chapter opens with this important admonition, "Let brotherly love continue."

This text assumes that those addressed have brotherly love, and indeed every child of God does have it, for "brotherly love" is only another name for the love of God as manifested toward us through Christ Jesus our Elder Brother, and which is shed abroad in our hearts by the Holy Spirit which is given unto us. But we are admonished to let it continue, and indeed Jesus knew that there would be danger of failure in this respect. He knew that Satan would come to us and say, "Your brethren have slighted you, and some of them have spoken evil against you." But Jesus, having come to His own and been rejected by them, stands by and says, "Let brotherly love continue."

But Satan urges, "They have done so many things which are wrong that you ought to be ashamed of them." Again Jesus answers, "Let brotherly love continue."

Again the enemy suggests, "But they have so many weaknesses, and if you do forgive them, they just do the same thing over and stumble again and again. There seems to be nothing good in them." But Jesus says, "Let brotherly love continue."

O for more of the brotherly love of Christ, who loved us not because we were lovable, but because we needed His love; not because we were perfect, but because of our imperfections. O for more of that love which separates the sinner from his weaknesses and loves him in spite of them; which sees him chained to these weaknesses that are crippling him and drag-

ging him down, and loves him because he is crippled! If there is any one who needs our love, it is the poor cripple in the church who is always stumbling and falling. So, "let brotherly love continue."

To Be Hospitable to All

Nor is our love and hospitality to be confined to members of the church, for verse 2 reads,

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

This verse is well illustrated in the case of Abraham, who invited the three weary travelers (as he supposed) to share the hospitality of his home, and thereby received into his tent the Lord of glory. Nor did Abraham stop with the kindness which the circumstances seemed to demand, but extended it by accompanying them on their way, and by this added courtesy there was revealed to him more fully the purpose of God. So let us not be miserly in our acts of kindness, even toward strangers.

In verses 3-7 we are told to remember those who are in bonds and those who suffer adversity; that marriage is honorable, but that God will judge those who deviate in any way from the path of chastity. In our daily walk we are not to be covetous, but are to find contentment in what we have, having the assurance that our heavenly Father will never leave us nor forsake us. Therefore we are not to fear what man may do unto us, since the Lord is our helper. We are also to give consideration to those who have rule over us and have spoken God's word to us, and to follow their faith, considering the end of their course of life.

"Jesus Christ, the same yesterday, today, and forever." Verse 8.

Oh, what a satisfaction it is for all of us to have as our head and associate One who is ever the same

kind, affectionate, and tender Saviour, whom we can always approach with perfect assurance, because He never vacillates in His feelings toward us, but will ever receive us graciously and seek only our good.

Verses 9-15 read as follows:

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

The Sin-Bearer

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

These verses contain food for careful thought. To understand them we need to consider some facts in regard to the sacrifices of the Jewish people. In case of a sin offering for one of the common people, we read concerning the blood as follows:

"The priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar." Lev. 4:30.

Here we find none of the blood taken into the tabernacle, but the sin was transferred to the sacrifice by confession and placing the hands upon the head of the offering before it was slain. How then was that sin in type transferred to the sanctuary? Turning to the law of the sin offering, in Leviticus 6:25-30, we read in verses 26, 29, 30:

"The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." "All the males among the priests shall eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire."

Thus we find that when the blood was not taken in, the flesh must be brought in and eaten there by the priests. The significance of this is shown in Leviticus 10:16-18, which reads as follows:

"Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded."

So we find that by the flesh taken in and eaten by the priest, the sin was transferred in type to the sanctuary, and the priest assumed the responsibility of that sin until the day of atonement.

Earthly Priest Typical of Christ

A study of Leviticus 4:1-21 and 16:1-19 will reveal the fact that blood was taken into the sanctuary only in case of an immediate atonement, which might be made at any time during the year for a priest or for a common sin of the whole congregation, but only on the day of atonement for the individual sins of the common people, and that the beasts then offered were types in an especial sense of Jesus as the atoning sacrifice for sin. So the apostle says:

"The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:11, 12.

Thus we see that those beasts whose bodies were burned outside the camp in an especial sense represented Jesus as our substitute, clothed with our sin and shame, and as a malefactor thrust outside the city, and finally as our substitute, deserted by Heaven until He cried out of the depths of His humiliation, "My God, My God, why hast Thou forsaken Me?" Since Jesus bore all this shame for us that we may share His glory, shall we refuse to bear here in this world the reproach of the cross of Christ? Surely not, and so the apostle continues:

"Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come." Verses 13, 14.

All the pomp and show of earth is but transient, and though we may be cast out of the most beautiful city of earth, as Jesus was thrust out of Jerusalem, yet we know that we shall be received with joy into that city which hath foundations, whose builder and maker is God, even the New Jerusalem, which is above and is free and is the mother of us all, and which shall abide eternally.

Warning Against Strange Doctrines

In verse 9, the apostle urges us not to be moved about with divers doctrines, but to "be established with grace; not with meats, which have not profited them that have been occupied therein." To understand this statement concerning meats, we must again have recourse to the sacrifices of the temple. We understand that the meats here referred to are not ordinary meats for food, but certain meats connected with their services, which were types of spiritual things.

Referring to Leviticus 7:11-19, we find that when any man brought a peace offering to the sanctuary, it was there to be eaten, and that all who were typically clean could eat thereof. Thus there was a common altar of sacrifice of which all the children of God partook. But that was a typical affair. When Jesus came and type met antitype, those who did not accept Him still continued to eat the meats of the peace offerings, and thus continued to serve the tabernacle, which was not profitable. But those who saw in Jesus their peace offering, could all partake of Him as such, and rejoice together; so the apostle truly says,

"We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. 13:10.

The principal peace offering presented at the sanctuary was that of thanksgiving to God, and so the apostle continues the thought, saying,

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Verse 15.

So it is today when any one rejoices in being at peace with God and lifts his voice in praise and thanks to God for it. Every one who is at peace with God can rejoice with Him, and in this way all have a part of the same peace offering; but the one who is unclean has no right to eat at this table.

The sacrifices most pleasing to God are to do good and to communicate, showing the spirit of liberality which is prefigured in the type by allowing the brethren to partake of their offering. But as we have already learned, the same spirit is to be extended to all.

Submission to Leaders

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Verse 17.

While the duty of the church members to submit to the leaders is here set forth, stress is also laid on the

duty of the leaders to carry a burden of soul for the good of each member, because of the responsibility arising from the fact that they must give an account to God for these souls.

Committed to the God of Peace

After asking them to pray for him, especially that he may be permitted to visit them again, the writer offers this earnest petition for them:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Verses 20, 21.

Yes, our Father is the God of peace, for He is the author not of confusion, but of peace, and so we all ought to be children of peace, also peacemakers. "Blessed are the peacemakers; for they shall be called the children of God." And the power which brought Jesus again from the dead is to be manifested through Jesus, the Great Shepherd of the sheep, in making us perfect in every good work to do the will of God.

A plan laid in the wisdom of God and husbanded by the Good Shepherd who died for the sheep, and backed up by a power superior to the power of death, cannot fail to accomplish its purpose, if we will but willingly co-operate in carrying it through. This will be well pleasing in God's sight, and to Him should be the glory forever and ever.

After urging the believers to consider his exhortation, he tells them that Timothy, who had been a prisoner, had been set at liberty, and he hoped to accompany him in a visit to them.

The fact that the believers in Italy join in his closing salutation indicates that this epistle was sent from Rome, so that if Paul did write the greater part of it during his imprisonment in Cæsarea, as some suppose, he evidently completed it after his journey to Rome.

After commending them to the grace of God, which every poor mortal so much needs, he closes with a solemn "Amen."

Why the Lord Blessed His People Israel

(Concluded from page 2)

beneficial and joyful it is for men to conform to God's requirements; and while the people would be blessed by their deeds, God would be glorified in His people.

He so arranged these institutions, that the people would constantly be reminded of Heaven's benedictions upon them. They were to offer sacrifices each morning and evening, with twice the number on the Sabbath. There were to be special offerings each month, known as the new moon offerings, and gifts for other particular occasions during the year. There were the Passover offerings, the Pentecostal gifts, and the Feast of Tabernacles services. The people were not only to bring special offerings at these times, but there were also series of gifts to be offered each day during the seven days of the Passover, and eight days of the Feast of Tabernacles. In addition to the rendering of these gifts, the males were to appear before the Lord, at the place which He would choose, three times in the year. These occasions occurred at the time of the spring seeding and early summer harvesting, and at the season of the year when the best crops were gathered. In order that they should have no fear that their neighbors might take advantage of their absence by stealing the crops and doing injury to their property and families, the Lord promised:

"I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34: 24.

In addition to these requests from the people, God asked them to make special gifts for their children, gifts to support the work of the sanctuary, and special provision for the poor and the needy. All these benevolences were in addition to the regular tithes.

The more the people contributed to God, the more they received from heaven. The result was they were unable to exhaust their resources, even though they offered so abundantly and so frequently. Therefore the Lord devised ways and means whereby the surplus might be properly used, in order that the people might continue to be recipients of His grace and blessing. The nations would constantly note the benefits of obedience to God's requirements, and in this way the truth of God would be advanced in the earth.

What Their Blessings Were Intended to Teach Us

It is clear that those things which happened to Israel were intended as encouragements and benefits to God's children in these days. Peter said:

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

The great apostle to the Gentiles gave this message:

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed." Rom. 4: 23, 24.

"They are not all Israel, which are of Israel, . . . but, In Isaac shall thy seed be called. . . . The children of the promise are counted for the seed." Rom. 9: 6-8.

And by the spirit of prophecy we are told:

"In commissioning His disciples to go 'into all the world, and preach the gospel to every creature,' Christ assigned to men the work of extending the knowledge of His grace. . . . He has placed means in the hands of men, that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. This is one of God's ways of exalting man. It is just the work that man needs. . . . He thus makes man the medium through which to distribute His blessings on earth. . . .

"Meet around the cross of Calvary in self-sacrifice and self-denial. God will bless you as you do your best."—*Testimonies*, Vol. IX, pp. 255, 256.

"The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to Him, and to do their very best, according to their circumstances, to assist in His work. By their liberality in making gifts and offerings, He desires them to reveal their appreciation of His blessings and their gratitude for His mercy."—*Id.*, p. 132.

South Lancaster, Mass.

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"Work, for the Night Is Coming"

J. P. BEACH

It has been a long, long time since that song was written, but the author at that time had a conviction that the end of all things was near. If it was near then, it must be even nearer now. You believe and I believe it is very near. If we believe this, then we must work very hard now while it is yet day, while we have the opportunity, for when that time comes, man's work ceases. And to work, does not mean six, eight, or ten hours a day—it means working all the time. "Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. . . . Be not overcome of evil, but overcome evil with good."

My brother, my sister, let's work, let's be true,
Let's take the Lord into all that we do;
Let's serve Him acceptably while 'tis yet day,
And pray for the kingdom, not far away.

IN MISSION LANDS

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

Accounted Worthy to Suffer

E. H. WILCOX

WHILE at the present time our work is advancing as never before and more urgent calls are coming to us, Satan is not asleep. At our Huancane Aymara station our brethren are suffering from persecution on every hand. It is there that during the latter part of the last year the Indians not of our faith rose up against the government authorities, and as a result a real battle ensued, and some two thousand Indians were killed. We are glad to report that not one of our Indians joined the rebels. After the difficulties

geons. We trust that we may, as did those two Indian boys, rejoice that we are accounted worthy to suffer for the cause we love. May the Lord give to us willing minds and add courage and strength, is our earnest desire.

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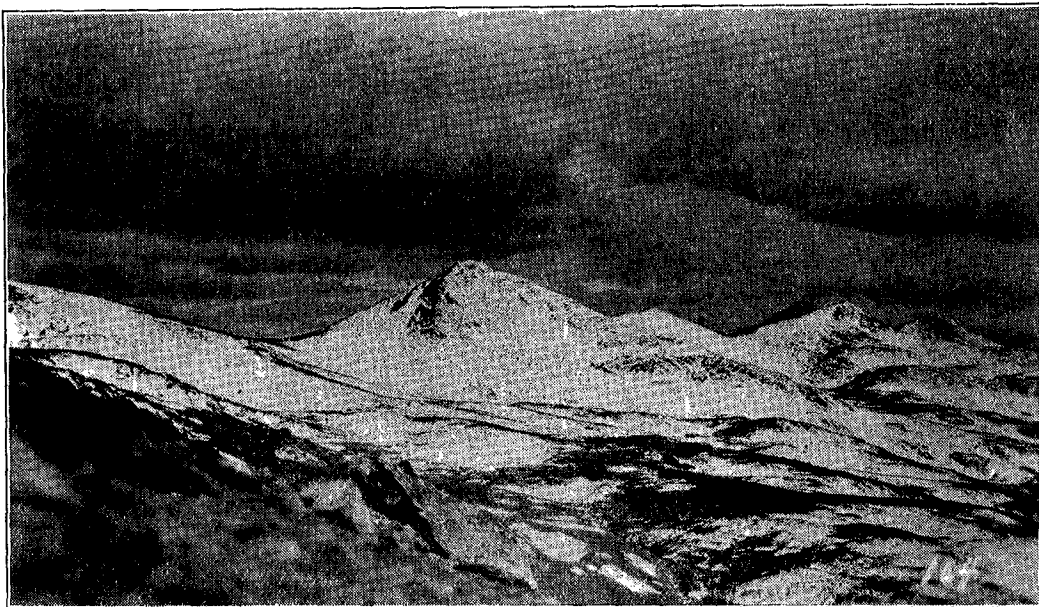
Transformed by the Grace of Christ

S. E. JACKSON

OFTEN do I wish that the brethren and sisters who are holding the ropes at home, who are giving their sons and daughters and money for the advancement

of this truth in foreign lands, could have the privilege of assembling in meeting with those who are won by these means.

Last week it was my privilege to baptize twenty-six at Magarao, Camarines Sur, P. I., and organize them into a church. This is the result of the work of Brother Parlan and Sister Correces. It is a fine little company, made up of the middle-aged, the young, and a few youth. There were two characters in particular that were of special interest to me:



The Snow-capped Cordilleras, South America

of those days, many who were not of our faith joined us, and new schools were called for. However, those not joining us despised us and our members for not having joined in opposing the authorities, and began to persecute our workers.

Two of our Indian evangelists were put in jail. They were stripped of all they possessed. One had a horse, but this was taken from him. The other was released. The next Friday our director, thinking to send him to hold Sabbath meetings in some other place, told the boy of his plans. The evangelist told him that he did not care to change, that he desired to go back to the same place and hold the Sabbath meetings. The director said to him, "But they will take you to jail again and may mistreat you." He answered that he was ready even to die, if need be, for the cause he loved so well. He said that the jail seemed good to him. He felt that the Lord would sustain him.

Both these boys are back working in the same place they were before going to jail. They are both of good courage, and rejoicing that they can suffer for their Master.

It may not be long until more of us may be called upon to spend weary days and nights in jails and dun-

the one Tranquilino Banday, and the other Pacifico Brazal.

The former was a political leader, and wielded a strong influence in the community. He also has been a terror to Sunday advocates. In 1912 he purchased "The Coming King" in Spanish, from Brother R. A. Caldwell, and in it learned of the Sabbath truth. His acquaintances were unable to meet his arguments. Here again we see illustrated the fact that this is a great movement, and that no one department is an entity in itself. For not until the living preacher came was he converted. He is a spiritual man, and has been made leader of the company.

Pacifico Brazal was a confirmed drunkard, a gambler, a fighter, and almost everything that was bad. The neighbors say he is a changed man. He now spends in his fields and in providing for his family the time that was previously spent in carousing, and is no longer a terror to the community. In the testimony meeting he said, "I give my body to be made anew, and to be changed and to be fitted for a home in God's kingdom. I want to be faithful until death."

The enemy has not been idle, and the brethren have experienced considerable persecution in this effort. The tent was stoned several times, and the brethren

insulted and maligned in various ways. Two or three days before we had a baptism, the place and hour of the ceremony were made public. When we came to the spot, we found several carabaos wallowing in the vicinity, and that into the water had been thrown a certain kind of leaves which make the flesh of the individual smart when subjected to them. During the baptism, even though a very large company had gathered, everything was quiet, and the people felt that it was remarkable that there was no evil effect from the leaves.

Our Bicol workers have their goal set at one hundred members for 1924. We feel confident that they will not be disappointed if they remain faithful, for they have more than half that number already.

Manila, P. I.

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The Power of the Gospel

A. A. PANAGA

LAST January I was holding a tent effort in a village. Many people from various places used to attend. As the meetings continued night after night, I saw many honest souls who were greatly stirred by the truth. Quite a number of drunkards came to the meeting, not to hear the good news of the second advent of the Messiah, but to cause disturbance. For more than a month they continued their evil conduct. They would drink much wine before coming to the meeting, odors of which became sickening. Then they would go out and yell, thus trying to break up the meeting.

I was much perplexed, not knowing what to do to stop these people from coming. Every night at home I prayed that God would change their evil-doings.

At last many gave up coming, but two or three of the worst still attended.

One night I told the people that our meetings would last only three more weeks in that place, and after that we would have a baptismal class.

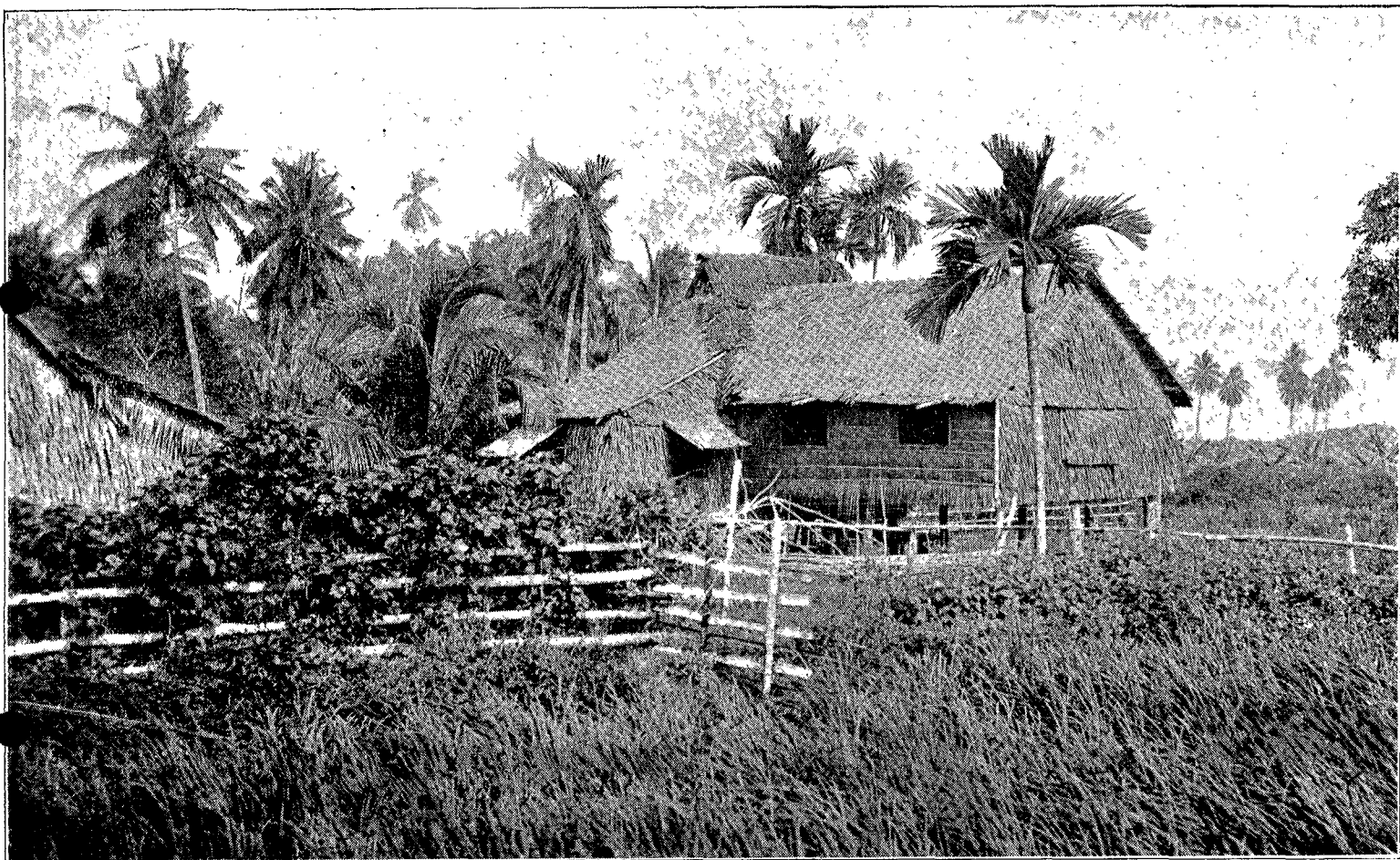
One day, one of these drunkards came to my house, with his eyes inflamed with drink. He had a Bible with him, which he had borrowed from a friend. He sat down and began to ask questions. After the study, he took some tobacco and began to smoke. He then asked me to baptize him. I told him I could not do this, and pointed out how he was not yet prepared for baptism. But he insisted that I baptize him, because, he said, "I might die tomorrow and be lost." I said to him, "Baptism is a holy ordinance, and signifies death. To bury a dead person is proper, but to bury a person who is still alive is a great sin." He asked what I meant, and I read to him the scriptures and expounded them to him.

Later, this drunkard received this solemn rite. The Sabbath afternoon before he was buried with his Lord in baptism, he gave this testimony: "If a commander of an infantry had told me to stop drinking, I could not have stopped. But the gospel of Christ I have heard has enabled me to get complete victory over this wicked habit."

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"IN a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." 2 Tim. 2:20-22.



THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Step by Step

HEAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a fairer view.

We rise by the things that are under our feet,
By what we have mastered of good or gain,
By the pride deposed, or the passion slain,
And the vanquished ills that we hourly meet.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the ladder falls,
And the sleeper awakes on his pillow of stone.

We hope, we resolve, we aspire, we pray;
And we think that we mount the air on wings
Beyond the recall of earthly things,
While our feet still cling to the heavy clay.

Wings are for angels, but feet for men.
We may borrow the wings to find the way;
We may hope and resolve and aspire and pray,
But our feet must rise or we fall again.

—Josiah Gilbert Holland.

* * *

One Sabbath Day

MARTHA E. WARNER

As I was miles and miles away from home, in a large city, one Sabbath day, I hunted up the address of one of our churches, and in due course of time I found myself sitting in a seat, waiting for the people to stop visiting and get settled in their places for the preaching service.

Now I very well know that during this waiting period I should have engaged in silent prayer, but I did not; and if it were not for a twinge of conscience, I should not tell you what I did instead; but remembering the instruction about pulling out the mote in my brother's eye, I am going to cast out the beam that is in mine own eye, by telling you all about it. Instead of praying, or trying to get my mind in an attitude to worship God, I looked around me,—at the minister, at the organist, at the children and the grown-ups.

And I shook my head at a little fellow who was "showing off" with his daddy's hat pulled down over his curls. If the child had been in his home, I should have smiled, for he did look cunning, but in the house of God, somehow to me it seemed out of place.

Another child amused himself by jumping off the steps that led to the rostrum, and running down the aisle. The third time he came rushing by me, I put out my hand and stopped him. Drawing him to me, I whispered, "Don't you know that this is God's house, and that we must walk softly in it?"

Jerking away from me, the child answered, but not in a whisper, "You ain't the father of me," which of course was the truth; but just for the moment, I very much wished that I were.

After that rebuff, I decided not to interfere with what seemed to be the regular intermission program, and I looked straight ahead of me, intended to think on a verse of Scripture until the service began; but right before my very eyes was a long plume, and it waved, and it dangled, and it tickled the face of a girl, and the girl smiled and whispered something to the owner of that plume, which made the woman laugh and laugh.

I looked at the organist. My sympathies went out to the young woman, and I wondered why she did not keep her coat on, since the sleeves and much of the neck of her dress had been omitted. Those bare arms reminded me of a little incident that happened some years ago, in a home where I was a visitor.

The woman was busy at the washtubs, one day, when a knock was heard at the door, "Oh, my!" she said, "I can't go to the door with my sleeves rolled up. You go, and I'll be there in a jiffy." I went, and presently the woman came with her sleeves rolled down. She would not appear before an agent with arms bare, while here, in the house of God, in the sight of many people, sat a young woman as unconcerned as—oh, why did such thoughts persist in coming into my mind? Mentally I set myself down hard in my seat, for I knew I could not worship God acceptably while my thoughts were racing like that, but with bare arms, bare chests, bare knees, and bare legs in plain view, here and there in different parts of the church, was I wholly to blame for the trend my thoughts were taking?

When the first hymn was announced, a friendly little woman passed me a hymn book—and on her hands were rings. A girl at my left dropped her Bible, and whispered, "Oh, the dickens!" A child back of me giggled. A mother said, "Sh-sh," when her small daughter dropped her beads.

As the songs, the announcements, the opening prayer, etc., consumed nearly half an hour, I thought the sermon would of necessity be short and right to the point; but I did not know, for to that sermon was a first, a secondly, a thirdly, and a fourthly, and then there was, "Now just one more point, and then I will close."

Children were getting uneasy. Grown-ups consulted their watches. I was one of those grown-ups. Occasionally some one would get up and go home. I wanted to do the same, but for fear the last point would contain a message for me, I waited until the benediction was pronounced. And then I went back to my room with an ache in my heart, to be alone with God, away from feathers and flowers and rings and beads and prevailing fashions, and the whispering and the visiting and the slang which I had seen and heard in the house of the Lord.

Taking my pencil, I scribbled on the back of a letter, these words:

"I do believe it to be a part of a Christian woman's duty to dress at all times in modest, becoming apparel.

"I do believe that when a Christian woman begins to lower the bars of modesty, by appearing in public with part of her body unclothed, she is walking closer to the devil than she is to the Lord.

"I do believe it is wrong for a Christian woman to wear rings, beads, and feathers.

"I do believe it is wrong for a Christian man or woman to visit or talk business in the Lord's house.

"I do believe that children and grown people should be taught to speak and to walk softly in the house of God.

"I do believe that it is the duty of those who minister in sacred things, to dwell more upon practical religion, and to remember that long discourses and tedious prayers fail to carry conviction to the consciences of the people.

"I do believe that the time has come for the ministers and for the lay members of this people, individually to seek God as never before; that the house of God, with its service and its worshipers, may be acceptable in the sight of the Lord."

There, now I have told you all about it! And the twinge in my conscience has disappeared, for with the writing of these words has come into my soul a great desire to practise what I preach; or in other words, to get right with God.

Clintonville, Conn.

* * *

Fatigue and Rest

DR. P. S. BOURDEAU-SISCO

Fatigue.—Even food is not more needed than rest. And yet there are multitudes of people who sleep too little. This practice has become their unconscious habit. They are chronically fagged. They never know the abundant life of him who keeps himself well rested. And too, just now, the world is doubly weary. The weariness of war has been added to the weariness of work. The fatigue of men and nations daily pleads for needed rest.

Causes of Fatigue.—One very widespread cause of fatigue among the laboring classes is our present-day competitive commercial and industrial system, with its frequent overwork, its long hours of work, its monotonous labor, and its resultant grinding struggle for existence. For another class, the excessive strain of their social life is a fruitful source of fatigue. Among general causes may be mentioned insomnia; the use of certain drugs, as alcohol, and ether used as an anesthetic; all high or continuous fevers, and all forms of physical pain. Still another very prolific cause is found in all painful emotional states, such as worry, fear, disappointment, grief, anger, etc. In fact, the causes are legion, but the consequence is one, — fatigue of body and mind.

Results of Fatigue.—Rabbits, deprived of sleep for one hundred consecutive hours, show a distinct degeneration of brain cell substance. Many of these cells, under rest, recuperate, but some are permanently destroyed. Likewise, long-continued overstrain of the human system produces similar results, including, without doubt, a certain loss of efficiency.

Another fundamental result of body fatigue is chronic disease. The normal reaction of the body, chemically speaking, is slightly alkaline; but with fatigue the body tissues become slightly acid. If this condition is pronounced enough, death ensues. If less

pronounced, but continuous, health begins to fail, and chronic disease appears in heart, blood vessels, kidneys, nerves, or other vital organs.

Fatigue poison, or tissue acidity, is probably one of the direst causes of the increase of chronic diseases in the United States, as indicated by the last census returns. Furthermore, it is highly probable that the condition of decadence, which we call old age, is greatly hastened by chronic tissue acidity. Brain cell deterioration, chronic disease, and premature old age, — these are the children of body fatigue.

How to Rest.—To rest truly is an art. Many have never learned it. Nature's chief mode of rest is sleep. All animate things sleep. Even our vital organs sleep. The heart sleeps between beats; the lungs sleep between respirations; the stomach sleeps between meals. These involuntary organs probably rest from one third to one half the time. Should our voluntary functions sleep less? Each individual must be a rule unto himself, but many people sleep too little.

And, too, nature has incorporated regularity into all her activities. One's hours of sleep should be regular, also. And when resting, relax. Some people sit or lie down, and still persist in holding themselves up. The chair and the couch are, however, for this purpose. A nap in the middle of the day is sometimes advisable. A few moments, even without sleep, lying flat upon the back, bring much rest.

We need also the rest of change — other work, other scenes, other thoughts; a vacation from one's routine environment is often of more value than an extra hour's sleep per day.

And finally, there are those who almost think they are not doing life's full duty unless they are anxious and worrying about something. But such should recall that the Master when on earth, of the two sisters who served Him, commended the one who worried not. Worry is the vicious seed of disease. It is the deadly foe of health. We must rest from worry as well as from overwork.

Results of Adequate Rest.—Perhaps the first result will be a zest for work. One knows the joy of toil, the buoyant life. Rest makes for happiness.

Adequate rest also increases the quantity and quality of work. The laborer working eight hours a day, if rested, is worth as much to his employer as the twelve-hour worker, chronically fatigued. Rest makes for efficiency.

And furthermore, the rested worker is less subject to disease. No part of his vital machinery is prematurely worn out. His coefficient of resistance remains high. Rest makes for health.

The fountain of perpetual youth has never yet been discovered, but its nearest approach is the sanely lived life. We may not hope to roll back the progress of the years, but we may hope to stay them somewhat in their flight. Rest also makes for length of life.

* * *

The Bravest Song and the Sweetest Song

THE bravest song is the song he sings who is hoping the best he may,

While he faithfully helps to do the things that have to be done each day;

The warrior may sing a glorious song as he marches to meet his foe,

And the hunter may sing as he hurries along where the quarry is crouching low,

But the bravest song is the song of the man who goes when the light is dim

To faithfully labor as best he can for the ones who depend on him.

The sweetest song is her song whose eyes are filled with a
righteous pride
As she watches the cot where her baby lies while her needle
is deftly plied;
The prima donna may grandly trill, and her birdlike notes
may be
So pure that they never may fail to fill her hearers with
ecstasy.
And her song is sweet who in rapture brings her lover the
faith she should;
But the sweetest song is her song who sings in the joy of
young motherhood.

— S. E. Kaiser.

* * *

Mrs. Chisholm's Way

"ELSIE," said Laura Canfield, as the girls waited on the threshold of the Chisholm home, "if you'd told me we were going to see a blind person, I should have begged off. Blindness breaks my heart. That's one reason I've run away for this visit to you."

"You mean on account of your Aunt Mercie?"

"Yes. It's terrible, Elsie. We can't express pleasure in a thing we see without the unhappy feeling that she can't see it, too. We're getting so that when there's a beautiful sunset or a fine illustration, or anything pretty, we just point at it silently, so she won't know the difference."

"Is she going to live with you after this, Laura?"

"Oh, yes! She's father's only sister, you know, and she hasn't another soul belonging to her except an adopted daughter, who doesn't know any more than to send her a water color landscape for a Christmas present. Think of that — to a blind woman! Wasn't it heartless — or at least thoughtless?"

"It wouldn't be if you sent it to Mr. Chisholm. But then, Mrs. Chisholm has a way —"

The door opened, and Mrs. Chisholm greeted them brightly. "Just see, Morton!" she cried, as she led the way into the sitting-room. "It's Elsie Brooke and her friend, Miss Canfield, and they've brought us this great bunch of red partridge berries, all nestled in among glossy, dark-green leaves. Aren't they lovely?"

Laura thought she had never seen a smile so beautiful as the one on the face of the courtly man who rose to meet them.

"It's a real taste of the woods, isn't it?" he said, as his fingers caressed the leaves and berries. "Where shall we put them, Mary?" and he seemed to look at his wife through the dark glasses that shaded his eyes.

"Right here in the bay window, where we had the yellow blossoms yesterday."

"Oh, yes! With the green of the maple tree outside for a background."

"And the sunlight filtering through in patches," she prompted.

"To be sure! Mrs. Chisholm never leaves out the sunlight," he added, turning that beautiful smile to the girls again; and Laura found herself doubting that this could be the Mr. Chisholm who had been blind for twenty years.

A minute later he handed her the photograph of his one grandchild.

"Isn't that a fine boy for six months?" he asked, proudly. "See the shape of that head, and those little chubby arms — pretty, aren't they? The picture came this morning, and we are as excited as two children. We could hardly wait to get it open."

Laura almost gasped. He was totally blind; Elsie had said so. And yet, listen! He was talking about the squirrels in his yard now.

"They're as tame as kittens," he declared. "You ought to have seen them this morning! They'd let Mrs. Chisholm and me get close to them, and then they'd run a little way ahead and look back at us as saucy as you please."

"Well," put in Elsie Brooke, gayly, "I can't blame them a bit, if Mrs. Chisholm had on the pretty blue gown she's wearing now. She looks so lovely I can't help speaking of it."

Mr. Chisholm reached for the hand of the little woman at his side. "She *always* looks beautiful to me," he added, tenderly. "And — what is more, my dears — the whole world looks beautiful to me, and has for twenty years, through her eyes!" — *Youth's Companion*.

* * *

The "Backward Glance"

Miss Heywood tapped at Hazel's bedroom door. "I presumed on being your godmother, and came right up," she called.

A minute later a tear-stained, girlish face peeped out, and Miss Heywood was drawn inside a room that looked as if a whirlwind had just passed through it.

"Horrible, isn't it?" Hazel agreed, as Miss Heywood glanced about. "You see, I was late to breakfast without doing a thing to this room, and then I rushed off to school, and mother left it all just for a lesson to me. And, oh, Ned has had that nice Mr. Wilson up in his room, and Mr. Wilson knows this is my bedroom, and when I asked Ned why he couldn't have had the brotherliness to close my door, he said — oh, he said — he was so used — to seeing it like this — he never thought!" and a wet hollow in a pillow which had evidently been doing duty before, received Hazel's unhappy face.

"Hazel," said Miss Heywood, presently, "if you'll take orders from me for sixty seconds, I'll teach you something that will prevent your ever having this trouble again. I call it the 'backward glance.'"

Hazel was sitting up in surprise.

"Go stand by the door," began Miss Heywood, taking out her watch. "We'll suppose you are starting down to breakfast, but as you reach the door, you give one backward glance to make sure that your room looks as you'd like to have it if the person whose opinion you value most were to pass the door."

"You see several things to do, don't you? But you have just one minute in which to do them."

"Now, ready, begin! Pick up that nightdress from the floor, and hang it on its hook. Take the slippers from the bed and those shoes from the middle of the room, and put them in the closet. Good! Snatch that towel from the back of the chair, and hang it on the rack. Lay those gloves and dangling ribbons and that collar inside the drawer, and close all the drawers. Quick, please! Take that tangled mass of bedclothes and turn it smoothly over the foot of the bed. Lay the pillows on that chair by the window, and throw up the window. Good! Hazel Marston, you did all that in one minute!"

"You stretched it!" laughed Hazel, breathless with the race.

"Not one second," denied Miss Heywood, "and if my room looks tidier than yours today, it is simply because I never, from the hour it was taught me, have forgotten to give the backward glance as I reached my door. Tell me, now," and she took the girl's face in both her hands, "wouldn't it pay to get up just *one minute* earlier?" — *Selected*.

THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

THE MASSACHUSETTS CAMP-MEETING

A SLIGHT variation from the usual program brought the initial service of the Massachusetts camp-meeting on Friday evening, June 13. Most of the conference laborers had been on the ground during the week, and as a result of their faithful work the camp was in perfect order for the opening of the well-prepared program which followed during the nine days of the meeting.

As the westerling sun was about to mark the beginning of holy time, a sacred Sabbath stillness settled down upon the encampment, which was broken with an inspiring song service by the choir, under the leadership of B. M. Heald, while the ministers were assembled in a near-by tent for a devotional service.

The keynote of this annual convocation was sounded in a stirring discourse by W. C. Moffett, president of the conference, who introduced his remarks with a quotation from Volume VI of the "Testimonies," page 404, an earnest appeal to those who are preparing to meet the Lord. The nearness of the end, the certainties of the message, and the preparation necessary, were strongly emphasized. There was a large attendance at this first service, and the Holy Spirit seemed to brood over the congregation.

The first Sabbath was indeed a good day. A large number assembled for the Sabbath school, which began promptly at nine o'clock. The weather was slightly unfavorable, but the opening song, "Keep on the Sunny Side of Life," brought a spirit of Sabbath school good cheer to all. Under the direction of Mrs. Schnetzler, with plans thoroughly organized, a spirited Sabbath school was conducted in the various divisions. An earnest missionary talk was given by N. Z. Town, which brought a good response in offerings.

At the eleven o'clock hour a timely and heart-searching message was delivered by M. N. Campbell, in response to which several, for the first time, gave their hearts to the Lord; others, who had backslidden from God, renewed their vows of consecration, and as the call was further extended, nearly the entire congregation arose in pledge of a deeper consecration of life and service to the finishing of the work.

An inspiring discourse was given in the afternoon by J. L. Shaw, showing the marvelous progress of the message in different parts of the world, especially in those lands where the hindrances have seemed the greatest. It

being the regular Sabbath appointed by the General Conference for taking an offering for the Medical Extension Fund, the sum of \$466.50 was contributed for that purpose. An interesting sermon in the evening by D. U. Hale, closed a full and inspiring Sabbath program.

The days during the week, as is usually the case at such gatherings, were filled to the limit. The department secretaries had tents, with exhibits of work in their various lines, and the work of each department was strongly represented. Interesting programs were rendered by the educational, publishing, and medical departments. An unusual interest was shown in the book work. More than a score volunteered to enter that branch of the work, fifteen of whom gave up good business enterprises to devote their entire time to the selling of our literature. Surely the earnest prayers of every believer in the conference should be offered daily for this faithful band of workers who go from door to door, carrying this blessed message in the printed page. The six o'clock morning hour each day, both in the pavilion and in the youth's tent, was a season of refreshing from the presence of the Lord.

Workers' meetings were held nearly every day. The first meeting was a study on the importance of laborers' going out "in the fulness of the blessing of the gospel of Christ," and was conducted by E. K. Slade. This proved the keynote to other studies that followed.

"The best of the wine" was reserved for the last of this great annual feast. On the closing Sabbath the platform was again occupied by M. N. Campbell in the forenoon, W. C. Moffett in the afternoon, and by R. S. Fries in the evening. At two o'clock there was a baptismal service, when fourteen persons were buried with their Lord in baptism. Six of this number were from the Roman Catholic Church, one of whom has been for many years a priest of high standing in the Holy Cross order of that church. As this man arose from the baptismal water, his face aglow with the presence of the Holy Spirit, while still standing in the water, he gave a beautiful testimony to the saving power of the grace of Christ, who is able to save to the uttermost them that come unto God by Him.

The financial needs of the cause were not forgotten. The offerings in all amounted to \$2,504.17, of which more than \$500 were Sabbath school offerings.

There was one very unique item in this camp-meeting program, which proved of more than ordinary interest. The last Friday had been listed as "old-timers' day." More than fifty came to the platform, in response to an invitation for those who had been keeping the Sabbath forty years and more. Several testified to having been in the message seventy years. During the time of an appropriate program, an hour and a half was devoted to the giving of early reminiscences. At the close of the program a photograph was taken of this group, and was reproduced in the *Boston Post* and one or two other leading newspapers.

The music throughout the entire meeting, under the leadership of a strong choir, was of great inspirational and spiritual value. At the close of the service on the last Sunday evening, while the workers were packing up the chairs and equipment in the pavilion, the choir continued to sing for more than an hour, until the men came to take away the platform on which they were seated.

A. T. ROBINSON.

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THE SPIRIT AT OAKWOOD

"THAT poor girl is so anxious to take music lessons, but she does not have the money, in fact she hasn't a dollar in the wide world. She has had just enough music to really like it. I wish some one could help her as others are being helped. She is certainly a worthy girl, so appreciative, and I am sure she will make an excellent worker some day."

Yes, and there are many others here at Oakwood who are really promising young men and women. The Friday night vesper service had just closed. Opportunity was given for prayer, and how touching those prayers were! "Please, Father, accept our petitions, and bless us, also our loved ones, and especially our teachers." The oft-repeated request in behalf of the instructors, and words of appreciation for their untiring labors are very noticeable.

Oakwood is their "Jerusalem," and has become a sacred spot to them, but still the great aim is to become workers in the great cause of God. They feel burdened for the people in darkness, and frequently express their heartfelt gratitude for the truth that has found them.

"We thank Thee, Lord, for the blessed Sabbath day; help us to keep every moment of it holy." No Sabbath work is charged to the school. If it is caring for the stock, preparing the

meals, or washing dishes, it is all free on the Sabbath day. The Sabbath services are attended regularly, and all endeavor to make them occasions of true worship.

At present the summer school teachers are here. It is a cause of rejoicing on the part of church school patrons to hear them ask God for wisdom, so they may know how to instruct the boys and girls who will be in their charge, and that they may be able to direct them to Christ.

One cannot but notice the desire in the hearts of all to become efficient, and then also see how proficient many already are, especially in the teaching profession. They are conducting their schools in an able manner, and are also successful in winning their pupils to Christ, many of whom are not of Adventist parentage.

Oakwood is of God's own planting, and much is being accomplished as a result of the means and efforts of our people for the work here. We believe that the Almighty One will not permit sacrifices for Oakwood to be overlooked. God is with the work here.

F. R. ISAAC.

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MONTANA CAMP-MEETING

THIS annual gathering was held from June 12-22 in Missoula, a beautiful little town at the foothills of the Rocky Mountains. One could not help but be impressed by the greatness of the Creator, seeing the lofty hills and the little tents beside them. It shows God's greatness in comparison to man's humble attainments. At a distance we could see the snow-capped mountains. The weather was ideal. Part of the time it was rather cool, but the air was very invigorating.

The meeting was not very large, because the conference members number only 823. The usual union men were in attendance. Aside from them, A. C. Gilbert from Canada and T. G. Bunch from Seattle, Wash., were there. The latter conducted the evening meetings, which were well attended by people not of our faith. Elder Bunch presented the plain message, including the subjects of the Sabbath and the change of the Sabbath. In spite of this, the people came out, seemingly more interested than ever before. I believe there is a new awakening coming to the people of other denominations. They see that the truth of God as it is brought out in the Bible does succeed.

On Sabbath, June 21, there were twenty-one persons baptized. These had been separately instructed, and we believe were thoroughly converted to the message. After the camp-meeting, the interest will be carried on by S. W. Munro and Brother and Sister Riffel. During the year 1923 nineteen were baptized into the message.

The State of Montana is suffering financially and the agricultural conditions are anything but promising. One

hundred thousand persons have left the State, and from sixty to eighty per cent of the "dry farmers" have abandoned their farms. One hundred fifty banks, or one out of every three, failed. Yet in the face of all these calamities, the work of God in the conference has prospered. The tithe shows an increase of \$7,000. The offerings to missions were nearly \$16,000, making an increase over the year before.

During camp-meeting special efforts were made to lift the conference out of debt. Pledges of a unique character were passed to the members, and in a little while \$5,000 were subscribed on the so-called "Out-of-Debt Club" campaign.

Aside from this, a mission offering was taken up on the last Sabbath afternoon. Although the congregation was small, the offering was quite liberal. There was pledged in the neighborhood of \$1,500, for which we are very grateful. The workers also took a very live interest and part in this enterprise. Elder B. M. Grandy was again elected conference president.

The spirit of the meeting was excellent. Our people are coming up on higher and holier ground. It is our prayer that God may add His choicest blessing to the work of the Montana Conference during the coming year.

J. T. BOETTCHER.

* * *

OUR SANITARIUM AT BERLIN

WHILE unusual success and progress have attended the sanitarium at Zehlendorf, a suburb of Berlin, from its very beginning, this has been especially true of the last quarter. The increased capacity which we were enabled to add has been overtaxed at times, and our institution has been so crowded with patients that our helpers have been obliged to sleep in the bathrooms and elsewhere as they might find room. At this time we have not a vacant room, and there are seven or eight obstetrical cases on our waiting list which may come to us at any time.

Our average number of patients since January has run about one hundred, and in February there were 116 patients in the house at one time. It has been necessary to employ about twenty additional helpers, in order to keep up with the work. This includes a new nurses' class of fifteen members.

Naturally, such a crowded condition and pressure lead us to think of further enlargement of our building. We have considered the advisability of adding a wing of thirty rooms and necessary living-rooms for helpers, together with such auxiliary rooms as parlor, kitchen, and offices.

While we have been enabled to make a number of improvements, we are glad to say that the institution at the same time has done charity work, amounting to \$2,500 in the last two months. In addition the division and the two German unions have contrib-

uted \$1,600 from the relief fund, with which we have been able to care for about one hundred cases free of charge on an average of five weeks each.

While we have these encouraging features to cheer us, there are also conditions that cause us some perplexity and difficulty. We are greatly in need of additional medical help, but have no young doctors in view, offering promise of joining us. Inducements outside are strong in their attraction to our young physicians.

We see a great future and large possibilities for this institution, with an adequate staff and the blessing of God.

The subway from Berlin is to be constructed this summer, running quite near our institution. The state railway also plans a new station near us. The town of Zehlendorf is talking of creating a beautiful little public park just back of our property. All this will add to the prospects of our sanitarium.

L. E. CONRAD, M. D.

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SOUTH DAKOTA CAMP-MEETING

THE annual camp-meeting of the South Dakota Conference was held on the Fair Grounds at Huron, June 12-22. The attendance was very good.

The evening of the first Sabbath of the meeting, the camp was visited by a violent storm of wind and an uncommon downpour of rain. The following from the local paper gives an account of the ruin left behind:

"Adventist Camp Wrecked"

"The Adventist camp located at the Fair Grounds was almost demolished by the storm. One family tent and a store tent were all that were left standing of the more than eighty family tents and four meeting tents which had been pitched for the ten days' conference, now in session.

"The campers were obliged to abandon their tents as one after another went down before the storm, and make their way through the rain to the shelter of the school exhibit building, which is being used in connection with the meeting. No one was hurt, with the exception of one woman, who sustained a slight injury from a falling tent pole.

"Fair Board officials opened some of the adjacent buildings, and the campers were soon comfortably housed for the night. At daylight yesterday morning the campers were out gathering up their things and re-erecting the tents."

The tents, of course, were badly torn, and cannot be used until mended. The large pavilion was not repitched. The Fair Board very kindly offered the use of a large building, in which the meetings were held the rest of the time.

The following Wednesday the camp was visited by another terrible downpour of rain, with vivid lightning and peals of thunder. The ruin wrought in the camp was the worst I have ever seen in any camp-meeting. The loss to the conference in equipment was quite heavy. But although every one was drenched by the rain and the tents rendered unfit for use, the courage of the campers remained good, and no one, so far as I heard, was sick or seriously hurt.

As I did not remain till the close of the camp-meeting, I am not able to give full particulars concerning it. Before I left, one offering was taken for missions, totaling more than \$7,000 in cash and pledges. To this will be added the liberal Sabbath school offerings of both Sabbaths, all of which goes to missions. The offering taken in the Sabbath school on the last Sabbath was more than \$1,000.

The session of the conference held during this meeting was harmonious in every way. E. H. Oswald, who was chosen by the committee to take the conference presidency at the time of the union conference, when S. A. Ruskjer was asked to take the West Canadian Union, has the confidence of his brethren, and was unanimously chosen president. The other officers and secretaries remain about the same.

W. W. Prescott, H. T. Elliott, E. T. Russell, Charles Thompson, J. F. Huenergardt, the union departmental secretaries, representatives of schools in the union, with the writer, constituted the laborers present from outside the conference.

Notwithstanding the unfavorable weather, this was a good meeting, and every one seemed of good courage in the Lord. The reports rendered indicated progress. One item in the treasurer's report which seemed of special interest was that the tithe and mission offerings were nearly the same. The tithe was \$33,086.65 and the offerings to missions \$32,174.75. We would that every conference might show a similar statement. G. B. THOMPSON.

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BROADVIEW COLLEGE

THE school year 1923-24 has passed into history. At the Broadview College it has been a year crowded with activities. By the grace of God these activities have been fruitful, and progress has been evident in every department.

Even though a Christian school constitutes a haven of refuge for the young people, it, nevertheless, in common with every other place on this old earth, is a battlefield where the forces of good are contending for the mastery. Naturally, Satan would make a training school for workers in the cause of God a chief object for his attacks. In view of this the faculty feels deeply grateful for a marked spiritual growth on the part of the large majority of those intrusted to its care.

A live interest has been shown in missionary campaigns. The Harvest Ingathering goal was set at \$1,500. Later this was changed to \$2,000. The final result showed \$2,004.76. The college church raised 94 cents a week per member in mission offerings. During the year there were three baptisms, when twenty-two, all of foreign extraction, went forward in this holy rite. Three additional persons are now awaiting this holy sacrament. Fifteen of the candidates were students. The

others were mainly the fruits of the labors of members of the school family. This has really been the banner year in evangelistic endeavor. The Hungarians, especially, have seen excellent results from their efforts.

The many visits from our workers, home and foreign, have been much appreciated, especially the labors of J. W. Christian during the fall Week of Prayer, and H. T. Elliott and J. S. James during the spring Week of Prayer and the Sabbath school convention respectively.

The adopted goal of an enrolment of two hundred fifty was reached. About half of these earned their school expenses by labor, while the others earned a large part of their expenses by the same means. A year ago the net earnings of the industrial plant were a great help in making it possible to show an actual operating gain. We believe that when the books are audited for the year ending June 30, 1924, the financial status will likewise be encouraging.

The graduating class of 1924 numbered twenty-eight. Seven finished the senior college course, and the others the fourteen-grade and shorter courses. It has been a satisfaction to the patrons of this school to see both graduates and undergraduates enter denominational work. This year forty-eight have accepted positions in the various denominational departments. Some of these, however, will return to continue their studies next fall.

The closing exercises were impressive. The class program indicated that the true sentiment of the graduates was reflected in the class motto, "Won to Win." The consecration service, conducted by J. W. Christian, was marked by great solemnity. The baccalaureate sermon Sabbath morning, May 24, by Elder W. A. Spicer, and his stirring and inspiring talk to about six hundred brethren and sisters crowded into the chapel and adjoining room Sabbath afternoon, both had the real ring of the third angel's message. W. A. Westworth delivered the commencement address the evening of the same day. This was full of important instruction and helpful suggestions to both graduates and others.

A week after the close of the spring semester the first annual summer session opened. Between fifty and sixty have thus far registered. A regular summer school is in harmony with the recommendation of the Colorado Springs Educational and Missionary Volunteer Convention of 1923, that wherever possible summer sessions be operated in connection with advanced schools carrying on industries, especially agriculture.

We solicit the prayers and moral support of our brethren everywhere for the continued success of the work of this cosmopolitan institution in its endeavor to train workers for many nationalities in both home and foreign fields.

H. O. OLSON.

SANTA BARBARA, CALIF.

WITH the baptism of four new members on June 14, the Santa Barbara church reached twelve baptisms during the past year; and we are glad to report that the work, though slow, is growing in this part of the field. Besides those who have been baptized, several others accepted present truth, but moved away before they could receive this rite. At the present time two others are keeping the Sabbath and continuing their study, while a number are interested. The Sunday night meetings, which were held from September until the first of June, were discontinued in order that I might start a series of meetings in Ventura.

The experiences of a number of our converts are interesting, but I shall take space to give only one,—that of a Czecho-Slovakian who came to this country before the World War. He has made repeated attempts to have his wife and son come over from Poland, but has always been unsuccessful, because of military service to which his son was subject. Now he believes that the Lord's hand intervened, as four years ago his wife, who is in Lisbice, Poland, accepted the truth through reading some of our Polish literature. At first her neighbors all said that she was insane, and were inclined to persecute her, but she went quietly to work among them, and at the end of the first year there were ten converts meeting with her each Sabbath; at the end of the second year there were twenty; now there is a church of more than fifty members holding weekly Sabbath services in her home.

During these four years she has prayed earnestly for her husband, and has followed her prayers to God with letters to her husband, urging him to search for the Adventists and telling him "they have the true church." At that time he was reading rationalistic literature, and was little interested in religion. The only other man of his own nationality here that he knew was a spiritist, who was urging upon him the claims of spiritism. About the time he was making the acquaintance of the spirits, he saw a report of one of our Sunday night meetings, and out of curiosity he attended the next service. His interest was immediately aroused and he became a constant attendant, finally becoming converted.

Last Sabbath, when Brother Waurysyk came out of the watery grave, he said, "My boy is in Friedensau, my wife is in Poland, and I am here, but we are all together in the Lord." His son attended our school in Friedensau last year, and plans later to enter the ministry. Brother Waurysyk, or Norvark, as we call him, now hopes that the Lord will use him also to finish the work. He speaks English, German, Polish, Slavic, Croatian, Russian, and some Italian, and writes the first four of these languages. Brother Norvark has had one letter from his wife since he wrote her that he had accepted pres-

ent truth and was going to be baptized. Naturally she was a happy woman, and he feels that their lives have been controlled by a loving Providence all these years of their separation. We believe in the power of prayer, and trust that our members will remember the work in this part of the Lord's vineyard.

E. A. POHLE.

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A COLPORTEUR EXPERIENCE

THE following recent experience comes from one of our Ohio colporteurs, and shows what tact and prayer will do in the sale of our good books:

"Wednesday about noon I called at a large old house in the country, which a road contractor had rented for camp men. I knocked on the door, and found six men at the table eating dinner. I introduced myself and was invited in. When they had finished eating, they asked me to have some dinner. I thankfully accepted their invitation, and at the close of my meal, I found the men all on the porch waiting for me. I said, 'Gentlemen, you will remember at the door I told you I was engaged in Christian work. Now I am sure you will agree with me that there are lots of accidents these days, and we are not sure of life. If one of you men were to be killed, there would be flowers bought, a minister called, no doubt some prayers offered, and a sermon preached. Now it appears to me that it would be better to have these things while we are living.' I then read from my Bible part of John 14, and offered prayer. Then I showed them the wonderful book, 'Patriarchs and Prophets.' The contractor said, 'You are in a good work, and have a good book.' They gave me orders for four books."

Truly the Holy Spirit co-operates with these godly workers in sowing the seeds of truth. W. W. EASTMAN.

* * *

SPECIAL SESSION OF EAST PENNSYLVANIA CONFERENCE

By recommendation of the Columbia Union Conference Committee, with officers and members of the General Conference present, the East Pennsylvania Conference Committee called a special session of the East Pennsylvania Conference for May 13-15. This session met in Grand Fraternity Hall, Philadelphia, Pa. There was a splendid response from all the churches in the conference, and nearly 250 delegates assembled.

Questions of vital importance concerning the welfare of the conference were up for earnest consideration. To these the delegates gave careful study, carried on in a Christian spirit and with unifying effect upon the full membership of the conference.

B. G. Wilkinson read the regular biennial report of the East Pennsylvania Conference, showing the admission to the conference of five new churches,—Media, Fleetwood, Mount Bethel, Norristown, and Philadelphia Slavic. The baptisms of 1922 were 85; for 1923, 167, or an increase of 82. Tithes in 1922 were \$65,491.93; in 1923, \$83,146.78, making an increase in tithes during

the last year of \$17,654.80. There also is a marked increase in the Sixty-cent-a-week Fund. In 1923 the East Pennsylvania Conference for the first time reached the sixty-cent-a-week goal. In other words, the amount raised in 1922 was \$41,522.92 and in 1923, \$56,342.55. This means an increase in 1923 of \$14,819.63.

Ten persons were added to the working force during the year, thus raising the number of workers from eighteen to twenty-eight. However, in spite of an increase on the pay roll of over 50 per cent, the financial condition of the conference was most encouraging. As to the publishing work, in 1923 there was an excellent increase over 1922. In 1924 the increase in literature sales is almost as great as the entire increase in 1923. We are further pleased to report that for the first quarter of 1924 there has been a large increase in tithes and offerings.

At this time also the biennial election took place. B. G. Wilkinson was unanimously re-elected president of the conference for the coming biennial period, by a popular vote from the floor. A large committee, composed of one representative, chosen by the delegates, of each church, with F. H. Robbins, president of the Columbia Union Conference, in the chair, formed the nominating committee for the rest of the nominations, with power to choose the committees on plans and on credentials and licenses. The report of the nominating committee for secretary-treasurer of the conference and tract society was for Brother W. H. Jones. A full complement of papers was given to all the workers by the committee on credentials and licenses. There was no report from the committee on plans, the work of this committee being postponed until the camp-meeting. The special session of the Columbia Union Conference adjourned to meet at the camp-meeting at Allentown, June 19-29. The Spirit of God was manifested in the meeting, and the whole conference moved forward to do more earnest work.

Since then the Harrisburg church raised in cash the purchasing money of \$5,000 for a lot in the heart of the city. This indeed is a forward step, as this church has for years desired to have a building of its own. Since then the Scranton church raised \$6,000 in cash and in pledges to go forward with their church building project.

A great interest has been aroused in Allentown. There, because of the action of the ministers for the enforcement in Pennsylvania of the Sunday blue law of 1794, C. S. Longacre held a theater meeting Sunday night, May 25. As he was sailing for Europe, he requested Elder Wilkinson to follow up the work. Since then Elder Wilkinson has spoken twice on Sunday in the theater, afterward repeating his lecture over the radio from station WBCA, Allentown, Pa. The city has been greatly moved. We believe that

the interest can be carried into the camp-meeting, uniting it with the theater meeting Sunday nights.

Since the special session, meetings in the Germantown Theater Sunday afternoon and in the Garrick Theater Sunday night have closed. These series were both given by Elder Wilkinson. The sermons at Germantown were broadcast through station WIP, Philadelphia. Many letters from listeners-in have been received. The last Sunday night at the Garrick Theater more than six hundred people rose to their feet to acknowledge the truth and confess their obligation to obey it. As a result of the effort seventeen persons have been baptized, and there are large numbers in the several baptismal classes conducted by the Philadelphia workers. There is a great interest throughout the city.

F. H. ROBBINS.

* * *

INTEREST AROUSED THROUGH THE PRESS

THE effectiveness of the newspaper work is being felt in connection with the effort that A. S. Booth, president of the Georgia Conference, has been holding for the last several weeks in the city of Macon. Elder Booth has held several efforts in this great State, and in connection with practically every one he has done considerable newspaper work.

In a letter just received from him, he says:

"We have been having interesting times in the cities of Georgia. These articles have brought response from people who have not been able to attend the services. Some have written for literature, and we know of some who have begun to keep the Sabbath."

Elder Booth has given the straight testimony in connection with his newspaper reports, and the manner in which he has written the articles has brought forth comments from men of different views. The editors have been entirely impartial in the treatment of these reports, and the discussion that has developed over the question of the Sabbath, has been the means of arousing an interest among an unusually large class of people.

Elder Booth has received a number of interesting letters agreeing with him on his position, and others have asked him to send them further information on the question. The writers of these letters told him that they had been studying his doctrines as they had appeared in the newspapers, and they asked him for copies of "The Marked Bible" and other material that would explain to them the Sabbath question more fully. He says that the influence of the press is felt not only in the cities where the newspapers are publishing his reports, but in other parts of the State. He has found interested persons in different cities. In one place four had begun to keep the Sabbath as the result of the awakening that had come there.

Elder Booth says that it pays to advertise, and he is seeing some excellent results in souls saved for the kingdom, from the preaching of the message and the spreading of it through the press.

W. L. BURGAN.

* * *

A VISIT TO THE FAROE ISLANDS

THE Faroes are a group of twenty-four islands located in the North Atlantic Ocean. If you take a good map of the world and then look northward from Scotland, you will observe first of all the Orkneys and Shetlands, and then a little farther to the northwest this interesting group of volcanic islands. Altogether there are twenty-four, but only seventeen of them are inhabited. There is a large number of villages, but only two towns of any size and importance. One of these is Thorshavn, the capital, and the other, farther to the south, is called Trangisvaag. Altogether there are about twenty-two thousand people living on these barren islands, which have an aggregate area of about five hundred ten square miles.

Ever since the year 1380 this interesting island group has belonged to Denmark, and so it is but natural that the Danish language should be spoken quite largely there. The Faroe islanders, however, have a language of their own. It resembles the Danish, and is developed from the Old Norse tongue. It is known as Faroeseish.

All these islands are of volcanic origin. The first view one receives is that of gigantic boulders and huge, craggy rocks whose precipitous heights tower in the sky. They present a very rugged and forbidding aspect. When the sea is rough, and this is very often the case, the water is lashed into fury, and the waves dash with terrific force against the rocky projections of these islands. Swift currents race through the sounds which separate island from island. This would make it very difficult for the inexperienced navigator to pilot his little craft from one island to another. Inland the surface climbs by broad terraces to sharp peaks of from 1,200 to 6,000 feet in altitude. Although not so high, these peaks are almost always enshrouded in mist.

It is hardly to be expected that one would find railway facilities in these islands, but somehow the automobile has found its way there. Altogether there are five of these "chariots of steel" in this island group. There are very few roads, except such as are to be found in the towns and villages, and in one or two cases between the villages themselves. To go from village to village, one has to go either around the islands in small boats, or climb over the mountain tracts, guided by the large heaps of stones which have been placed as waymarks to guide the traveler. One can walk for hours o'er hill and dale, "o'er moor and fen, o'er crag and torrent," climbing over the rocks here, or wading through the soft,

marshy land there, for hour after hour amid the silence of nature and the beauty of rugged island scenery.

The inhabitants have their full share of winds, rains, and storms. Many times these sweep across the North Atlantic Ocean with terrific violence. So it is not surprising that but few trees grow on the islands. One day while walking through the town of Thorshavn I was shown a group of three trees which grew in a little open space in front of a business establishment. This happened to be one of the "sights" of Thorshavn. I was assured that they were the only trees that grew in the whole of the twenty-four islands. There are, of course, some fruit trees to be found here and there. Strange as it may seem, red-currant bushes appear to thrive in that insular climate. While the land, generally speaking, is marshy, yet all over the island, grass grows. On this the people feed their sheep.

Sheep raising constitutes one of the chief sources of wealth. Carding, spinning, knitting, and weaving wool give employment to both men and women during the long, dark evenings. The Faroe islander, however, derives his sustenance in an even greater measure from the sea. The sea is really his harvest field. It is as fisherman and bird catcher that he excels. It is an endless source of pleasure to watch him handling his frail little craft, manipulating the oar or the rudder as occasion may require. Now and again, with the former he cleaves a breaker surging off his rock-bound coast and threatening to swamp his boat, or easing the rudder as a gust of wind fills his little brown sail, as if intending to capsize his craft in the midst of the turbulent currents.

Here and there one can see the men descending the perpendicular rocks, hanging in mid-air, sky above and surf below, with myriads of angry and bewildered sea fowl flying around them. At other times they support themselves on the very narrow ledges, and reach out their nets to catch the puffins or other birds which make their home in these bleak, rocky island sanctuaries.

All the fuel that is used, whether it be coal or wood, has to be imported. In one of the islands some attempts were made a few years ago to work a coal mine. This is not far from Trangisvaag, but the enterprise failed for lack of funds. The majority of the inhabitants, however, use ordinary dry turf, because the imported fuel is so expensive.

All over the islands, wherever one may travel, one can see the people busily engaged in drying their fish. While they catch various kinds of fish, cod is the one which constitutes the main article of commerce. Most of the people earn their livelihood by drying fish. On a fine day the roofs of one-story buildings are covered with white cod-fish all opened out to dry.

Occasionally the islanders have quite an exciting experience. At times a shoal of small whales will be sighted out at sea, and as soon as the word passes round, the men go out in their small boats and encircle the shoal, driving them into one of the narrow fjords with which these islands abound. Not long ago they had quite a large haul. There were as many as three hundred whales in this catch. They drove them into one of the narrow creeks, and the whales plunged forward into the shallow water at the extreme end. Here quite a crowd awaited their arrival, and as soon as they appeared, the men greeted them with spears and any other instruments they could lay their hands on, and very soon killed them all. A catch of this kind means much to these people. They have a system by which they share the proceeds of an experience of this kind. They obtain valuable whale oil, and besides this even the flesh, which seems to be very coarse in texture, is highly prized by the inhabitants. This they cut into narrow strips about two inches wide and ten to twelve inches in length, and hang it up around the outside of their houses. It is not long, of course, before it turns black, but during the winter months, when it is difficult to gather very much from the sea, the islanders appreciate a good whale steak well roasted or fried.

Not far from the island of Strömö, where the town of Thorshavn is located, is a rocky island called "Little Dimmon." This is uninhabited. A few sheep are kept there, but visits to the island by the owner are very infrequent. It is very difficult to land, owing to the heavy surf and the treacherous, rocky coast. Not long ago a schooner was wrecked in one of the terrific storms that very often rage in those seas. Eight of the men who managed to get into a little boat, found their way to Little Dimmon. After considerable difficulty, during which their little craft was smashed, they managed to reach the land. Here they were stranded for fifteen days. Naturally, being wrecked, they had no food with them, and so for that whole period they had to subsist on the only thing the island afforded. They did their best to attract attention. At times the eight of them stood together and shouted in unison in an attempt to signal passing steamers. But all in vain. After several days had elapsed, they managed to catch two of the sheep that were to be found on the rough mountain side. These they ate raw. A little later a young lad, one of the company, in wandering over the island, found a small cave. Here were several bundles of sticks and a box of matches, so that night they all gathered grass and anything else that would burn, and made a bonfire in the hope that the glare might attract attention. One night when this was being done, our own brethren, who were fishermen, on

returning from their day's work in their little boat, saw this fire. As soon as they got back to Thorshavn they reported the matter, and very soon two small boats were on their way to Little Dimmon. Thus these men were rescued from the jaws of death and brought back to civilization, where kind friends ministered to their needs.

It was several years ago our work began in these islands, but for various reasons progress has been slow. At the present time there are very encouraging openings, and it seems as if in the very near future we shall see many more souls won to the truth. Elder V. Jacobsen is in charge of our work, and is located at Thorshavn. Our membership is but eighteen, and most of them are to be found in either Thorshavn or Trangisvaag. A few are isolated, living in remote parts of the Faroes.

It was my privilege to spend eight days with our believers here. Brother Wasli, from the Skodsborg Sanitarium, was also present. He rendered excellent service in the way of translation; for otherwise it would have been absolutely impossible for me, with my English tongue, to make myself understood to these dear brethren and sisters, whose language is either Faroese or Danish. We had some excellent meetings together. The Lord, by His good Spirit, came graciously near to us all, and our hearts were encouraged as we reviewed the main lines of truth, and entered into seasons of fellowship and worship together.

Our meetings were held in Trangisvaag at the home of Brother Pederesen. He is a tailor and has a prosperous business. He is the only tailor in the group, and week by week, as the Sabbath comes around, his little business place is closed, and so bears silent witness to the truths of the message. Our medical work has also representation in this town. Brother Andreason, who has spent some time at the Skodsborg Sanitarium, is operating a small clinic. He gives baths, massage, and simple treatments. His work is much appreciated in the neighborhood. The fishermen, who suffer from rheumatism and other physical ills, are very glad indeed for the relief that can be found in this miniature sanitarium.

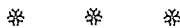
Three sisters, determined on being present at the meetings, had to walk over a very rough, precipitous mountain road. It took them a number of hours to make this journey. They came in footsore and weary, but stayed the four days we spent with our believers at this place. At our evening meetings we invited the people from the town to come in, and several availed themselves of this opportunity. One evening a party of young people from an island several miles distant, came in a motor boat, in order to hear the message presented. All over this group of islands there are honest hearts longing for the truth of God. Here, as elsewhere, many are groping in darkness, reaching out after the light of life.

Our group of believers in this part of the field have done splendidly in the Harvest Ingathering work. Last year they raised over five hundred Danish kroner, and this year they have set their goal at one thousand kroner. There is every reason to believe that they will fully reach their goal. The little children are also doing their part here. They go out and collect just the same as our young people do in other countries, but think of what it means to do Harvest Ingathering work in islands like these! There are no large towns, no large cities; only small villages, widely separated. There are no trains, hardly any automobiles, and so one is forced to make the journey on foot. It means something to gather funds in places like this, for the people are so very scattered. They tramp miles and miles over these difficult mountain paths in order to reach the people, and even then receive but small sums of money.

Brother and Sister Jacobsen are doing excellent work as they visit the people in these different islands. They travel from place to place in small motor boats, and quite often have to spend a whole night at sea with but little protection from the rain, wind, or even the spray from the sea. Then again, the sea in these parts is anything but calm. More often than not it is rough and stormy. Really they endure hardships and put up with a great deal of discomfort, in order to discharge their duty and carry the message to these lone islands.

Ere long a new day will dawn for our work in this field. On every side encouraging omens are to be seen. All over the islands there are many people deeply interested in our message, who are keenly anxious to learn about the truths we preach. Let us remember our workers amid their hardships and struggles, and pray also that the Lord will bless the seed that is sown, that it may yield an abundant harvest for His heavenly kingdom.

W. E. READ.



THE LAND OF THE EXODUS

THE recent transfer of Akabah and Tebuk from the dominions of the king of the Hedjaz to those of his son, the king of Transjordan, digs deep into history, for these were way stations on the route of Moses' exodus from Egypt.

The Sinai Peninsula, a familiar name to every Bible reader, is little known in its modern aspect. As the crow flies, the distance from the north end of the Red Sea, where the children of Israel are supposed to have crossed, to Jerusalem, is only two hundred miles; but the narrative of the wanderings in the wilderness indicates that paths were doubled many times, and that the wanderers passed far beyond their objective before turning south again. The most crooked route that has been

suggested measures perhaps twelve hundred miles. It seems almost absurd, if one has read the Biblical story casually, that the wanderers could have consumed forty years—an average of thirty miles a year—in making this journey. But a closer reading of the narrative discloses that the actual travel was accomplished in about two years, and that the remaining period was spent in camps near Mt. Hor and Kadesh.

Nature Marked Out Stopping Places

The route from Suez to Sinai is a nine-day journey on camels. Travelers usually make a short half day to the wells of Moses, the first oasis four hours beyond Suez. Then follows a waterless tract of three days' journey to Elim. Elim with its wells of water and its palm trees, unchanged to this present day and without human habitation, was the first possible stopping place for the Israelites after the edge of the desert had been crossed.

Four days beyond Elim lies the oasis of Firan, rightly designated 'The Pearl of Sinai,' the most fertile tract and one of the most interesting spots in the whole peninsula.

Past Firan the road crosses a watershed at 3,900 feet, and makes a slight descent before the last climb over Nagb el-Hawa to the plain of er-Rahah, which most scholars have regarded as the camping place of the Israelites while waiting for the giving of the law. This is the mountain which, according to the Bible, was enveloped in clouds and lightning, reverberating with thunder, a mountain that could not be touched, while Moses tarried on its summit and the people waited below.

Pilgrimage Steps up Mount of Law

Just to the left of this peak, Jebel Sufsaf, is the valley of the Deir, in which stands the monastery of St. Catherine, established about the middle of the fourth century by Byzantine Christians.

The great shrine of the region is Jebel Musa itself, the mountain of the law, which rises 2,350 feet above and behind the monastery. The pilgrimage steps, said to be 3,000 in number, are broken at many points, but still form an impressive ascent to the noble mountain top.

The view from the top is wild and imposing beyond the power of any pencil or camera. The other peaks of this Sinai group cut the heavens in every direction, a tangle of smaller mountains and valleys lies almost at one's feet, while far beyond in clear weather a bit of the Red Sea and the greater part of the Gulf of Akabah are visible.

Beyond Sinai, the route of the exodus, within the peninsula, is fixed beyond peradventure by the configuration of the valleys, the one or two well-known locations, and the water supply.

Wilderness Has Its Paradises

Turning out of Wady esh-Sheikh through a side valley, one reaches a

divide beyond which the country changes instantly. A wide plateau shows signs of vegetation, where graze hundreds of camels and thousands of sheep, lambs, and she asses. The whole sky line takes on a softer, smoother look, and the sides and bases of the mountains lose the sharp, forbidding aspect of Sinai.

Farther on is the oasis of Ain Hudherah where Aaron and Miriam spoke against Moses because he had married a Cushite woman. The weary traveler coming upon this delightful nook from any point of the compass will never forget the sight of this wonderful little oasis.

Between Hazeroth and Ezion-geber lie the still unsolved portions of the problem and route of the exodus. After reaching the shore of the Red Sea, the Israelites turned northward, and for thirty-eight years roamed about the neighborhood of Kadesh. Into this wilderness of the wandering, explorers are now penetrating from the north, the west, and the south, and a few years hence we shall have as good maps and details of it as we have of the other sections of the route.

Route Partly Along Beach

Leaving this loop aside, the traveler may skirt the shell-strewn shore of the

Gulf of Akabah around its northern end. Just before this northernmost point of the gulf is reached, he will cross the former Egyptian-Hedjaz border, now the border between Egypt and Transjordan, indicated by a line of stone and steel pillars stretching off northwestward. Just around the head of the gulf and across the utmost extremity of the Jordan valley rift is the town of Akabah—beautiful from a distance because of its palms, but seen from within, a wretched and filthy place.

From Akabah one may strike across some sixty miles of desert, and reach a railway over which, strangely enough, he can parallel most of the remainder of the journey of the Israelites. This is the Damascus-Mecca railway, built, however, to facilitate the pilgrimages of the votaries of another religion. The children of Israel, after leaving the head of the Gulf of Akabah, went north almost exactly along the route of the present railway, and almost to the site of Damascus. It was on this portion of the trip, when east of Jerusalem, that Moses climbed Mt. Nebo, and saw the Promised Land. Later came the wasteful loop to the north, and then the passage of the Jordan and the conquest of Canaan.—*National Geographic Society Bulletin.*

who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors?"

Once a year an invitation is extended to our churches in North America to make an offering to the Foreign Literature Fund. Naturally they would be interested to know what use is made of this money and what returns are visible from its expenditure.

The Foreign Translation Fund enables us to issue small books, tracts, and *Present Truth* in the languages of the 37,000,000 foreign-language-speaking people who have come to our shores to establish their homes. Such books as "Steps to Christ," "The Bible Made Plain" (a revision of "Helps to Bible Study"), "His Glorious Appearing," "Best Stories," and "The World's Hope," are translated into and circulated in about thirty of these foreign tongues. Besides this, several of our large subscription books are in circulation in the various foreign languages. Eight numbers of *Present Truth* are now issued in eleven languages, and this number will be added to as time passes.

The circulation of this literature, combined with the efforts of foreign-language workers, has brought in a bountiful harvest of souls. From 1913 to 1921, 4,500 of these foreigners were baptized and added to our churches. During 1923 a thousand more were admitted to church fellowship. At present we have about sixteen thousand foreign-language-speaking believers in North America.

On Sabbath, August 2, a collection is to be taken in all our churches in the United States and Canada to provide funds to push this good work along, and we ardently hope for a generous response to this appeal.

M. N. CAMPBELL.

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OUR HOME-FOREIGN OBLIGATION

OUR great commission is to "preach the gospel to every nation, kindred, tongue, and people," with the promise that when this is done the end will come. While this calls for the great foreign missionary program being conducted by this people, it does not stop there. We have 36,398,958 foreigners in our own land, and of these 13,920,692 speak a tongue other than the English as their language of common usage. This means that one out of every seven in this country speaks a foreign tongue. Can we say that we have given this message to every tongue and people until these millions have received the light?

This denomination has answered every call for advancement, and met every issue it has faced. When the call came to go into the fields abroad with this message, our people responded with both men and means; and our work has grown until today it encircles the globe. When we were told by the servant of the Lord to press

Every Believer a Foreign Missionary

ANOTHER TRIBUTE TO SEVENTH-DAY ADVENTISTS

It will be an encouragement to our churches that have shown a deep interest in the work among the foreign-language-speaking people of North America, and that have supported it with their prayers and gifts, to learn that we are now well in the lead of those denominations that are working for the immigrants. The following is taken from the United States Census Bulletin No. 142, page 77:

"Among the denominations of the first class are the Seventh-day Adventists, the Northern, Southern, and National Baptist Conventions, Congregational Churches, Methodist Episcopal Church, and the Presbyterian Church in the United States of America. The percentage of organizations in these denominations using a foreign language is naturally small. For the Seventh-day Adventists it is 10.9 per cent; for the Congregational Churches, 7.6 per cent; the Methodist Episcopal Church, 4.3 per cent; and the Presbyterian Church in the United States of America, 4.5 per cent."

It is a source of encouragement to those carrying responsibilities in this department to observe the thoroughgoing interest which our American churches are taking in the distribution of foreign literature. They are evidently not allowing themselves to be moved or influenced by the agitation

and prejudice being aroused against the immigrant. We have definite counsel through the Lord's servant to the effect that the inflow of foreign peoples into this land places an obligation upon every Seventh-day Adventist to become a real foreign missionary while still living at home. The following, taken from the *Pacific Union Recorder* of April 21, 1910, gives Sister White's view on this subject:

"Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires His servants to do their full duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God.

"Some have expressed a desire during this conference to send a large amount of means to China for the support of the work in that country. It is right and proper that means be sent to China. God's people are to act their part faithfully in warning that field, and many other fields in various parts of the earth. . . .

"But while plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners

forward the work among our colored people in the South, we moved out by faith, and today a noble work is being carried on among them. We answered the call when the need of colleges and other educational institutions presented itself, and today our educational work is a credit to this cause. Likewise our young people's work received the support of this people, and is going strongly at the present time.

While we have made a good start in this work with the foreigners, there is a great deal yet to be done before it is really in a flourishing condition. At present, we are spending in America less than 5 per cent of our tithe on workers for these people, yet they number one third of our population. There are in this country today more than fifteen million foreigners, not counting the German and Scandinavian people, and there are only forty-eight workers devoting full time to them. These people number one seventh of our population. We have not the workers to put into the field, for this work is in its infancy. We may ask, "How, then, is the work to be done?" We must warn them, and some plan must be devised. Surely this people will rally to this call as they have to all others.

When we do not have the workers, literature is the best avenue of approach. Our publishing house at Brookfield is devoting its entire effort to preparing this literature; and every one can do something toward supplying the foreign neighbor, whatever language he reads, with literature that will give him the truth in his own tongue.

Since the Fall Council held at Indianapolis, an offering has been taken once a year, known as the "Foreign Translation Fund." Fifty per cent of this fund raised is to be used by the local church for the purchase and circulation of foreign *Present Truth* and tracts. The other fifty per cent is to be passed on through the local and union conferences to the General Conference treasurer, to be held in trust for the expense of translation and preparation of this literature.

The first Sabbath in August (August 2) is the date for this offering this year, and it is hoped that our people everywhere will rally to make this offering a liberal one, that each church may have a fund to use in this enterprise, and the General Conference be able to place new and up-to-date literature in the field.

In churches where there is little or no foreign population, or where no effort is put forth by the church for these people, it is hoped the offering will be taken just the same, that we may be able to carry this work into the strong foreign centers. In some of our Eastern cities as much as one half to two thirds of the population is foreign, and a little help in these cities will greatly strengthen our cause.

A. J. CLARK.

Appointments and Notices

CAMP-MEETINGS FOR 1924

Atlantic Union

Greater New York -----

Central Union

Kansas, Topeka ----- Aug. 14-24
Nebraska, Aurora ----- Aug. 14-24
Missouri, Jefferson City ----- Aug. 21-31

Columbia Union

Ohio ----- Aug. 14-24
West Virginia ----- Aug. 14-24
Chesapeake, Fair Grounds, Frederick, Md. ----- Aug. 21-31

Lake Union

N. Wisconsin, Prentice ----- Aug. 14-24
Chicago ----- Aug. 21-31
W. Michigan, Berrien Springs ----- Aug. 21-31
N. Michigan ----- Aug. 28 to Sept. 7

Northern Union

Iowa, Nevada ----- Aug. 21-31

North Pacific Union

W. Washington, Puyallup ----- Aug. 7-17
S. Oregon ----- Aug. 12-24
W. Oregon ----- Aug. 19-31

Pacific Union

Arizona ----- Sept. 10-20

Southern Union

Louisiana-Mississippi, Baton Rouge, La. ----- Aug. 3-10
Alabama, Clanton ----- Aug. 7-17
Kentucky ----- Aug. 14-24
Tennessee River ----- Aug. 21-31

(Colored)

Alabama, Mobile ----- Sept. 4-14
Louisiana-Mississippi, Brookhaven, Miss. ----- Sept. 4-14
Kentucky ----- Sept. 11-21
Tennessee River ----- Sept. 11-21

Southeastern Union

Georgia, Atlanta ----- Aug. 14-24
Carolina, Charlotte ----- Aug. 21-31
Cumberland ----- Aug. 28 to Sept. 7
Florida, Orlando, Fair Grounds ----- Oct. 2-12

(Colored)

Georgia ----- Aug. 14-24
Cumberland ----- Aug. 28 to Sept. 7
Florida, Lakeland ----- Oct. 30 to Nov. 9

Southwestern Union

S. Texas, Houston ----- Aug. 7-17
N. Texas ----- Aug. 14-24
Oklahoma ----- Aug. 21-31
Texico ----- Aug. 28 to Sept. 7
Arkansas ----- Sept. 4-14

Eastern Canadian Union

Maritime ----- Sept. 4-14
Newfoundland -----

Western Canadian Union

Alberta, Camrose ----- July 10-20

REQUESTS FOR LITERATURE

Gertrude R. Holmes, of the Glen Alpine Rural School, Morganton, N. C., desires a continuous supply of current denominational publications, excepting the Review.

Mrs. Onie Henderson, 1106 31st Street, Columbus, Ga., desires a continuous supply of late copies of the *Signs, Watchman, Review, Little Friend, Life and Health*, and tracts.

Mrs. L. V. Bowen, Pontotoc, Miss., desires late copies of *Youth's Instructor, Life and Health, Watchman, Signs, Present Truth*; would also appreciate a copy of "Making Home Happy," "The King's Daughter," and a book on etiquette.

SOUTH TEXAS CONFERENCE ASSOCIATION

The next biennial session of the South Texas Conference Association of Seventh-day Adventists will be held at 6800 Harrisburg Blvd., Houston, Tex. The first meeting will be called at 10 a. m., Aug. 11, 1924. This session is called for the purpose of electing officers for the ensuing year, and for the transaction of any other business that may come before the delegates. The delegates to the South Texas Conference are delegates to the Association.

R. P. Montgomery, Pres.
O. D. Slater, Sec.

ALABAMA CONFERENCE NOTICE

The regular annual session of the Alabama Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Clanton, Ala., Aug. 7-17, 1924. The first session of the conference will convene August 8 at 10 a. m. The election of officers and such other business as should come before the conference will be transacted. Each church is entitled to one delegate for each ten members or major portion thereof.

C. B. Stephenson, Pres.
Charles O. Franz, Sec.

ALABAMA CONFERENCE ASSOCIATION

The annual meeting of the Alabama Conference Association of Seventh-day Adventists, a corporation, will be held in connection with the camp-meeting at Clanton, Ala., Aug. 7-17, 1924, for the purpose of electing a new board of trustees, and for the transaction of such other business as may come before the association. The first meeting will be held at 10 a. m., Tuesday, Aug. 12, 1924. All accredited delegates to the conference will be delegates to the association meeting.

C. B. Stephenson, Pres.
Charles O. Franz, Sec.

LOUISIANA CONFERENCE ASSOCIATION

Notice is hereby given that the seventeenth session of the Louisiana Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting of the Louisiana-Mississippi Conference on the campus of the Louisiana State University, Baton Rouge, La., Aug. 3-10, 1924. The first meeting of the session will convene at 11 a. m., Tuesday, Aug. 5, 1924. The duly elected delegates to the Louisiana-Mississippi Conference of Seventh-day Adventists from the State of Louisiana, appointed on the basis of one delegate for each church organization and one for every ten members, are delegates to the association meeting.

The purpose of this meeting will be to elect a board of trustees for the coming period; also to consider the expediency of dissolution of this association and the amalgamation with the Mississippi association; and also for the transaction of such other business as may properly come before the delegates.

W. R. Elliott, Pres.
Joseph Ulmer, Sec.

OBITUARIES

Woodruff.—Fanny Bultman Woodruff was born Aug. 20, 1888, in Grand Rapids, Mich.; and died at Takoma Park, D. C., May 6, 1924. In December, 1910, she was united in marriage to William L. Woodruff, an employee of the Review and Herald Publishing Association. Mrs. Woodruff was a faithful and efficient employee of the Review and Herald cafeteria, and a loyal member of the Takoma Park church. Her husband, foster daughter, Mildred, besides father, mother, and five sisters, survive her.

R. T. Dowsett.

Halliday.—Mrs. Nettie Turner Halliday was born in Flemingsburg, Ky., March 4, 1890; and died May 18, 1924. She was married to T. E. Halliday, who, with her father, two brothers, and six sisters, survives.

J. W. Allison.

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AS

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WASHINGTON, D. C., JULY 17, 1924

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Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C.

ELDER AND MRS. W. H. BERGHERM sailed from Vancouver July 3, on the "Empress of Russia," having accepted appointment to connect with the Far Eastern Division for evangelistic work in the Philippine Union Mission.

* *

A PERSONAL letter from Elder A. G. Daniells speaks of the marked manner in which the divine blessing has attended the revival work which he has been conducting in the various centers of the Pacific Union Conference. Elder Meade MacGuire is associated with Elder Daniells in this work. Nor are we left to this personal letter as to the value of these meetings. Many reports come to us of the manner in which God is pouring out His blessing upon His people as they seek, by the putting away of sin and reformation of life, to co-operate with Him in obtaining a preparation for His coming kingdom.

* *

We are glad of the good reports which are coming in from our camp-meetings. These reports all tell of excellent meetings which are being held. Brother R. T. Emery writes from the Colorado camp-meeting:

"We are having an excellent meeting here in Colorado. There is a good attendance. While there are not so many family tents as in some years in the past, yet with the large number of auto tents, there are nearly as many on the ground. Elders Gilbert, Warren, and others are delivering timely messages. The election of conference officers passed off quietly, with very few changes. There seems to be a good spirit present."

We pray God to remember the great convocations that are now being held. Surely He desires to bless His people. Every reader of the REVIEW should make an earnest effort to attend the camp-meeting in his particular field. We believe great blessings are in store for those who go to these meetings with a spirit of prayer, an earnest purpose to obtain help, and to be a blessing to others.

THE MESSAGE CARRIED INTO THE FAR INTERIOR OF BRAZIL

A REPORT reaches us from L. B. Halliwell, superintendent of our mission fields in Brazil, telling of a church he had visited on a recent trip, which was raised up as a result of literature purchased from a colporteur by a soldier, who later was sent into the far interior. A visit by a Seventh-day Adventist minister was requested, a group of believers was found, and a church organized.

This, like many similar instances that might be given, illustrates the far-reaching effects of circulating our message-filled literature.

W. W. EASTMAN.

* *

GALOKISA, THE BUSHMAN OF CHOISEUL

GALOKISA, the old bushman of Choiseul, was taken very sick in the inland village. Two witch doctors tried their medicines and devilism to restore the old man, but all to no effect. Then they said they could do no more, and that he would surely die. One of them afterward suggested that they send for Jugha (our native missionary), just to see if he could help.

With that they sent a man down to the mission, and when he found Jugha, he asked him to come and pray for old Galokisa, as he was very sick, and they thought that he was going to die.

Jugha told him that he could not go then, for he had the fever, but that he would send Nangaha and Kioto.

The two boys followed this man back up into the bush. When they reached the house, they found the old man very sick and not able to speak. They first sat down and talked quietly to him, and told him of Jesus who would save all such as believed on Him. Then they prayed. When they had finished, the sick man was able to speak to them, and said that if he got better he would believe in Jesus.

From that time he began to mend, and in several weeks was quite well again. While he was convalescent, Kioto visited him several times, and instructed him in the Christian way.

One day the old man related the following dream to Kioto:

"In a dream I saw a most beautiful land, far more beautiful than I had ever seen before. Some one called to me, and said that in order to come to this beautiful place, I must go to the 'Juapa Rane' Mission [the name of our mission], and follow all the teaching of their Holy Book."

Galokisa then said to Kioto, "I now believe in Jesus, and will follow Him with all my strength."

When he recovered from his sickness, he came down to the mission, and is now living there and is daily growing in grace, and in the understanding of Jesus the Saviour.

At the last testimony meeting he arose and testified that in days gone by he was a desperate character, a

fighter, a thief, and a follower of evil spirits; but the God of heaven had healed him of his sickness, and so now he had given up all the works of darkness and devilism, and his one desire was to follow Jesus.

The people of this district are amazed at the wonderful power that is attending this message. Surely the latter rain is beginning to fall, for many souls are turning away from darkness and heathenism, because of these wonderful manifestations, and are looking in faith to Jesus.

H. P. B. WICKS.

* *

THIS NUMBER OF THE PAPER

We have many good things in this number of the REVIEW. We cannot forbear calling your attention to some of the more important.

The opening article on page 2, by F. C. Gilbert, draws valuable lessons from the experiences of ancient Israel.

To those who have suffered trial and disappointment, and know not the meaning of their experience, the good article on page 5, from Dr. D. H. Kress, will speak comfort.

The article following by J. W. McComas, on the Holy Spirit, is well worth reading.

R. S. Owen concludes in this number his splendid studies in the book of Hebrews. We have received many appreciative words regarding these studies by Brother Owen, and we believe that they have been very generally helpful to our readers.

If one questions whether the day of miracles is past, he has only to read the three articles found in the Mission Lands department. E. H. Wilcox of South America, S. E. Jackson of the Philippines, and Brother A. A. Panaga tell of the wonderful transformations which are being wrought by the gospel of Christ in lands of Catholic and heathen darkness.

Read "One Sabbath Day," by Martha E. Warner, in the Home department, and consider the manner in which you are regarding the Sabbath.

"Fatigue and Rest," by Dr. Patience Bourdeau-Sisco, in this Home department, is a worth-while article.

In the World-Wide Field department we have some excellent reports from both home and foreign fields. These will be read with deep interest, especially the report which W. E. Read gives of his visit to the Faroe Islands.

Worthy of special consideration in this number are the two articles on page 21 from M. N. Campbell and A. J. Clark. These articles deal with the foreign missionary work within the borders of the homeland, and the labor we may put forth for the foreigners who have come to American shores. Consider, as you read these articles, whether you are doing your duty to your foreign neighbors, to bring to them a knowledge of the truth for this time.