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THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Name of Names

By Theo. G. Weis

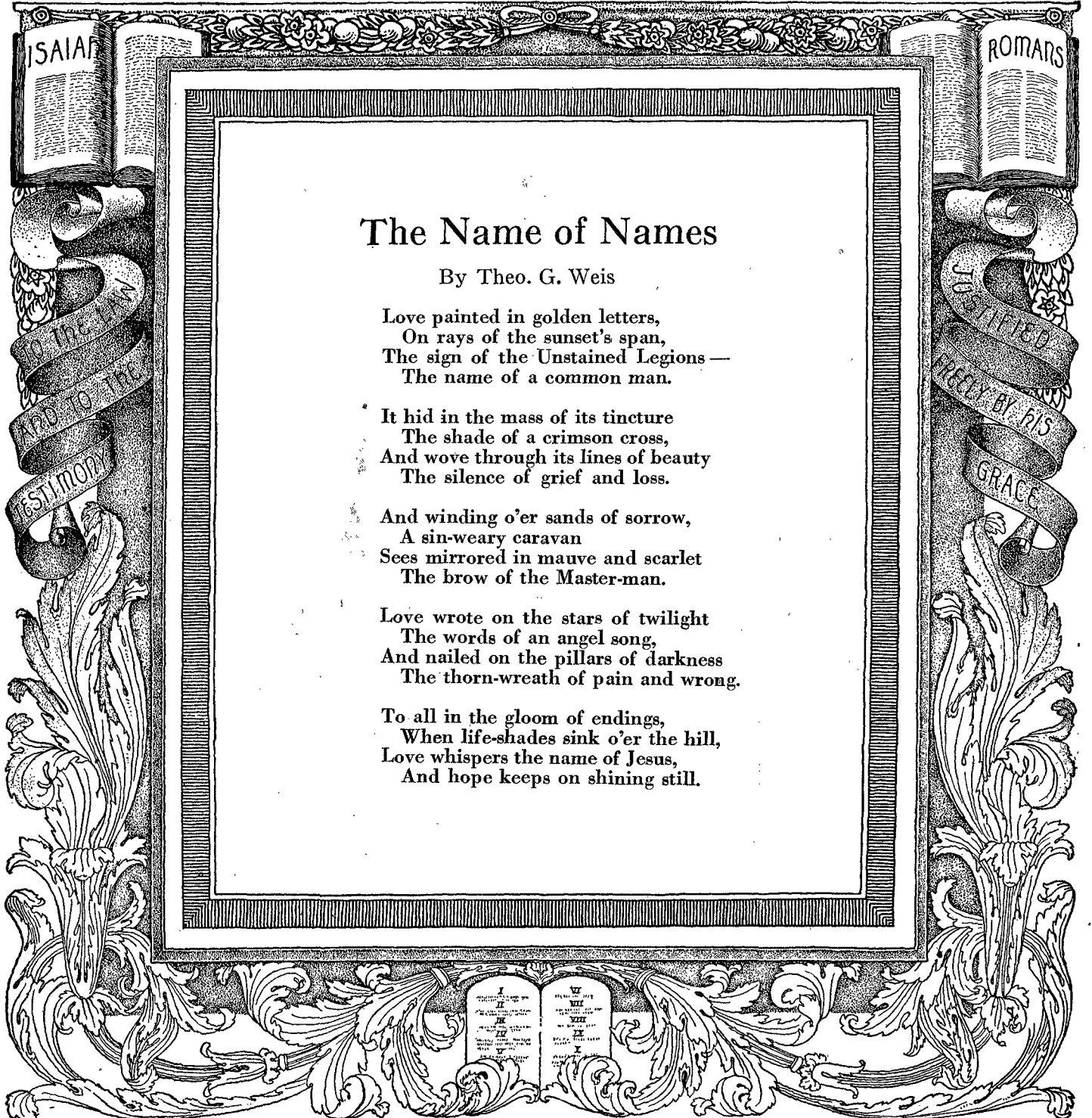
Love painted in golden letters,
On rays of the sunset's span,
The sign of the Unstained Legions —
The name of a common man.

It hid in the mass of its tincture
The shade of a crimson cross,
And wove through its lines of beauty
The silence of grief and loss.

And winding o'er sands of sorrow,
A sin-weary caravan
Sees mirrored in mauve and scarlet
The brow of the Master-man.

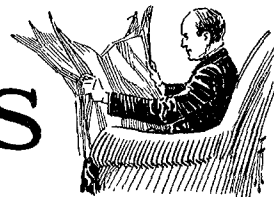
Love wrote on the stars of twilight
The words of an angel song,
And nailed on the pillars of darkness
The thorn-wreath of pain and wrong.

To all in the gloom of endings,
When life-shades sink o'er the hill,
Love whispers the name of Jesus,
And hope keeps on shining still.





Comments on CURRENT EVENTS



JONAH. Probably no other Bible story has been the subject of more vigorous attack by skeptics than that of Jonah and his distressing experience in the sea. Unbelievers have endeavored to show the impossibility of such an occurrence. On the other hand, apologists for the Bible have striven zealously to show the reasonableness and plausibility of the account.

The whole matter has been revived by the very recent endeavors of an Oxford University man to gather together a group of historical accounts of men who were swallowed by whales and lived through the experience. His object in doing this, of course, is to establish the truthfulness of the Biblical story.

This whole controversy over Jonah is in the same category with the disputes that have raged concerning virtually all of the miracles recorded in the Bible. While skeptics scoff, there has always been a class of militant Christians who felt that the way to meet the opposition was to prove the reasonableness of the account whenever possible. For example, there are those who endeavor to explain the fall of Jericho's walls on the theory that there was a sympathetic vibration set up in the wall by the constant rhythmic march of the Israelites and by the blowing of the trumpets. Thus on purely natural grounds and by forces understandable by the unbeliever, the miracle is explained.

Now, laudable in their intentions as these attempts may be, we believe that such methods of dealing with the problem of Biblical miracles and phenomena are fundamentally bad. It is doubtless true that God has used in the performance of various miracles, certain laws which we describe as natural laws. But the danger in starting out to prove that a Biblical miracle is reasonable and can be defined and explained in harmony with natural laws, is that if the attempted explanation fails to explain, the hearers naturally conclude that the miracle never really took place and is a fable.

The defenders of the Bible should try to prove, not the reasonableness of the miracle, for, incidentally, every mind differs as to what is reasonable to believe, but to impress the hearers with the fact of the greatness of God's power. If we can but establish in the hearts of men the realization that God is infinite in power and that all things in the universe answer to His bidding, then there is no longer any stumbling over the subject of miracles. And indeed, not until then can the question of miracles be settled, because there are many miracles in the Bible, for example, the raising of the dead, which cannot, by even the most subtle dialectics, be explained so as to seem reasonable, as that term is understood by the unbeliever. The problem of doubt and skepticism has been the same in every age. It all proceeds from a failure to realize or to admit the magnitude of God's power. Said Christ to the skeptics, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29.

But not only to the rank unbeliever comes this statement of the Saviour, it is for every one of us, for who of us, even the most devout, senses as he should the

greatness of God's power and His willingness to exercise that power in our behalf? Surely if we did, we would pray with more certainty and more assurance. And, unless we do have a clear conviction of this, our prayers are but idle words, for "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

BIBLE VALUE. Here is an interesting statement from a national secretary of the Gideons, an organization which has for its objective the placing of Bibles in the rooms of hotels in every part of the country. He says:

"I have just finished furnishing Bibles to nearly every hotel in Montana, and the hotel men tell me that the presence of the Bible in the rooms saves the furniture; that people who go to the hotels with the intention of becoming drunk and noisy, are checked by the presence of the Bible under whose influence they were brought up."

The testimony offered by these hotel men is the most powerful argument in behalf of the Bible, for they deal with all types of humanity, and have perhaps a better opportunity than almost any one else of observing the way individuals act under many situations.

But there is a further point in this statement. The quotation declares that people who go to hotels with the intention of becoming drunk and noisy are checked by the presence of the Bible "under whose influence they

were brought up." This offers some interesting light on the perplexing text, "Train up a child in the way he should go; and when he is old, he will not depart from it." The impressions made in childhood are indelible ones. If the child has been reared under the spiritual influences of the Bible and its teachings, he can never wholly escape from that influence in after life, and in the case above cited it seems that simply the presence of the Bible in the room is sufficient to revive in the minds and hearts of these people the moral and spiritual impressions made in former years, and such revival serves to hold in check the evil desires.

As parents, ours is the task of making the right impressions on our children as they grow up, realizing that we are implanting in their hearts certain convictions which will stay with them as long as they live, and which in an hour of great temptation may cause them to decide aright.

UNQUALIFIED. The other day Edison offered some scurrilous comments on religion. The press broadcast them far and wide, simply because it was Edison. Apparently his only qualification

for speaking was that he had invented many things and had attained fame thereby. It is becoming quite the custom for some "big man" to offer his comments on religion when he may not be able even to find a text in the Bible. It is about in the same category with the bachelor who discourses on marriage. The simple child of God who has spent many hours in prayerful reading of the Scripture is the one most competent to speak, for spiritual things are spiritually discerned. Let us specialize in the Scriptures, therefore, that we may be able to speak concerning them with true authority.

F. D. N.



Herbert Photos, N. Y.

One of the latest devices to protect firemen is an asbestos suit. In this little shed two men clad in such suits are sitting calmly while the flames consume the structure.

The Advent Review and Sabbath Herald

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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The Evils of Intemperance

BY MRS. E. G. WHITE

"WINE is a mocker, strong drink is raging; And whosoever is deceived thereby is not wise."
 "Who hath woe? who hath sorrow? who hath contentions?
 Who hath babbling? who hath wounds without cause?
 Who hath redness of eyes?
 They that tarry long at the wine;
 They that go to seek mixed wine.
 Look not thou upon the wine when it is red,
 When it giveth his color in the cup,
 When it moveth itself aright.
 At the last it biteth like a serpent,
 And stingeth like an adder."

Never was traced by human hand a more vivid picture of the debasement and the slavery of the victim of intoxicating drink. Enthralled, degraded, even when awakened to a sense of his misery, he has no power to break from the snare; he "will seek it yet again."

No argument is needed to show the evil effects of intoxicants on the drunkard. The bleared, besotted wrecks of humanity — souls for whom Christ died, and over whom angels weep — are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.

And who can picture the wretchedness, the agony, the despair, that are hidden in the drunkard's home? Think of the wife, often delicately reared, sensitive, cultured, and refined, linked to one whom drink transforms into a sot or a demon. Think of the children, robbed of home comforts, education, and training, living in terror of him who should be their pride and protection, thrust into the world, bearing the brand of shame, often with the hereditary curse of the drunkard's thirst.

Think of the frightful accidents that are every day occurring through the influence of drink. Some official on a railway train neglects to heed a signal, or misinterprets an order. On goes the train; there is a collision, and many lives are lost. Or a steamer is run aground, and passengers and crew find a watery grave. When the matter is investigated, it is found that some one at an important post was under the influence of drink. To what

extent can one indulge the liquor habit and be safely trusted with the lives of human beings? He can be trusted only as he totally abstains.

The Milder Intoxicants

Persons who have inherited an appetite for unnatural stimulants should by no means have wine, beer, or cider in their sight or within their reach; for this keeps the temptation constantly before them. Regarding sweet cider as harmless, many have no scruples in purchasing it freely. But it remains sweet for a short time only; then fermentation begins. The sharp taste which it then acquires makes it all the more acceptable to many palates, and the user is loath to admit that it has become hard, or fermented.

There is danger to health in the use of even sweet cider as ordinarily produced. If people could see what the microscope reveals in regard to the cider they buy, few would be willing to drink it. Often those who manufacture cider for the market are not careful as to the condition of the fruit used, and the juice of wormy and decayed apples is expressed. Those who would not think of using the poisonous, rotten apples in any other way, will drink the cider made from them, and call it a luxury; but the microscope shows that even when fresh from the press, this pleasant beverage is wholly unfit for use.

Intoxication is just as really produced by wine, beer, and cider as by stronger drinks. The use of these drinks awakens the taste for those that are stronger, and thus the liquor habit is established. Moderate drinking is the school in which men are educated for the drunkard's career. Yet so insidious is the work of these milder stimulants that the highway to drunkenness is entered before the victim suspects his danger.

Some who are never considered really drunk, are always under the influence of mild intoxicants. They are feverish, unstable in mind, unbalanced. Imagining themselves secure, they go on and on, until every barrier is broken down, every prin-

ciple sacrificed. The strongest resolutions are undermined, the highest considerations are not sufficient to keep the debased appetite under the control of reason.

The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the "new wine found in the cluster," of which the Scripture says, "Destroy it not; for a blessing is in it."

It was Christ who, in the Old Testament, gave the warning to Israel, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days' fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. Christ did not contradict His own teaching. The unfermented wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine that was used by our Saviour and His disciples in the first communion. It is the wine that should always be used on the communion table as a symbol of the Saviour's blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil.

In the light of what the Scriptures, nature, and reason teach concerning the use of intoxicants, how can Christians engage in the raising of hops for beer making, or in the manufacture of wine or cider for the market? If they love their neighbor as themselves, how can they help to place

in his way that which will be a snare to him?

Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness.

There would soon be little necessity for temperance crusades, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. Let parents begin a crusade against intemperance at their own firesides, in the principles they teach their children to follow from infancy, and they may hope for success.

There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants. Bring your children up to have moral stamina to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to strong influences, but to influence others for good.

The Work of Temperance Advocates

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers God-speed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite

the exhausted energies to unnatural, spasmodic action.

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks, is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxi-

cants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.—*The Ministry of Healing*, pp. 330-335.

The Test of True Leadership

BY E. HILLIARD

God's work has been delayed, His cause crippled, souls lost, and His name dishonored in all ages by men of unholy ambition for leadership. This was manifest in the rebellion of Korah, Dathan, and Abiram, and of the two hundred fifty famous princes of Israel who rose up in rebellion against Moses and Aaron, but really against God. These rebellious leaders lacked spiritual discernment, or they never would have charged Moses and Aaron: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:3.

The statement that "all the congregation are holy" was a subtle way of winning all of Israel to their side of the controversy. They not only refused to counsel with Moses, but brought two additional charges against God's appointed leaders: First, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?" Second, "Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up." Verses 13, 14. The people were anxious to enter the Promised Land, and these charges were especially pleasing to them.

It was a terrible crisis with Israel. The false charges and sarcastic utterances, seemingly so reasonable, were winning Israel to the revolting side. Something had to be done, and that immediately. What a different spirit characterized the true leader. "When Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are His, and who is holy, . . . even him whom He hath chosen." Verses 4, 5.

A test to separate the false from the true was given. Moses instructed Korah and all his company to take censers and put fire and incense therein, and on the morrow to appear before the Lord. "And it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi." Verse 7.

On the morrow Korah and his company gathered at the door of the tabernacle. It appears that this leader succeeded in winning all the congregation to his side of the controversy. "And Korah gathered all the congregation against them [against Moses and Aaron] unto the door of the tabernacle: . . . and the glory of the Lord appeared unto all the congregation." Verse 19.

Listen to the word of the Lord at this critical moment. He said unto Moses and Aaron: "Separate yourselves from among this congregation, that I may consume them in a moment." Verse 21. These faithful leaders had a heartfelt burden for the people who had been deceived by these false leaders. Again they fell upon their faces and prayed: "O God, . . . shall one man sin, and wilt Thou be wroth with all the congregation?" Verse 22. God answered their humble prayer. He told Moses: "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. . . . Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." Verses 24-26.

Although the congregation sympathized with these rebellious leaders, they dared not disregard the divine warning, and they quickly departed from them. Then the test was given to determine whom the Lord had chosen. Moses said: "If the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, . . . then ye shall understand that these men have provoked the Lord." Verse 30.

Little by little these false leaders had become so thoroughly deceived by Satan that they were not afraid to risk their lives for the cause they had espoused. The Lord spoke, and the earth opened her mouth, and Korah and his company perished. Still the people sympathized with these rebels; for the next day they charged Moses and Aaron with slaying them. (See Verse 41.)

The Lord was so wroth over their terrible stubbornness that He threatened again to "consume them as in a moment." Verse 45. The devastating plague had already begun, searching out and consuming the most guilty ones. Again the Lord's faithful lead-

ers fell upon their faces and pleaded with God to spare the people. Aaron offered incense to make atonement for them. "He stood between the dead and the living; and the plague was stayed." Verse 48. He stood where no false leader is willing to stand.

The Lord has placed on record the rebellion of Korah and his company "for our admonition, upon whom the ends of the world are come." Those who accuse the leaders that God has chosen are doing the work of the accuser of the brethren, who was expelled from heaven.

How can we tell the false from the true? Spiritual things are spiritually discerned. When the parents of Christ presented their babe in the temple and the priest took the child, he did not think that he was holding the Creator of all things in his arms. He did not discern that the helpless babe was Israel's Redeemer, a light to lighten the Gentiles, the very prophet that God had promised to raise up. But how quickly Simeon and Anna, upon entering the temple, discerned that the child was the promised Messiah. It was because they had lived humble,

faithful, God-fearing lives, and had prayerfully studied the prophecies that pointed out the humble manner of Christ's entrance into our world.

The Jewish leaders were self-exalted. They cared far more for the praise of men and the emolument that accrued from the positions they held, than for spiritual things. They did not realize that "before honor is humility," and they would not accept the honor that is reached through humiliation.

Those who faithfully study the word of God and live humble, devoted lives, will discern the spirit of self-exaltation that always characterizes false leaders. They see in the true, God-appointed leaders the meek and teachable spirit that pleads for the pardon of those who are being deceived and led to ruin,—leaders who have responded to the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

Bangalore, India.

The Sabbath and the Tithe

BY F. W. STRAY

THREE ages are recognized by theology in the religious history of the race,—the patriarchal, Levitical, and Christian. Pre-eminently, the Levitical is the age of codified law, though grace ran parallel with the transgressor's need. The patriarchal and Christian ages preceding and succeeding the Levitical are less emphatic in law declaration, but stand forth respectively in recognition and interpretation of divine law.

Thus in the patriarchal age we find the Sabbath as an original and recognized institution. As far as the Scriptures are concerned, it remained for the ushering in of the Levitical age to proclaim the law of the Sabbath. Its blessing and obligation were made known to our first parents and their descendants in the patriarchal age. The Sabbath law was not re-proclaimed at the outset of the Christian age, but was treated as an existing institution of divine appointment.

Jesus devoted much time, according to the Gospel narratives, to reinterpreting the Sabbath, and leading a reform in its observance. He freed it from rabbinical tradition and superstition, and presented it to His disciples bright shining with its original blessing, and the added glory of His own loving-hearted observance. It is then written of His devoted followers that they "rested the Sabbath day according to the commandment," which could not be said of the Jewish church. The Jews were resting the Sabbath day according to the tradition of the elders, which was neither rest nor holiness. As Jesus so unerringly pointed out, they were observing the

day unmercifully, instead of keeping it holy. "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." "It is lawful to do well on the Sabbath day." Matt. 12:7, 12.

These same principles obtain with the tithe. It was known and recognized as a religious obligation in the patriarchal age, as witness Abraham's payment of tithe to Melchizedek, "priest of the most high God," and Jacob's vow to God at Luz.

The Law of the Tithe

In the Levitical age the law of the tithe was proclaimed in unmistakable terms. "All the tithe . . . is the Lord's: it is holy unto the Lord." Lev. 27:30. The law of the tithe was not re-proclaimed at the beginning of the Christian age, but, like the Sabbath, was treated as an existing obligation of divine appointment.

Jesus applied the same principles of interpretation to the tithe as to the Sabbath. He unerringly diagnosed the heart disease of Judaism as responsible for their lack of blessings as a result of punctilious tithe paying.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

He led a reform in the spirit of tithe paying as in Sabbath keeping. In both cases He pointed to mercy as a prime spiritual requirement, to which the Jews were strangers. In neither the Sabbath nor the tithe did He lessen

the obligation. He made no suggestion of a change of day, or a changed method of gospel finance; but He urged the necessity of a change of heart.

Who will deny that the message of Jesus was designed to change men, or dare to assert that His purpose was to change man's obligations toward God in the realm of practical matters of religion?—Not one who has a balanced perception of spiritual values as exemplified in the Master's life and message.

There is one other phase of the proclamation of law relations in the three ages that is worthy of consideration, if for no other reason than its misuse by those who should know better. That is what I am pleased to call the by-law phase of the Levitical age. The constitution of God's moral kingdom and spiritual realm remains the same in all ages. However, as in earthly organizations the constitution sets forth the more permanent features of the principles governing the organization, and the by-laws the more readily changed and adaptable features, so with the commonwealth of Israel.

It is sometimes urged that because of what we may call a by-law of Israel, given by its King Jehovah, forbidding the lighting of fires in the wilderness on the Sabbath, fire lighting would always and everywhere be Sabbath breaking. This is answered by saying that we are not all living in a semi-tropical wilderness, that this by-law applied only to that time and place, and that this rule of the wilderness could pass away without destroying the Sabbath institution. The Christian conscience of the church has borne witness to this in all ages and all climes. All that we contend for is that the Sabbath be kept as interpreted in the life and teaching of Jesus. To all who urge nonfire Sabbath keeping as the only way to keep it anywhere, we would say in Jesus' words to the Jews, "If ye had known what this meaneth, I will have mercy, ye would not have condemned the guiltless." I repeat that we find in His Sabbath teaching the urge to a change of heart, but no suggestion of a change of day.

We thank God for the practical, sanctified, common sense of the pioneers of the advent message, who builded better than they knew in laying the foundations of a world movement, adjustable and adapted to stand the stress and strain of latter-day conditions almost undreamed of by the early leaders.

* * *

PARENTS and teachers . . . should aim so to cultivate the tendencies of the youth that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding naturally, as do the plants in the garden.—"Christ's Object Lessons," p. 83.

Ancient Prophecies of Modern Sabbath Keeping

BY CARLYLE B. HAYNES

THE teaching that Christian people to-day should observe the seventh-day Sabbath is not a new teaching. There are, in the Bible, prophecies thousands of years old, prophecies with which every Christian should be familiar, that God's people of this age would be Sabbath keepers.

Peter describes the prophecies of the Bible as "a light that shineth in a dark place." 2 Peter 1:19. These prophecies throw a great volume of light upon the future of the people of God. They make it possible for the student of the Bible to become familiar with the observances of God's people, as they have been foretold in the Scriptures.

Latter-Day Sabbath Keepers

The prophecies of the Old Testament make it plain that in the last days of human history those who are loyal to God will be observers of the seventh-day Sabbath. Thus Isaiah, beholding in heavenly vision the time of the end, the time when "My salvation is near to come, and My righteousness to be revealed," cries:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

This promised blessing for keeping the Sabbath in the days immediately preceding the coming of Christ, is not confined to the Jews alone, nor to any one class of people.

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:6, 7.

In the time of the end, when men are waiting for the coming of Christ, there will be a message of Sabbath reform, a call for those who love Christ to separate themselves from the world and from all opposers, in order to observe the true Sabbath of the Lord, and to depart from all sin and evil.

"Show My People Their Transgression"

At this very time, the time of waiting for the Lord, God commands His messengers:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1.

In the last days those who profess to be the people of God are to have their attention definitely called to some "transgression" which they are committing. Until their attention is directed to this thing, they are evidently unaware that their practice is wrong in any particular, for God, in describing them, says:

"Yet they seek Me daily, and delight to know My ways, as a nation that did

righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God." Isa. 58:2.

It is at this time, when those who delight to serve God are unconsciously violating some important requirement of His, when they are forsaking "the ordinance of their God," that God calls upon His ministers to "cry aloud," and "spare not," to "lift up thy voice like a trumpet, and show My people their transgression."

The Foundations of Many Generations

God speaks to those who do this work of crying aloud, those who point out the ordinance which His people are forsaking, and says to them:

"They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

What the ordinance is which God's professed people in the last days have

His Secret Place

BY BERTHA D. MARTIN

OUR God is a living fortress,
His presence has hedged us around,
Then why should we faint if terrors
Outside of its strong pale abound?

Each harsh word or act of unkindness,
That woundeth your heart and mine,
First pierceth the heart of the Saviour,
And grieveth His love divine.

There is never a sorrow or shadow
That cometh to you and me,
But God in His infinite wisdom
Has opened the way to be.

Then know that the human vial
But holdeth the bitter sup,
For the hand of the Saviour outstretcheth,
And giveth the needed cup.

So trusting His love and wisdom,
To portion the better part,
Will lighten each grief and shadow,
And rob of its sting every dart.

forsaken, is very clearly pointed out in the following verses:

"If thou turn away thy foot from [trampling upon] the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

The "ordinance," then, which God's professed people would forsake in the last days of earth's history, is the Sabbath of the fourth commandment. This passage points to a time when those who profess to serve the Lord will be trampling it under their feet, using it for the performance of their own work and their own pleasure, not giving it the honor due it, but calling

it "Jewish," and in other ways casting discredit upon it. At this time God calls upon them to cease trampling upon this holy institution, and to call it holy and honorable, not only by word of mouth, but by having their lives so cleansed by the blood of Christ that they may thus become true Sabbath keepers.

This is the important message for to-day, a message of Sabbath reform. The Lord foresaw the conditions which would prevail in the religious world to-day, and inspired the prophet to write as he did.

To those who engage in this work of preaching the truth of the Sabbath question to the world in the last days, God says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." It will be of interest to notice the significance of these names.

Turning back in the book of Isaiah to the thirtieth chapter, we find disclosed a prophecy that God's professed people in the latter days will be a rebellious people, people who will not hear His law. God calls upon Isaiah to—

"Write it before them in a table, and note it in a book, that it may be for the time to come [margin, "the latter day"] forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:8, 9.

These people in the latter days who are rebellious, who will not heed God's law, are in the following verse represented as speaking to their religious leaders, and saying to them:

"Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:10, 11.

Here is a prophecy which it is impossible to misunderstand. It predicts definitely that in the days just before the second coming of Christ, "the latter days," there will be a class of people who profess to serve the Lord, but who are rebellious in the matter of the law, who refuse absolutely to hear or heed the teachings of the law. They will make it plain to their ministers that they do not desire the straight truth, but want "smooth things" preached from the pulpit. They demand of their religious leaders that they shall "turn aside out of the path," and "get out of the way."

The Path of God's Commandments

What this "path" is, and the "way" here spoken of, will be evident if two or three passages in the Psalms are studied.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

"They also do no iniquity: they walk in His ways."

"Make me to go in the path of Thy commandments, for therein do I delight." Ps. 119:1, 3, 35.

That the "way" and the "path" spoken of in the prophecy given by Isaiah refer to the law of ten com-

mandments, will be still further evident from another passage:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

Because His people refuse to walk in the old paths and the good way, God says:

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jer. 6:19.

These passages make it clear that the symbols "path" and "way" have reference to the commandments of God, and that to be walking in the way is to be keeping the commandments, and to "turn aside out of the path" is to reject God's law, and disobey it.

A Breach in the Law

Returning now to a further study of the remarkable prophecy in Isaiah regarding the last days, and recalling that God predicts that His professed people in these latter days will not hear His law, we now find God likening this rebellion to a breach in a wall.

"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Isa. 30:13.

Thus the law of God is not only likened to a path and a way in which His people walk, but also to a wall which surrounds the trusting Christian, and which keeps out the attacks of the enemy of His soul. As long as the child of God, by the power of Christ, stays within the ten commandments, he is safe from the enemy. The law in Christ is a wall which protects him from being overthrown. As he obeys it, he finds it a bulwark against Satan's temptations; but when he disobeys it, he has thereby made a breach in his protecting fortress, or wall, and the enemy can come in and overthrow him.

In the last days God saw that a breach would be made in His commandments. One of the commandments would be taken from the ten, leaving a breach, or gap, in the wall. God also foresaw that the religious leaders among His professed people in the last days would not heed His instruction to repair this breach, or gap, by teaching the obligation to observe the seventh-day Sabbath. Moreover, they would actually go so far as to attempt to hide the fact that the breach had been made, and would attempt to cover it up by substituting a false sabbath for the true. This prophecy He gave to the prophet Ezekiel to write:

"O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:4, 5.

The same subject is here referred to, the same symbols used, as in the

prophecy of Isaiah. The time when these things are to be fulfilled is in the time of preparation for the day of the Lord. The day of the Lord suc-

ceeds the day of salvation, and refers to the day in which the second coming of Christ will take place.

(To be concluded)

All the Heart

BY G. A. ROBERTS

THROUGH the wisest man of the earth, Jesus said, "My son, give Me thine heart." Prov. 23:26, margin. He gives this admonition to every soul, because none but He can wholly keep the heart, because nothing but full heart service is acceptable to God, and because it is impossible to serve Him truly with a divided heart. There can be no such thing as pleasing God by giving Him 75 per cent, or 90 per cent, or 98 or 99 per cent of our love, while having the remainder of our affection, small though it may be, set on the world or on some cherished sin. No, dear fellow pilgrim, a majority of our love and service, even though large, will not suffice. If we are to "cast into the treasury" an offering that will be pleasant in the sight of God, it must be nothing less than all our living.

There is a special significance to the expression of Jesus when He said, "She of her want did cast in all that she had, even all her living." Mark 12:

Silent Prayer

BY BURTON CASTLE

With head bowed low in silence,
With heart uplifted high,
In silence and in gratitude,
We find that God is nigh.

Into the heart there enters
A sense of joy supreme,
When we are in His presence,
Within that joyous gleam.

His thoughts then blend with ours
In one harmonious whole,
While streams of light are flowing
Into the darkened soul.

All gloom departs, all darkness flees,
His light floods all the heart,
He bids our anxious cares to cease,
And thoughts of fear depart.

Our dire need is not to find
A flower-strewn path below,
But keep our hearts uplifted
So faith can ever grow.

44. That special significance lies in the words, "all her living." It means more than that she cast in all her prospects for the food those two mites would buy, for that alone would have been at best but a portion of one meal. Certainly she did not expect to cease eating or living because she gave all the money she possessed at that time, though her consecration was such that she would have been glad to do so. It was not alone the fact that the two mites were all she had, that particularly impressed the Saviour; but it was the fact, discerned by Himself, that the gift of those two mites was a life pledge, a prophecy or revealing, as it were, of her heart.

The Saviour sat over against the treasury to behold particularly *how* the people cast in their offerings, searching with divine intuition each heart that came, and He saw, as the two mites were cast in, an abandon of consecration in the widow's heart that He knew at once was full and complete, that would as gladly have cast in all the wealth of the whole world, had she possessed it, and that clearly indicated a casting in of her whole present and future life. All the living she would be vouchsafed in the future would be as gladly cast in. It was the fullness of heart determination and consecration that went with the gift that made it of value, and not alone the fact that she cast in what she could doubtless secure again,—two mites, a farthing.

"Where your treasure is, there will your heart be also." Matt. 6:21. Her whole treasure cast in, carried her whole heart with it. That is why the Saviour said, "This poor widow hath cast in more than they all." Luke 21:3. Her gift of two mites was especially precious in His sight because, of all the gifts, hers was the only one He beheld that carried the whole heart with it. He had been observing *how* they cast in, hoping to find one who in the human sphere would approximate somewhat, at least, the utter abandon with which He cast His all into the furrow of the world's great need, and doubtless this was the first human heart that did so. He saw her fulfilling the first great commandment, "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength." And when the scribe said, "To love Him with *all* the heart, and with *all* the understanding, and with *all* the soul, and with *all* the strength, . . . is more than *all* whole burnt offerings and sacrifices," Jesus said unto him, "Thou art not far from the kingdom of God." Mark 12:30-34. "Keep thy heart above all keeping; for out if it are the issues of life." Prov. 4:23, margin. A heart that is kept above all keeping is a heart that is completely captured by Jesus, that is so fully set on God that it is eternally fixed, sealed to God beyond any changing. It is then above all keeping. Some day it will be so for each heart that is saved. May God help us to hasten that day and that experience.

* * *

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

The Secret of Power

BY R. D. QUINN

JESUS CHRIST is the one perfect manifestation of the complete work of the Holy Spirit in man. He was begotten of the Holy Spirit. Luke 1:35. He lived a holy and sinless life, and offered Himself without spot to God through the eternal Spirit. Heb. 9:14. Jesus Christ, while here on earth, wrought His miracles in the power of the Holy Spirit; it was by the Spirit of God that He cast out devils. Matt. 12:28. It was by that same Spirit that He was raised from the dead. Rom. 8:11. And even after His resurrection, but before His ascension, He gave commandment unto His apostles whom He had chosen through the Holy Spirit, for we read in Acts 1:2, "Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen." He said, "I can of Mine own self do nothing." John 5:30. Thus we see that every act of the Saviour's life, from His advent into this world until He was taken up to heaven, was under the control of the Spirit of God.

Now all this is written concerning Christ that we, through patience and comfort of the Scriptures, might have hope; for "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664.

Before Jesus departed out of this world, He gave to His followers the key to success in their ministry, as indicated in the following words: "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them" (He drew aside the veil, as it were, as much as to say, I will now tell you by what power I have done the things which you have witnessed), "and saith unto them, Receive ye the Holy Ghost." John 20:21, 22. That is the secret.

Christ Lived His Teaching

Jesus spoke as never man spoke before, and His word was with power. It is written, "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. 23:2, 3. But of Christ it is recorded that "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matt. 7:28, 29. As far as the form of the message was concerned, the teachings of Christ and the scribes were essentially alike; but Christ instructed the people to obey what the scribes and Pharisees said, but not to do as they did. In contradistinction to this, Christ "began both to do and teach." Herein

lies the secret of the difference between the teaching of Christ and that of the popular preachers of His day: They *said*, but *did not*; whereas, Christ lived in His life all that He taught.

"The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of Him become teachers after the divine order. The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. He makes known that which he himself has heard, seen, and handled of the word of life, that others may have fellowship with him through the knowledge of Christ. His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character."—*The Desire of Ages*, p. 142.

Some one has said that the best translation of the Scriptures is its translation in the flesh. This is what the world beheld in Christ. "The Word was made flesh, and dwelt among us." John 1:14. Christ could say, "I am the way, the truth, and the life." The word of God is "the sword of the Spirit," and in Christ, the living demonstration of the word, we find the perfect use of that sword. In 2 Samuel 23:10 we read that one of David's mighty men smote the Philistines "until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day." The man and the sword were one and inseparable. Thus it should ever be with the witnesses of the word, the messengers of God.

Christ Possessed Authority

When Jesus was in the world, He said, "All power [*all authority*," as stated in the Revised Version] is given unto Me in heaven and in earth." But when He uttered this statement, He had no standing, no reputation, no position in this world. He had not so much as a place in which to lay His head. The scribes and the Pharisees had all position, honor, and prestige, but they had no authority or power connected with their teaching. What gave Christ authority? It was the fact that the word of God had become flesh—become a living reality in His life. As He read the Scriptures, there came no sense of condemnation, for His life was the fulfillment of the Scriptures; therefore He taught as one having authority, and not as the scribes.

The measure of authority by which a man is able to speak is not governed by the theory of truth which he holds, but by the power which that truth exerts in his life. Only to such degree can he speak with convincing authority. When men and women submit to the work of the Holy Spirit so that the word of God becomes a living

power in the life, then will the everlasting gospel be proclaimed with an authority which will be recognized as different from the teaching of all others. This is the power we must have. The price is self-surrender to permit the word to become flesh, to be manifest in our lives; and we may have just as much of this power as we are willing to receive.

* * *

The Bridle of Grace

BY LIZZIE M. GREGG

AN able writer, speaking of the untold misery caused by that "unruly member," informs us that, "though a little member, the tongue boasting many things needs the bridle of grace, and the bit of self-control to keep it from running at random."

How many unkind and untrue statements are made, which bring discouragement and despair to many hearts because this "bridle of grace" is not placed upon our tongue. Grace (unmerited favor), showered upon us so abundantly by our heavenly Father, is yet meted out grudgingly by us to those who may not always be as kind and sympathetic with us as we feel is our due.

"Ah," says one, "I cannot show grace, or favor, to those who manifest their dislike toward me in any way. I must say what I think, and let them know how I feel toward them." Of course you must, if you desire to manifest the natural heart; but if you are willing to let Jesus control the heart and life, you will remember His promise that "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. So there is abundant help for you, if you wish to exercise the "bridle of grace," for it is given to you in immeasurable quantity, even "according to the measure of the gift of Christ."

Far more satisfaction and joy come to the one who will bridle the tongue with grace, and guide it with the bit of self-control, giving the "soft answer" that turneth away wrath. The Good Book tells us it is only the fool that "uttereth all his mind," and that says, "I will do so to him as he hath done to me." Prov. 29:11; 24:29. It is well to remember also that "death and life are in the power of the tongue" (Prov. 18:21), and to keep the bridle of grace and the bit of self-control ever attached, for "whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23), and also to heed the admonition, "Let your speech be always with grace." Col. 4:6.

* * *

HUMAN beings have no right to think that there is a limit to the efforts that they are to make in the work of soul saving. Did Christ ever become weary in His work? Did He ever draw back from sacrifice and hardship?—*Testimonies*, Vol. IX, p. 32.

THE SPIRIT OF PROPHECY

IN THE

REMNANT CHURCH

By the Editor

The Divine Promise

BOTH the Old Testament and New Testament Scriptures have come to us through the gift of the spirit of prophecy manifested through the various writers. This gift does not belong to any one age. Indeed, it is a matter of divine revelation through the prophets of the Old Testament era, that the gift of prophecy would be manifested in the New Testament times. This is pointed out in a very direct and positive manner by the prophet Joel in the following words:

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

This prophecy met a partial fulfillment on the day of Pentecost. Answering the charge of their enemies that the men filled with the Spirit on this occasion were under the influence of strong drink, the apostle Peter declares:

"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:16-21.

In the Last Days

But this was only a partial fulfillment of the prophetic utterance of Joel. The prophet declares that these manifestations of spiritual gifts should be witnessed in the last days, and particularly in connection with the signs of the last days as shown in the heavens, namely, the turning of the sun into darkness and the moon into blood.

The last days must include the last day of this earth's history. They must therefore embrace the days in which we live and the days in which we shall

continue to live until the coming of the Lord. This prophecy of Joel, therefore, is a last-day prophecy. It bears out the statement already made, that the gifts of the Spirit belong to the church in every age. To the truth of this, the apostle Paul bears very positive witness. Speaking of the gifts which God has placed in the church, he declares:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:11-14.

The unity of the faith has not yet been fully attained by the church of Christ; the church has not yet arrived unto the perfect knowledge of the Son of God, or unto the measure of the stature of the fullness of Christ. There is still need that the church be saved from false winds of doctrine, from the sleight of men and their cunning craftiness. Therefore the gifts of the Spirit of God are as greatly needed in the church to-day as ever before in her history.

The Testimony of Christ

That the gifts of the Spirit, including the gift of prophecy, should be manifested in the church, even until the coming of the Lord, the apostle Paul bears testimony:

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:4-8.

This word of the apostle is spoken with direct reference to the church "waiting for the coming of our Lord Jesus Christ." In this church, he declares, "the testimony of Christ was confirmed in you." What is the testimony of Christ which was to be confirmed in the church looking for the coming of the Lord? We are given a definition of this term, "the testimony of Christ," by the angel in his conversation with John. John was about to fall at the feet of the angel and accord to him divine worship. This act brought from the angelic messenger this statement:

"See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

If, then, the testimony of Christ is to be confirmed in the church looking for the coming of the Lord, and the testimony of Jesus is the spirit of prophecy, we may confidently expect that the spirit of prophecy will be manifested in this last-day church; and this conclusion is further confirmed by the statement contained in Revelation 12:17:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The dragon, Satan, has always sought the destruction of the church of God. His wrath is particularly drawn out against the remnant, or last division, of that church, because they have taken their stand in obedience to the commandments of God, and there is manifested among them the testimony of Jesus, or the spirit of prophecy.

From these statements of divine revelation we must conclude, therefore, that the special gifts of the Spirit of God, including that of prophecy, would be manifested in every age of the church, and that these manifestations would be seen even until the deliverance of the saints at the second coming of Christ.

In our next number we will consider some of these manifestations of the spirit of prophecy in connection with the church that is looking for the coming of the Lord.

* * *

The Terror of Future War

CONSTANTINE BROWN, in an article in the *Chicago Daily News*, describes the terrors of future warfare. After picturing in considerable detail the part which the air forces of the nations will play in the coming conflict, he says:

"This picture of warfare in the future is not imaginary. It will be a gruesome reality if the nations do not get together and devise means of abolishing war. The next conflict, in which all the most devilish devices of our mechanized age may be used, will be so bloody and destructive that it will make the war ended in 1918 seem as tame as the fight by the mercenaries hired by the Italian republics in the fifteenth century."

* * *

"BLESSED are they that mourn: for they shall be comforted."

Studies in the Book of Revelation

By Calvin P. Hollman

The Harvest of the Earth

Chapter 14, Verses 14-20

EVERYTHING connected with the fourteenth chapter of Revelation testifies that it relates to the closing scenes of earth's history. Verse 14 reads as follows:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

When our Saviour returned to heaven after His resurrection, it is recorded that "a cloud received Him out of their sight." Acts 1:9. Also in the same connection we read:

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Verses 10, 11.

Observe the positive statement, "A cloud received Him out of their sight." This "cloud," we understand, was a cloud of angels. A great multitude of these heavenly beings were sent to escort our Saviour back to the courts of glory; and we are told in Matthew 25:31 that when He comes again, "all the holy angels" will come "with Him."

This is not an unusual figure by any means. Vast numbers of anything great or small, seen at distances varying with the size of the several individuals making up the aggregate, are often described as clouds. In our study of Revelation 9 we learned that hordes of wild horsemen, issuing from the deserts of Arabia, were likened to smoke issuing from a pit (verse 2); and the term "clouds of smoke" is very common, especially in connection with forest or prairie fires. The writer recalls seeing, many years ago in Nebraska, vast swarms of raiding grasshoppers, or American locusts, which presented the appearance of clouds. So a very large number of angels, flying at a considerable distance in mid-heaven, would very naturally be described as a cloud.

The Harvest of the Earth

Verse 14 tells us that the one "like unto the Son of man," seated upon a cloud, seemingly borne along by it, had "in His hand a sharp sickle." And an angel, coming out of the temple in heaven, cries with a loud voice to Him that sat upon the cloud,

"Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle

on the earth; and the earth was reaped." Verse 15.

It appears from the reading of Revelation 14, that there are two phases to "the harvest of the earth." First, He who sits upon the cloud gathers in His harvest, precious fruit for His kingdom. This gathering is described by the apostle in 1 Thessalonians 4:16, 17, as follows:

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

There is also another part to the earth's harvest, as testified to in Revelation 14:17-20:

"Another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Matthew 13:41, 42, testifies to the same thing in these words:

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

The reading of the verses of the fourteenth of Revelation suggest at once our Lord's parable of the field, recorded in Matthew 13:24-30, 36-43. There in verse 39 it is expressly declared:

"The harvest is the end of the world; and the reapers are the angels."

Two Burning Days

A careful study of all the texts describing the closing scenes of earth's history and the destruction of the wicked, reveals the fact that there are two burning days, or times, in connection with what in common parlance is spoken of as the end of the world. For example, in Jeremiah 4:23, 25, 26, we read:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger."

The same time is referred to in Isaiah 34:5-10, in these words:

"My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the contumacy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever."

The thirty-fifth chapter of Isaiah shows that this condition is not to be eternal, for there we have a description of the "new earth," distinctly promised in chapter 66:22, and referred to in 2 Peter 3:10-13. Note that these texts make plain the words of Jeremiah 4:27, "Yet will I not make a full end."

The second burning day is described in part in Revelation 20:5-10, where we learn that the two burning days are separated by a period of one thousand years. At the beginning of this period the righteous dead are raised to immortal life, the living righteous are given the same great gift of immortality, and together they are caught up to meet the Lord in the air, so to be ever with the Lord, as stated in 1 Thessalonians 4:13-17. The redeemed are then taken to heaven in answer to that petition in Christ's prayer, recorded in John 17:24, there to behold the glory the Saviour left to come to this dark world to die for our salvation; there, too, the saints sit with Christ upon thrones of judgment, as declared in Revelation 20:4.

Perhaps enough has been said to make clear the latter part of Revelation 14. "The wine press of the wrath of God" is simply another figure used to describe the final punishment of the wicked; it refers to the slaughter of the finally impenitent outside the city of God, the New Jerusalem. The allusion to blood unto "the horse bridles" is a very forceful figure of speech, showing the magnitude of the carnage, when all the wicked of every age of this wicked world meet their doom, not at the hands of their fellow men, but by direct act of an offended God, whose offers of mercy they have spurned, and whose love they have cast away from them. In that day there will be only two companies,—the throng of the redeemed, inside the city, crowned with immortal life; and the unnumbered millions of the wicked outside the city, unsaved and unsheltered in the second great burning day.

Now, reader, we may choose with which company we shall stand; but then it will be eternally too late. "Behold, now is the day of salvation." 2 Cor. 6:2.



In MISSION LANDS



FOR THEY ARE WHITE ALREADY TO HARVEST. JOHN 4:35 GO YE INTO ALL THE WORLD, AND PREACH

A DEMAND FOR OUR BOOKS

BY LECLARE REED

We spent a blessed week at Nanking. War was raging near there at the time we left Shanghai, and a good many people thought the Nationalists would be driven back and Nanking would be in a turmoil in a short time. However, we were glad to find things in quite a settled condition. As we were about to enter the gate of a government hospital, a ragged soldier boy shouted in our direction, "Kill the foreigner!" We wondered at first whether we should turn back, but we found before we left that this was just what Satan was wanting us to do. We went forward, and found keen young soldiers, officers of the army, longing for something to read. Some had very bad wounds, and would have to have an arm or a leg removed. They gladly bought our few sets of the Busy Man's Library, and Mr. Gao and I left with praise to God that He had led us through that outer shell of hate to those fine young men. We pray that there may be at least some of that group who will be led to the feet of our Saviour through reading those books.

On the way from Nanking to Wuhu the coolies tried to take advantage of us, and demanded outrageous prices for their services. However, a Nationalist soldier took our part, and helped us in our dilemma. He arranged for rickshas, and then came down to the chapel with us. What a contrast—last year the soldiers chased us out of Nanking, and this year a soldier escorted us to our chapel! The Lord is surely going before us and opening the way for us to continue our work.

Before we had had time to unpack our books, an influential man in the city came to our room, and said he had heard we had books to sell and he wanted one. We left there with increased enthusiasm and praise to God for the many evidences of His divine guidance.

* * *

Among the Dangers of War

Experiences of J. Henry White During the Chinese-Japanese Clash in Tsinan, and His Escape From That City, as Told in Letters to His Wife, Parents, and Brother

April 23, 1928.

We are getting used to being evacuated now, so it isn't the novelty it was a year ago. Margaret [Mrs. White] and the children left here [Tsinan] a week ago last Thursday with a train jammed full of fleeing officials and missionaries, Japanese and business men. She packed up in two hours and was gone. The trains have been packed full all this week.

I was half through my business in Peking when the telegram came calling me home, and when I got home, no one was there. Margaret and the children were gone; but in the school I found plenty to do, with the teachers and students all upset. I tried to talk faith and trust in God, and stood out very strongly against closing. I was glad Margaret and the children were away out of danger, so I could devote all my energy to inquiring about the true condition and talking with the teachers and students. By Tuesday we had them all quieted down, and willing to stay a while longer. We

stocked in flour and thread so we could keep the factory going and the students fed. Our girls had left for their homes before I returned to the school. Miss Yen, the preceptress, is the only one left, but she will probably go. The less we have here when the looting starts, the better, and they say there is sure to be looting this time.

I have been keeping in touch with our consul. A new man who went through the trouble in the South last year, has just come, a Mr. Price. He expects to be able to save our property from destruction and occupation. I shall have him seal our two homes with the American seal, and send in a description of our property, with valuation, etc. When the Southern leaders come into the city, he will send these sheets to them, and tell them to protect and care for the property.

The Japanese have landed 1,050 soldiers here in the city, and have 5,000 more along the railway line and at Tsingtao. They will try to care for Japanese lives, and may help to keep things quiet in general. The Germans are not leaving, and many of the university people have not gone yet. So I am not alarmed. I do not want to be presumptuous, yet I want to exercise as much faith as other people. We ought not to be the first to close up or run. But if my action will involve the government in any way, I am willing to do as they say. They are not forcing evacuation of men, although they advise it when the trouble is upon us.

Stray Bullet Enters Window

May 1.

We are still alive, and we are still in Tsinan. The city fell to the South this morning. The Northern troops are mak-

ing a last minute and very spectacular get-away. The governor left last night. But many of his troops are not able to find trains, and are likely to be caught before they can get out. The city was in a turmoil last night, but I was sleeping peacefully over at the consulate. The teachers and students spent the night in my cellar, listening to the retreat of the Northern soldiers past our gate. There was quite a lot of looting on Wei I Lu, and on other streets not protected by troops.

No one entered our compound. Just a stray bullet made a neat little hole in one of the chapel windows. The students were very much excited this morning. They were too tired to study or work and too excited to sleep. They just stood and looked on, or listened to reports that different ones brought in to them.

The Japanese have garrisoned quite a large section of the settlement business district, and no troops are allowed to enter from any side, no matter to whom they belong. I have a special pass to get by the guards if I have any business inside the lines. They are very strict. Their presence is what has saved the city from a very hard time, as heavy looting was predicted. Just a little looting of small shops occurred in the outskirts of the city and along small streets.

Last night we heard that the Southerners were very near, a mile or so out, so the teachers advised me to go over to the consul's for the night. I took my cot and a blanket and my bag and went over. Mr. Price, the new consul, and Mr. Stanton, who has been called to Canton, were both there, and we had a long visit till 11:30. Then we went to bed, and I went to sleep, but the other men stayed awake and heard the shooting. All was quiet in the morning, so I dressed and went back to the compound. The streets were deserted.

I had not been home long when the Southern troops began to come in. They were very orderly, and we all stood at the gate in front and looked at them. Line after line of tired soldiers filed by, while the populace all stood and watched them. We put notices on all our doors, that this is American property, and put up the American flag. We also made improvised Southern flags, and the students wrote little greetings of welcome to the troops, and pasted them on the walls near the gate. Our neighbors have blocked their front door, so have a ladder from their window down to our compound. Our school gates are all blocked with stone, with barbed wire on the outside. We all use the compound front gate. We have had no mail for three days now.

Difficulties Posting Letters

May 3.

We had just heard that the Japanese soldiers were leaving to-day. I had some letters to post, and thought I would like to see for myself if the barricades were down. So I went after chapel, and found the post office full of Southern soldiers. On the way I noticed an autotruck landing Japanese troops at the street corner, but did not worry about it. As I was coming home and got to the corner of Wei I Lu and 4 Ta Ma Lu, I saw all the people running south in a panic. I asked what the trouble was, and was told to look at the soldiers coming down the street. They were running toward me with rifles in their hands, and as quickly as possible I stepped inside the gate.



Elpidio Mazedo, who walked 125 miles to the general meeting, from the Pacific Coast state of Guerrero, where we have eighteen companies.

I had just barely gotten into the compound when bang, bang, bang, and the war was on. The first guns were fired just outside our gate. I went over to the school to my English class, and we held class with firing going on all around us. Machine guns cracked on every side, and rifle shots filled the air, but we got through the class period, with a spelling match and a review. We all sat on the floor along the wall. We then had a season of prayer, and all the classes prayed that God would protect us.

I then went to the seventh grade room, and found Mr. Dzau and Mr. Lu and many more of the students squatting on the floor. Soon a student rushed over and said the Southern soldiers were coming over our wall. Then in rushed another, his face as white as a sheet, stating that the Japanese soldiers were on our wall; then another came and said the door had been broken in, and the war was on in our school compound. Shot after shot rang out, and we did not know but that they were shooting students. So I went out with my Japanese pass, and showed them that we were Americans, and that these students were not Southerners. We saw them round up about six or eight Southern soldiers in the compound, several of them wounded. Then I went to see if the other students were safe, and found them all in the dining room. They were just eating, and so none were in the court. Wang Teh Chen told them not to move or hide, but just to sit still, so when the Japanese soldiers came, they saw that they were students, and they let them alone, not one was hurt. But the court was strewn with soldiers' caps, coats, and other litter.

Men that were shot were being carried out of the compound, another who was dead they carried out on a board. Just then there was a lot of gunfire over on Wei I Lu. The students were all in the house. They went to the cellar for a time, but gradually came up into the dining room. The soldiers searched the place, and did not come back. We do not know what it is all about, but we do hope it will soon be over. A cannon just went off to the north of us, and a machine gun out in the street is doing its work. I am glad I can help here in this time of danger and need.

The Japanese have their section of the city well in hand now, but we saw great trucks of captured guns going down the street. War is not at all nice, and I hope this will not be the start of a big fight. May God see fit to protect us and keep us still, is my prayer.

It seems that they are only retaking a portion of the settlement again, and are not taking the entire city. I do not understand it all. I would like to go over and see the consul, but it is safer right here, and I want to be near my students should any danger come. We are repairing our gates that were broken down. They say the Southern troops have pressed on north to avoid the Northerners taking advantage of this trouble here. We hope the Chinese restrain themselves and do not return the fight.

I have just investigated the porch windows, and find bullet holes in three panes of glass. I have been trying to find the bullets, but cannot locate them. One went through the partition on the porch and out the other window. I think I will sleep on the floor to-night.

Move to New Quarters

May 5.

Here we are with our forty students over on the Shantung Christian University campus in one section of their dormitory. We came over yesterday afternoon as a protective measure, as there was a lot of talk yesterday about another clash between the Chinese and Japanese troops. After witnessing the deadly raid of Thursday, we were quite ready to take our students to a place less central to the

fighting. We were in the middle of the whole affair day before yesterday, and would just as soon stand to one side next time. Of course so far the Southern troops have been held in control, and strict orders have come from General Chang Kai Shek to keep away from the Japanese. But sentiment is running high, and until some definite terms are agreed upon it will be just as well to be away from the war zone.

(To be concluded)

* * *

Mexico, a New Land

BY E. E. ANDROSS

RECENTLY I have visited several churches in the Tehuantepec Mission. Never have I seen greater evidences of entire consecration to God, nor of greater love manifested for God's saving message for this hour, than I witnessed on this trip. In some instances new believers not yet baptized walked fifty miles to attend one service. Others made a similar journey in a small rowboat.

One morning following an unusually interesting evening meeting with this simple-



Tomas Gonzalez and His Wife
Totonaco Indians, on left and right of Brother
Martinez, our native worker, who speaks the In-
dian language.

hearted, but very devoted people, Brother J. B. Nelson, the mission superintendent, and I visited the store of one of the brethren. It is located in a town on the banks of a large river. Three brethren—all new believers—came in, took the supplies they had purchased, and carefully placed them in the bottom of a very narrow canoe. Then they returned and retired to a room in the rear of the store. There, reverently kneeling before God, they committed themselves to the care of their heavenly Father. With faces lighted up with serene confidence and holy joy, they bade us farewell. They then got into their long, but extremely narrow boat in which I scarcely should have dared to attempt to stand. But with the water close to the edge of the boat, the three men, standing erect, began to row their boat across the broad river whose waters were considerably disturbed by a strong breeze. Soon, however, they were in protected waters on the farther side, and started on the twenty-five-mile journey home.

The dangers through which one must pass on such journeys are not small or trivial; but under the care of the One whom they have learned to love, they feel

secure. The joy of meeting with their brethren of like precious faith and of learning of the triumphs of the message in other lands, as well as in their own, more than compensates them for all the hardships of the journey. Five families had just taken their stand for the truth in the village where these brethren lived.

At Rodrigues Clara we met with a church of Indian believers. They have a church membership of thirty-eight, and a Sabbath school membership of sixty. Sister Virginia Hernandez, a descendant of the Tehuana race of Indians, has for several years been doing very faithful work in the circulation of our literature through this part of the field. Wherever possible she has also followed by personal visitation any interests that were created.

Brother Saulzar, the native evangelist in this field, has the care of twenty-two churches and companies. He is of the ancient Aztec race. His brother recently secured a small farm near San Juan Sugar. While working it, he seized every opportunity of interesting the people in the message. He would meet with them evenings, while Sister Hernandez visited the homes through the day, and assisted in the services at night. Twenty began to obey the truth. In another village near by, three families, including the head teacher and the postmaster, began to keep the Sabbath. In another village two families decided for the truth. These are of the Toltec race. These new believers were gathered in two weeks, but after former seed sowing.

At Puerto Mexico, where we spent the Sabbath, there are two churches. One has a membership of fifty and a Sabbath school of eighty-two; the other, a Korean church, has fifteen members. Through the efforts of the native believers there several new companies have sprung up in the adjoining districts.

It was a source of inspiration and a joy to my heart to meet with the earnest, consecrated brethren and sisters of this mission.

The triumph of this message, the joy it brings to their hearts in the consciousness of sins forgiven and of hearts purified, the reward awaiting the faithful at the coming of Jesus, are the theme of their conversation and the object of their untiring labors.

There is no mass movement toward the kingdom, but everywhere the Spirit of God is moving upon honest hearts, and many are turning with longing hearts toward the light. All seem to be prepared to welcome its precious, purifying rays into their hearts, and at any cost to themselves to walk in its light.

If there is any doubt lingering in the heart of any believer that we are living in the time of the "latter rain," and that God is now cutting His work short in righteousness, a personal acquaintance with what God is doing for this people surely would dispel all such doubt forever.

Balboa, Canal Zone.

* * *

God's Hunters

Jeremiah 16:6

BY J. B. THAYER

THE day is far spent, the night is at hand;
God has sent hunters into every land.
His voice is still calling to you and to me,
Arise and get ready to go o'er the sea.

The lost ones who perish in darkness and
gloom,
Are calling and calling, O come, and come
soon,
We're dying for lack of the light of God's
word,
Of which so many have never yet heard.

How can you enjoy the peace of God's love,
That benediction which comes from above,
And hold from us who in darkness despair,
The treasures of heaven, so rich and so
rare?



Conducted by Promise Kloss

A Lesson in Discipline

BY ARABELLA J. MOORE

We were on the boat returning to Brazil. My son and I lay down for a nap. The ocean was rough, and I felt better lying down. But my little two-and-one-half-year-old boy did not want to sleep. He asked for this toy and that one. At first he took the refusals nicely, and would lie down again. After about three quarters of an hour he had lost all desire for sleep, and was begging hard to have his shoes put on so he could go up on deck with his daddy and sister. I saw that I could no longer induce him to lie down in his own bed, so called him to me, for I did not want to get up to go to him. I put him at my side. He tried hard to get up, and cried loud and obstinately for his shoes.

Just that morning I had read in the Parents' Lessons of the importance of story-telling, and as my boy loves stories about babies, I began the story of the Babe in the manger. All the time I was telling about the shepherds, their conversation, and the appearance of the angel, he cried loud and hard. By the time I was telling of the shepherds adoring the baby in the manger, he was trying hard to listen to the story and still cry, so as to make believe he was as determined as ever to get up. When the story was finished, with a few more words he was quiet, but not asleep. But he said not another word, and in less than two minutes was sound asleep.

I have quieted the children many times with a similar story. It is a soothing, quieting ointment that brings about desirable results quicker and better than cross words or a spanking. Certainly this method is more agreeable to both mother and child, and I am sure more pleasing to God.

* * *

Out of Sight

MARGARET CARTER, her cheeks flushed, her eyes sparkling, dragged her aunt Jane from room to room to show her new house and her wedding presents. She laughed and almost danced in sheer delight as she walked.

"I have everything that heart could wish for, aunty! Nobody could find a fault with John—character, or appearance, or position. We have a good income, and this house is perfect. I start fair. I am going to be a model housekeeper. I have divided off the days,—so much time for the

house, so much for study, for social duties, for church work. I mean to excel in every walk in life. You see?" with a keen flash of the eye which hinted that her jest was secretly earnest.

They sauntered through every apartment.

"But where," asked Miss Tracy, "are Mr. Carter's musical instruments? I heard he had a most interesting collection."

"Oh! a lot of old Chinese drums and Arabic fifes. Dingy, ugly things! He could not play upon them. I put them in the garret. I could not have the house cluttered up with them. It was just a fad of John's."

"Love me, love my fad," said her aunt, laughing.

"My love does not show itself about such abject trifles," said the bride, too vexed to be grammatical. "My husband, thank God, knows how true and deep it is! If ever great trials come into our life, it will not fail him. I can go down with him into the depths."

Unexpressed

It isn't the love that they have in their hearts

And neglect or forget to reveal,

That brightens the lives

Of husbands and wives;

It is telling the love that they feel.

It isn't the music asleep in the strings

Of the lute that entrances the ear,

And brings to the breast

The spirit of rest;

It is only the music we hear.

It isn't the silence of hope unexpressed;

It's the word of good cheer that we speak

To triumph through strife

For the great things of life,

That heartens and strengthens the weak.

— Author Unknown.

Miss Tracy was touched by the ardent light in the young wife's eyes. The tears came to her own.

"Still, my dear," she said, "I should bring out his battered drums."

Mrs. Carter hastened to change the subject. "Now here is Uncle Tom's gift—a cashmere shawl. Yes, it is wonderful. It was made for a ranee. It makes me feel as if I were a queen to own it. I am the ranee, secretly, unbeknown to you all."

The old lady fingered the exquisite web with delight. "Why don't you wear it, Margaret?" she exclaimed. "Why don't you keep it out in sight? It gives one such a genuine pleasure to look at these colors."

"No," said Mrs. Carter, folding it up and replacing it in the box, "one must not make precious things common. Cashmere shawls or—love" she added, significantly, with the smile of calm superiority usual to women who are young enough to be sure that they are infallible.

Miss Tracy's visit to the newly married pair lasted but two days. She was a quiet, middle-aged woman who supported herself by teaching. Margaret, who had been a motherless girl, loved her better than all the wealthy aunts and cousins who had petted and indulged her since childhood.

"Aunt Jane," she told her husband, "has had nothing to give me; but I drop my anchor on her! She loves me as my mother would have done!"

In spite of this tender affection, however, Miss Tracy had rarely ventured to advise her very intelligent and resolute niece before marriage, and now she hesitated long before she hinted a warning. But she was not blind.

"I don't think," she said gently, one night when Margaret took her to her room, "that John cares for classical music."

"He ought to care," said his wife, sharply. "I'll educate him up to it."

"He is very fond of ballads. Why would you not sing them for him, dear?"

"Milk for babes!" laughed Margaret. "I will not humor him in such ridiculous tastes."

Miss Tracy hesitated. "It seems to me, Margaret, that you do not humor him in any taste, whether it be for ballads, or hot cakes, or an idle walk alone with you."

"Childish Fancies"

"Affection does not show itself in indulging childish fancies. I will show John other and better ways."

"That is—*your* ways?"

"If you like to have it so, yes. They are not childish."

The next morning Miss Tracy found her niece environed by a formal array of Greek Testaments, lexicons, and concordances. "This is my hour for Bible study," she explained. "I have no family worship. It is so apt to become a merely perfunctory form. I never intend religion to become a hackneyed platitude form in my house." She spoke as she often did, as if reciting phrases which she had conned in private.

"But," hesitated the older woman, going back perhaps to some dream of

her own of that marriage which never came to her,—“forgive me, dear child, but I suppose you and John read a chapter every day and pray together?”

The young wife flushed. “John is not a member of any church,” she said, coldly. “I do not intend to thrust my faith upon him at regular intervals like his food and clothes. Sometime, if a great trouble or any crisis in life should come to us, I will bring the matter before him.”

“But—don’t you think that men really at heart care more for the question of religion than for any other? Don’t you think, too, that they look upon women as a kind of born missionaries? No doubt John expects you to speak of this thing, and is surprised that you do not do it.”

“I shall do it at a fitting season,” said Mrs. Carter, in a tone which effectually closed the subject.

After Miss Tracy had gone, Margaret seriously considered this matter. She fancied that John sometimes looked wistfully at her Bible, which lay on the little table near her bed. Could Aunt Jane be right? Would he like to read and kneel with her to pray?

Margaret Carter loved her husband and loved her God; but her love, like her Indian shawl, was hidden carefully away.

John's Traits Pall on Her

Her lofty, righteous theory about wifely duty and love would have struck terror into a host of Western divorcees, but as for running to meet John when he came in, or bothering the cook about the seasoning of his favorite dishes, or listening to his mild jokes, she knew her place and his place in creation quite too well for any such folly. And, undoubtedly, John's oft-repeated jokes were tiresome, and he was undeniably fussy about his food, and he had a childish, loving temperament that made him happy when he was caressed and humored, all of which traits palled upon Margaret.

Nothing could have been more simple or natural, when they were first married, than for her to have put her Bible in his hands, asking him to read; or for her to have drawn him down with her as she knelt to pray. He would have been glad to kneel and find again the Father that he used to know when he was a child; for, big-whiskered fellow that he was, he was but a boy, and a lonely boy, at heart.

But as weeks passed into months, and months into years, it seemed impossible for her to do this. She put the thing at last out of her thoughts. Life was long before them. If John should be ill, or lose all of his money, or any supreme moment like that should arrive, she would bring her faith before him with victorious effect. She would show him then how a Christian could endure and triumph. But the years jogged on prosperous and dull; no supreme moment came.

As time passed there came between

them a silence, not of words but of thoughts and feelings. He probably did not believe in a love which was not demonstrative. She had an older, more masculine nature than his. People who knew John well noticed a gradual change in him. He had been a man full of gentle enthusiasms; a man who gave and exacted much kindness and affection. He had been, perhaps, jealous and unreasonable in this exaction; but he now grew slowly indifferent, cold, and cynical to his friends. There was a wistful look in his eyes, like that of a man who has lost something out of life which he will never find.

Occasionally he occupied a seat in the pew which Mrs. Carter owned in the church in which she was an energetic worker, and sometimes, meeting the minister afterward, he disputed his arguments good-humorously.

The Minister's Comment

“A most interesting man!” the rector said to his wife one day. “Full

Tell Him Now

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now.

Don't withhold your approbation till the parson makes oration,

And he lies with snowy lilies o'er his brow;

For no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to slip it to him,

For he cannot read his tombstone when he's dead.

More than fame and more than money is the comment kind and sunny

And the hearty, warm approval of a friend;

For it gives to life a savor, and it makes you stronger, braver,

And it gives you heart and spirit to the end.

If he earns your praise, bestow it; if you like him, let him know it;

Let the words of true encouragement be said;

Do not wait till life is over, and he's underneath the clover,

For he cannot read his tombstone when he's dead.

— *Christian Endeavor World.*

of keen perceptions and sensibilities! I wish we could draw him into the church.”

“Why do you not bring the subject home to him?”

“I do, in the pulpit, as directly as I can. He is a man who would require the tenderest touch. If his wife has been laboring in vain all these years, what can I do?”

So it happened, by these easy, natural chances, that when John Carter last winter fell ill and came down to the edge of that outer darkness which lies so near to us all, nobody had put into his hands the lamp which would have lighted his way.

Mrs. Carter nursed him skillfully. It was not in intelligence nor energy that she failed. But the time came when the consulting physician, with the usual grave, gentle formula, suggested that “if there are any matters of moment which Mr. Carter should attend to? His will, probably.”

“That is done—it is not that!” gasped Margaret. “But I must speak to him. And he does not hear. He lies there in that hopeless stupor.”

“It is a phase of the disease, madam, an alarming phase, to be candid.”

Mrs. Carter hurried out of the room.

“I suppose,” said the family doctor, “it is his religious condition that she is thinking of. Too late to open up that subject to poor Carter. His brain stopped work an hour ago.”

The Last Hour

Miss Tracy, who had helped to nurse John, met Margaret in the hall.

“What is it? What have they told you?” she cried, seeing her face.

“He is dying. Don't touch me. I am not going to faint. I understand.”

She had never been more keenly awake or alive. The whole future yawned before her—empty.

“I see it all now,” she said, turning her ghastly face to the door of his chamber. “I see what a lonely life he has had. He never knew how I loved him. There was never any way for me to show it. It wasn't my fault that the chance did not come.”

The two women went to the dying man, and were left alone with him. He was sunk in a heavy stupor.

“He is going,” said Margaret; “and what has he to take with him yonder? I have given him nothing.”

He roused at last a little, and looked at her with dulled eyes.

“It is I, John, I, Margaret. You know that I loved you? I have not shown you as I ought. Oh! for God's sake say that you know!”

His eyes closed drowsily.

“Don't reproach yourself, my dear,” he said, in the gentle, hopeless tones she knew so well.

“Shall I pray with you? John, think of the Saviour, think of—”

But he did not hear her. He muttered something about sleeping for a while, and turned away. He never wakened from the sleep.

Mrs. Carter, when she had laid her husband in the earth, went abroad to forget her old life or to begin a new one. Miss Tracy was left in charge of her home. One day she opened the box in which lay the priceless Indian web; it had been hidden out of sight in the dark so long that the moth and dampness had done their work. Nothing was left but a mass of rags and dust.

The old woman shook her head.

“More precious things than this grow worthless if hid away too carefully,” she said, with sad significance.

— *Rebecca Harding Davis, in English Present Truth, Aug. 25, 1892.*



Some One

BY EDGAR M. GUTHRIE

I PRAISE Thee, my Saviour, for some one
Whose life is made brighter by me,
For some one now valued more highly
Than Ophir's gold wedge is by Thee.
I thank Thee, dear Jesus, for some one
To love and to cherish, through Thee;
Yea, for some one victorious o'er darkness,
And keeping Thy judgments with me.
A lover, a sweetheart, companion,
And keeping Thy judgments with me;
Yea, some one victorious o'er darkness,
And giving all glory to Thee.

I praise Thee, my Saviour, for some one
Whose life is made happier through me,
For some one aforesaid heartbroken,
Rejoicing now always in Thee.
I thank Thee, dear Jesus, for some one
To walk with and talk with, through
Thee;

Yea, some one exulting in freedom,
And keeping Thy statutes with me.
A lover, a sweetheart, companion,
And keeping Thy statutes with me;
Yea, some one exultant in freedom,
And giving all glory to Thee.

I praise Thee, my Saviour, for some one
Whose life is made better by me,
For some one once wandering from duty,
Now truly returning to Thee.
I thank Thee, dear Jesus, for some one
To live with and work with, through
Thee;

Yea, some one triumphant, well anchored,
And keeping Thy precepts with me.
A lover, a sweetheart, companion,
And keeping Thy precepts with me;
Yea, some one triumphant, well anchored,
And giving all glory to Thee.

* * *

Why I Accepted a Call to the Mission Field

BY O. A. SKAU

I WAS born and reared in Norway, and as a young man learned the plumbing trade.

In the closing months of 1911, a burning desire came over me to go to America. Inasmuch as I had no relatives in America and as I am the only child, my parents tried to persuade me to stay in Oslo (Christiania), but when they saw that nothing could turn me, they finally consented, after having extracted from me a promise to be back again at the end of three years. Preparations were speedily made, and on the eighteenth of February, 1912, I sailed out from Oslo, and after about ten days landed in Halifax.

After a miserable journey of nearly eight days in a Canadian train, without company and unable to speak the English language, I found myself on the eighth of March on the station platform of Wetaskiwin, Alberta.

It was a dark, rainy morning, with nobody around except a policeman. I asked him for a Scandinavian hotel, but a shrug of his shoulder was all the answer he gave. After a little search I

found a hotel, and by one of the men of the place was taken to a Swedish family. This family treated me kindly and the next day, being Sunday, the man of the house drove me eight miles out in the country. Here I was turned over to another Swedish family, who took me to a farm eight miles farther away. This second family proved to be Seventh-day Adventists.

About a week after my arrival in this home a quarterly meeting was held there, and strange were the scenes to my eye. Never before had I heard a word about these people, and I watched them all, wondering what they were. I liked them, for they were all nice and tried their best to help me out.

After spending about two months with these people, I left for Edmonton in search of work, but was unsuccessful in my hunt, for I could not make my wishes known.

At the very height of my trouble, when I thought I would have to starve to death in this strange land, a letter came to me from a Mr. Shelstad, one of the men I had met at the quarterly meeting, in which he asked me to come to a place called Killam to work on the farm. I shrank from the idea, for I had been born and reared in a city and was no farmer, but the need drove me to it. Now I think it was God's wise dealing with me that so directed things. Upon reaching Killam I was informed by signs, etc., that I had to go with the mail driver twenty-five miles south, and then I would be only four miles from the farmer.

I reached the farmer's place Sabbath noon, and found, to my surprise, that they were all dressed up in their best clothes. It was my birthday, but I could not understand why they should be dressed up, since they were all strangers to me. Well, I soon found out that these people kept "Saturday for Sunday." Queer people indeed, I thought, queer, and yet I liked them.

It was at this place that I came in personal contact with one of God's faithful colporteurs, and he, by his devoted life, taught me a lesson which I have never forgotten. It was a strange thing indeed to see a young man read his Bible and kneel in prayer before retiring at night. This scene haunted me for days, and by signs I asked him about his religion. He was a student from Lacombe, and naturally told me about his Alma Mater. Night after night we conversed the best we could about the school and its work, and before he left he had created in me a desire to join that school.

After the harvest was over I had a

little money saved up, and the last days of December found me a student at Lacombe. I have ever been thankful to the teachers and students of that school for the kind interest they all showed and the help they gave me. Being an unconverted young man, right out from the world, I am sure I caused fear and anxiety to the teachers, but they all joined in giving me principles and truths I had never dreamed of before.

For about six months I fought against the conviction that constantly came creeping over me, but finally I yielded to the workings of the Holy Spirit and gave my heart to the Lord. It was there and then that I decided to give my life to soul saving, whether at home or in some foreign field.

From that day to this I have ever held before my eyes what Christ has done for me.

God Led All the Way

As I look over the past, I can see how God led me from one event to another, and how He shaped things for my best good. I think it is wonderful to see how He used His servants in guiding my unsteady, wandering feet until they were placed on the solid Rock.

I am grateful to those who had confidence in me and who helped me along. May God's blessing rest upon them for their deeds. I am thankful for our colporteurs and our splendid schools. I do feel that our schools have played a large part in instilling in me a desire and willingness to forget all and work where God calls. It was due to this that I was able, after having spent nearly eleven years in Canada and the United States away from home, to respond to a call from South India. I counted it a joy to be able to lend my hand to God's work in the poor, needy field of India, even though it meant that I would get to see father and mother for only about three weeks.

Mrs. Skau and I are thankful to God for being here, and our earnest prayer is that we may be permitted to remain in service in this place till our Redeemer comes to take us all home.

May the good work of the colporteurs and the splendid influence of our schools remain with us, is my prayer.

I am sending you this short synopsis of about thirteen years of my life in the hope that it may encourage our young people to trust in God and His guidance. May His blessing rest on us all.

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 NEW YORK CONFERENCE

BY E. K. SLADE

In connection with the camp meeting held at Union Springs the first of July, the biennial session of the New York Conference was held. The camp was pitched on the campus of Union Springs Academy, and presented an attractive appearance. The meetings were strong in spiritual uplift and inspiration. The attendance from throughout the State of New York was good. The response to the roll call at the first conference session was unusual, with a good representative body of delegates from all the churches.

J. K. Jones, the president of the conference, submitted an interesting report of progress for the past two years. This conference is well organized, with a strong and faithful corps of workers who are leading out effectively in all lines. A considerable addition has been made to the membership of the conference the last two years. The activities in the interest of home and foreign work have been unusually strong. As far as I am able to learn, this field leads all the conferences in our organized work in its strength in providing funds for the mission fields. The growth in tithe receipts has been encouraging. The building up of our educational work is strong, and excellent reports were

given of the progress of the book work. The field has enjoyed good leadership, and each year decided advancement in the various lines is reported. As an illustration of this, the Big Week effort just closing in that field resulted in raising \$6,500, which is something over \$1,800 in excess of the preceding year.

A. R. P. Johnson, who has for some time labored in that field, was set apart to the gospel ministry by ordination.

The number baptized at the camp meeting was not large, being only eighteen, as it is the policy to advise baptismal services to be conducted in the local churches as far as possible.

A call was made for mission funds at the two Sabbath school sessions and in one general meeting. Something over \$4,000 was raised for missions in addition to about \$2,600 for local work.

In addition to the union and local workers, who earnestly labored for the success of this meeting, there were in attendance with us the following from the General Conference: W. W. Prescott, G. B. Starr, W. E. Howell, M. N. Campbell, L. F. Passebois, A. L. Baker, J. F. Huenergardt, and L. W. Graham. We were pleased to have the help of these men from the General Conference.

Considered from all points of view, this was a very excellent and profitable meet-

ing. The Lord greatly blessed in the ministry of the word and in carrying on the business of the conference work. J. K. Jones was unanimously re-elected president of the conference, and J. E. Osterblom is continued as secretary-treasurer. The personnel of the committee and departmental workers remains practically unchanged.

The work in this field is under strong, effective leadership, and the progress of the cause in New York is very encouraging.

* * *

A FIRESIDE STUDENT WHO IS TEACHING OTHERS

BY M. E. OLSEN

That which gives most courage to the workers in the Fireside office, is the fact that God is stirring the hearts of His people, so that of their own accord they come to us for assistance in organizing and conducting study groups in the various churches. A very interesting case is that of the White Memorial Church in Portland, Maine, where, something over a year ago, Mrs. Ida E. Hendrick began to take the Fireside course in Old Testament history. She enjoyed the work, and sent in excellent recitation papers; but she was not satisfied to have all the benefit herself.



FIRESIDE STUDY GROUP IN WHITE MEMORIAL CHURCH, PORTLAND, MAINE

Mrs. Hendrick, the teacher, is in the center of the front row. The four other ladies in that row are members of the old class who successfully met the Fireside final tests and received their certificates. The other persons in the group are members of the class recently started.

So she considered how she might share her study experience with others in the Portland church. The outcome was the organization of a Fireside Study Group, which met regularly once a week for the study of the lessons in Old Testament history. Mrs. Hendrick prepared outlines which her students copied into notebooks. She conducted drills and recitations based on the Fireside lessons and recitations, and the students made excellent progress.

It was my privilege to meet Mrs. Hendrick personally at the time of the New England camp meeting a year ago, and to look over the work done by her pupils. I found it so thoroughgoing, so fully in line with our regular requirements, that I was glad to make arrangements by which the pupils could go through a finishing-off process, and thus become entitled to regular Fireside credit. Recently four members of that group passed with honor the regular tests and received their Fireside certificates.

Now Mrs. Hendrick has organized a new class in the same subject, Old Testament history. The membership roll of this new class includes Elder Howe, who is pastor of the church, a deacon and deaconess, the treasurer and assistant treasurer, the superintendent and two other officers of the Sabbath school, the home missionary secretary, and the leader of the young people's society.

My knowledge of these classes has come from Elder Howe and other enthusiastic members of the study group. However, I asked Mrs. Hendrick to tell me how the idea started in her mind. She sent me the following paragraphs:

"From the first I felt impressed that others in the church should have the benefit of the lessons, and I believe the Lord has led in the matter of our classes. Their starting seemed providential.

"I prayed many times a day that the Lord would give me something to do for Him. I was so ill at the time that it did not seem best for me to stay at home alone through the day, and it was arranged for me to board with Mrs. Barker, one of our church members. The first day I was there she suggested that I teach a class in Old Testament history, and the next day another sister living in the neighborhood made the same request. I had not spoken to either about my desire to pass on the lessons. I told them I would be glad to teach them, and the following week they had together a class of nine. Their appreciation of the course led others to want the same studies, and we started another class.

"This experience seems an indication of how God will work when we put ourselves in a position to be used. I think again and again of the text in 2 Timothy 2: 15. Enjoined with the command to study is the fact that we are to be workmen — teachers, with an understanding of His word.

"I believe the Lord inspired your plan for group classes in our churches to enable our people to comply more fully with the instruction given in this text, and to fit us for the final work outlined in the 'Testimonies': 'In visions of the night representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God.'— Vol. IX, p. 126.

"I wish all our churches could have this course. The lessons give our people a love for the truth, and inspire a feeling of loyalty."

Surely this work, begun in physical weakness and carried on solely for the glory of God, bears the stamp of the divine. May we not hope and pray that the time will soon come when we shall have in all our churches members like Sister Hendrick who will themselves study, and then be the means of inspiring in others a desire to study, and so start a movement of teaching and evangelizing that will reach to the ends of the earth?

HOME BIBLE STUDY LEAGUE

BY L. E. ESTEB

WHILE I was visiting a church in western Oregon recently, a young man took me to one side and said: "Do you see that man over there? He accepted the truth as the result of my taking him literature. He wasn't interested at first, but I am glad that the Lord impressed him, and I have had the pleasure of seeing him baptized. I am glad for the Home Bible Study League." God is giving this young man a burden for souls.

In this same church at the close of the meeting we gave an opportunity for all who wished to give their hearts to God. A lady gave this testimony:

"This is the first time I have ever attended an Adventist church, but I thank God to-day for this stirring sermon, and my soul has found peace and I am at home. I am glad this sister was impressed to bring me to-day. I have studied my Bible and your literature, and I am convinced that Saturday is the Sabbath, and I am going to keep all the commandments of God. I want to join you in giving this message to the world."

Every heart was touched. A very earnest brother arose and said: "I want to apologize to this sister. I have known her fifteen years, and never spoke to her about the Saviour. I never had faith she would ever become an Adventist. I don't know whether she knew I was an Adventist or not."

"No, brother, I never did," replied the woman.

The brother finished by saying, "God helping me, I am not going to be so backward about speaking of my Saviour again."

Others gave the same testimony, promising their Saviour they would have more faith and courage to speak of Jesus and His soon coming.

This church ordered 500 more sets of the Home Bible Study League literature, and are rejoicing in the salvation of their God.

Brethren, our work is to sow the seed, and God will give the increase.

Ninety-eight precious souls have been reported as won to God through missionary work for this year. Brother or sister, won't you consecrate yourself to God to win souls for His kingdom before it is too late? Remember, a united laity in a united soul-winning movement is God's solution for a quick work on the earth.

We are grateful for the 25,000 sets of the Home Bible Study League literature we have out in the field. Hundreds of requests are coming in for more literature. Brethren, we are living in the day of God's power, and let us be a willing people with a real burden for souls.



REMEMBER THE SABBATH

123 MANCHESTER ST.,
BATTLE CREEK, MICH.
March 20, 1928.

Elder W. A. Westworth,
Berrien Springs, Mich.

DEAR BROTHER: I frequently have the privilege of listening in on your WEMC broadcasting. I have always been interested and helped. In connection with your services last Sunday, particular emphasis, and properly, was placed upon the meaning of the word "Remember" in the introduction of the fourth commandment. You called to my mind an incident in connection with my work in Detroit, and thinking that you might be interested in a brief account of it, I explain as follows:

One Sabbath morning during the intermission following the Sabbath school, a lady, a stranger, an intelligent-appearing woman, sought me out, and introducing herself, stated that it was her first visit with us, that she was a member of a well-

known church in the city, and spoke in detail as follows:

"My mind has of late been exercised regarding the Sabbath question. During the last week I visited my pastor and sought his help, but he gave me no help. I directly told him that, according to my present light and convictions, I would be adjudged in violation of the fourth commandment of the ten if I longer failed to observe the seventh day, designated in the command itself. My pastor said, 'Oh, forget, forget it.' But I replied, 'How can I forget it, when God says "Remember" it?'"

My heart was deeply touched by the experience as related by the lady, and I invited her to stay for our service to convene in a few minutes. But I was losing my interest in the topic I had thoughtfully and prayerfully prepared for the occasion. There was only one subject, that of the Sabbath and the blessed obligation of the fourth commandment. I was in the midst of a blessing from heaven. In introducing my sermon, I related the incident of the intermission, and plainly stated that there was one present that day who had never been with us before, and that her heart and mind had been opened to serious consideration of the Sabbath question. Every heart seemed to respond to my effort. The subject seemed to develop in my mind like an opening rose. It was a blessed experience, and the Sabbath never seemed dearer to me; and believers who had long observed it, apparently were remembering it in the light of their "first love" of the question. And the one seeking the truth so earnestly found genuine Christian fellowship in our worship, and in meeting with the members and clasping hands with them at the close of the service. That Sabbath became to the lady her first Sabbath in the Lord; and as she afterward explained, "It was truly 'a delight, and holy of the Lord.'"

With brotherly regard, I remain,
Yours very truly,
L. T. NICOLA.



SENDING LITERATURE TO THE PHILIPPINES

BY BERTHA SHANKS CHANEY

THE papers and Picture Rolls and other forms of literature which are sent to our field by thoughtful ones among our people are very deeply appreciated, and a serious loss would be felt if week by week and month by month they failed to come.

I have a list of names with addresses, which is constantly growing, of our Filipino teachers and workers, and of young people scattered through our churches, who are glad indeed to get literature, and to whom I send whatever comes to the central office in Manila. From them I have received a number of letters expressing full appreciation of the reading matter sent them.

The *Sabbath School Worker* is always in demand. There is no paper in the islands to compare with our fine *Youth's Instructor*, within the church or without. Copies of *Our Little Friend* are very useful.

I have endeavored to send a letter of thanks to every person from whom I have had literature, if the package contained any clue whatever as to the sender. Many times there is no return address on the wrapper; then of course we cannot express our gratitude on paper. If you have sent out literature to the mission fields and it has gone forth as bread upon the waters, and you have never heard what was its final destination, do not consider that it was lost. There may be a number of good reasons why it was not acknowledged. Please accept this as a personal note to you, thanking you for your interest.

In regard to the Sabbath school material such as Picture Rolls, lesson pamphlets, and *Sabbath School Workers*, it should be kept in mind that we who live under the

Southern Cross are just six months behind you in the United States in the study of our Sabbath school lessons. I am writing in June. This month we are studying the lessons which you studied in December.

If you wish to send any material that bears on the Sabbath school lessons, such as the *Workers*, pamphlets, and Picture Rolls, it should be gathered up at once at the close of the quarter in which you used it, and sent right out to the Philippines. It takes four or five weeks to reach the Manila office, or longer if it is sent to the provincial offices in Cebu or Iloilo or San Fernando. If it is sent out promptly, we who receive it have time to get it out to the Sabbath schools in the field. That may take much longer than you would think. You look at the Philippines on the map, and they look like irregular little patches of land no bigger than a farm. If you had the privilege of riding for miles over the islands sitting in a crowded truck, with your luggage stowed under the seats or roped on top, through the long hours of heat and dust, you would realize that it is a long way across or up and down these irregular patches. Or if you traveled for days on the small interisland boats, with poor accommodations, carelessly prepared food, and decks crowded with the islanders and their gear, you would know by personal experience that it takes a long time to get from port to port. My own observation is that the neat, smooth map may be decidedly misleading when it comes to picturing actual traveling conditions.

There is one little group of forty members in a distant barrio in Misamis which gets its mail very irregularly. It may take three weeks for a letter or packet to reach them, not because they are so many miles away, but because they live in so isolated a place.

We sometimes receive very old Picture Rolls or lesson pamphlets or Morning Watch Calendars, dated back in 1922 or 1924. The goodness of heart which prompts the sender we fully understand. But this out-of-date material, as you can see from what I have said, is not of great value. Some of the old Picture Rolls which come we have used in Manila in carrying on prison work in Bilibid Prison. And in the tent efforts the Picture Rolls covering certain subjects are valuable, but the out-of-date lesson pamphlets, Morning Watch Calendars, etc., are not.

Our Sabbath school work in the Philippines is carried on systematically, and in strict accord with the plans laid by the Sabbath School Department of the General Conference. In the last report which I forwarded to Mrs. I. H. Evans in Shanghai, there were 254 schools listed, with a membership of 1,352. These are all studying the same Sabbath school lesson, just as is done in the States, only the lesson is six months behind the current one in the United States. The Missions Quarterly readings are the same as yours. Our Thirteenth Sabbath Offering is for Japan this quarter, as is yours.

I only wish you might visit one of the little bamboo or wooden chapels to which I constantly go. You would look around on a group of brown people, dressed in orderly, clean clothes, their thick black hair smoothly combed, their fine dark eyes turned toward the superintendent or toward the teacher as the lesson proceeds. You would feel right at home, even though you could not understand a word of the Tagalog or Ilocano or Visayan in which they speak. You would know without being told that you were in a Seventh-day Adventist Sabbath school, with all that that connotes.

The headquarters of the Philippine Union Mission are at 705 Vermont, Manila, P. I., and that is the correct address to which to send Sabbath school supplies. At present I am in one of the southern islands, beautiful Cebu, where a series of Sabbath school conventions will be held during the next few weeks or months.

BERMUDA

BY A. T. ROBINSON

THE earliest historical reference to the Bermuda Islands seems to have been in the year A. D. 1511. After several changes of control, these islands came into the possession of Great Britain. The first colonial parliament was organized in 1620.

A spirit of religious intolerance prevailed in Bermuda at one time. Some time prior to the year 1800 a Rev. John Stephenson, greatly offended the governor and other high officials, by devoting his labors to the colored people. This led to the passing of a law by the parliament "That no person whatever pretending or having pretended to be a minister of the gospel, or missionary from any religious society, and not invested with holy orders according to the rites and ceremonies of the Church of England or the Church of Scotland, shall be allowed to preach or propagate in these islands any doctrine upon the gospel."

For the violation of this law, the Rev. John Stephenson was imprisoned in the jail for a period of six months, during which time he continued to preach the gospel through a window in his cell. Besides his term of imprisonment, he was forced to pay a fine of \$250 and costs of court.

As early as 1645, in order to prevent religious persecution in these islands, the British Parliament enacted the following law:

"Upon a petition of dyvers inhabitants of the Somer Islands [former name of the Bermudas], It is ordered by the House of Commons that the inhabitants of ye Somer Islands & such others as shall joine themselves unto them, shall without any molestation or trouble have and enjoy the liberties of their consciences in matters of God's worship."

It was the writer's privilege some time ago to spend about three weeks in the delightful summer land of Bermuda. Leaving New York City on a piercing cold day early in March, in forty-eight hours we were landed in Bermuda, where frost is never known. Five of the islands are inhabited, four of which are connected by bridges. The famous "Causeway" connecting the island of St. George with the main island, is one mile and a quarter in length. It was opened for traffic in 1871.

Nearly all the residences, churches, and some of the public buildings are made of blocks of coral sawed out of the quarries. These blocks are 12 x 12 x 18 inches, laid up in cement. The shingles for roofs are of the same material, 12 x 12 x 1 inches. There is one hundred miles of main roads of coral. The roads are made by removing the soil, cutting through hills, and surfacing with the same material ground to a powder and rolled down to a hard, smooth surface.

Space in this article would forbid any attempt at describing the beauties of this fairyland of the world, with its miles and miles of gorgeous hedges of hibiscus and oleanders, its cedar groves, its acres of Easter lilies, its 3,000 acres of vegetable gardens, mostly potatoes and onions, etc.

But of more interest to the writer than all the beauties and wonders of this wonderland of the world, is the foothold that has been gained by the glorious truth of the third angel's message. During my visit I was entertained at the hospitable home of Elder and Mrs. W. A. Sweany. Through the faithful labors of these devoted workers, and others who had preceded them, a band of faithful believers has been raised up, numbering around two hundred. Elder and Sister Sweany are truly giving their lives in service, without reserve, to the building up of the work in Bermuda.

It was my privilege to speak to the church several times during the three Sabbaths spent with them, and during the intervening days we visited many families of our people. All departments of our denominational work are thoroughly organized.

One phase of work in the Bermuda church is worthy of special mention. That is the Sabbath school. It is so organized that every member, down to the youngest who is old enough to talk, has some part to act. One of the most unique reports to which I ever listened was given, not by some one reading it, but recited by about twenty persons, with such accuracy and expression that no thought in it was in any way disconnected. The closing item in the report was given by a very small child who climbed to the platform and shouted with a childish voice, "After the closing song the school was dismissed by Elder Sweany."

For a good many years the services have been held in the church building in Hamilton. The long distance of this church from a portion of the members made it necessary to provide a place of worship in another part of the island about seven miles distant. By the self-sacrifice and untiring efforts of the members a beautiful new church had been erected and furnished, at a cost of over \$3,000, all of which, with the exception of an appropriation of \$500 from the Atlantic Union Conference, had been contributed in cash, material, and labor by the believers in Bermuda. On the last Sabbath of my visit this new church was dedicated, with an appropriate program of services, in the presence of a large congregation. At the afternoon service more than a score of persons gave in recitation the Bible account of the building of the tabernacle in the wilderness and also the building of Solomon's temple. This was very interesting and impressive.

The memory of my visit among the dear believers of the third angel's message in Bermuda will long be remembered with pleasure by the writer.

* * *

THE EAST PENNSYLVANIA CAMP MEETING

BY L. E. FROMM

SITUATED in a beautiful grove near Allentown, Pa., is the permanent site of the annual East Pennsylvania camp meetings, which for years have been housed in a wooden pavilion, with cottages supplemented by tents for the campers. To this quiet little Bethel came the believers June 21 to July 1. It was good to be there. En route to this gathering the writer waited an hour at Wayne Junction, Pa., for a connecting train. Impressed by the continuous procession of trains, filled largely with commuters, I inquired concerning their number. The station master replied, "Three hundred sixty-five from Philadelphia and three hundred sixty-two into Philadelphia each twenty-four hours." This was my initial insight into the vast challenge of population to be evangelized with the third angel's message which confronts this conference. It is but one of three conferences in the North American Division with a population of more than six millions, embracing many nationalities. It presents a great responsibility and a great opportunity, which is keenly sensed and is being intelligently grappled.

Following a vital workers' meeting on the last Friday morning, a period lasting three hours was spent late Sabbath afternoon in a combined workers' and church elders' meeting, continuing the discussion of the church's responsibilities to the unwarned, and studying readjustments of policies whereby conference workers can be more fully released from local church responsibilities, which will in turn be gladly and efficiently carried by the loyal laymen of the various churches. The discussion proved a most wonderful revelation of latent possibilities of the layman's movement. A program of evangelism was planned that should swell the membership, which now stands at 2,100.

Another encouraging keynote was the emphasis placed upon Christian education, with an inevitably rich gathering of our

children into our schools and church. So successful was this movement that the conference voted to launch a church school extension fund to provide equipment for additional church schools. A substantial sum was raised on the grounds. As a result, there is prospect of five new church schools this autumn.

C. S. Prout, the newly elected president, has an unusually loyal and efficient group of associate workers. And there is every reason to anticipate great things for the future. The departments are well organized and strongly manned.

The loyal support of our world work is indicated by the fact that the conference raised its quota of 60 cents a member weekly for missions. The tithe last year passed the \$91,000 mark.

In addition to the union staff of workers present, B. G. Wilkinson and Charles E. Weniger of Washington Missionary College, and C. S. Longacre, C. L. Bond, and the writer from the General Conference, assisted in the public work for adults and youth. There was most earnest seeking after God, and the presence and benediction of the Holy Spirit was clearly discernible. Many a deliverance came from God in the quiet of an inquiry meeting following the last Friday night service. And Sabbath was a day long to be remembered.

Only a few miles from the camp is the American headquarters of the old Moravian Mission established in the early part of the eighteenth century by Count Zinzendorf, two centuries in advance of the great general foreign mission movement. With the fire of its passion waning, the challenge of a whitened harvest field and a belated task beckons us on to-day. This movement can count on East Pennsylvania.

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MEETINGS IN THE LATIN UNION

BY L. L. CAVINESS

It has been my privilege recently to attend a number of meetings held in the Latin Union in the interests of the Sabbath school work. First there were two week-end conventions held in the North France Conference, at Le Havre and at Paris, March 2-4 and March 9-11, respectively. France is divided into three conferences and one mission field. North France has the largest population but the smallest membership of the three conferences. The membership at the close of the first quarter of 1928 was 307. Of these more than one hundred live in Paris and almost one hundred live at Le Havre. The other churches are all small. The meetings at both Le Havre and Paris were well attended, the papers presented were excellent, and the discussions lively. Monday night we spoke at Amiens, Tuesday night at Lille, and Thursday night at Melun, where our French publishing house is located, so that the time between the meetings was well occupied.

The third convention was held at the Latin Union Training School, March 15 to 18. Collonges is in the South France Conference, but is near the French-Swiss conference, being about one hour's tram ride from Geneva. South France is the largest of the three conferences in France, and at the close of the first quarter of 1928 had 478 members. The Collonges church is itself the largest church in the conference, having more than one hundred members. We especially appreciated the interest shown by both pupils and teachers in the meetings of the convention, for our training schools form the very heart of our work. From them come our future workers, and it is of the greatest importance that they get a clear understanding of the various phases of our organized work. The faculty kindly consented to shorten the class periods so as to give a longer time for the chapel exercise hour, which was given over to the convention. A second meeting was held each evening or after-

Two further week-end conventions were held in the Belgian Conference, at Antwerp and Brussels, May 25-27 and June 1-3, respectively. Belgium, with a population of eight million, had only 417 Seventh-day Adventists at the close of the first quarter of 1928. The work which has gone slowly in the past among an almost exclusively Roman Catholic population, now seems about to develop rapidly. A fine, representative building has been secured; and many young people are obtaining a training in the union school and entering the work. Our believers in Belgium love the Sabbath school, and showed a good interest in the discussions at the conventions. Between conventions almost every church in the conference was visited, and either an afternoon or an evening meeting was held at each place.

In June two meetings in the interests of the Sabbath school work were held in French Switzerland. The first was at Lausanne, June 9; and the second was at Geneva, June 16. These are the two largest churches in the Leman Conference. The whole conference has a membership of 945 at present writing; and the membership of the Lausanne and Geneva churches is 156 and 192, respectively. The

importance of systematic and regular Bible study was presented at both places, and many resolutions were formed for greater faithfulness in this respect.

Plans are being made by Brother Robert Gerber, the Latin Union Sabbath school secretary, for further meetings to be held in Switzerland, in Alsace, in South France, and in Italy, at a future date. We feel certain that the meetings which have been held and those planned for the future will mean much to the upbuilding of the Sabbath school work in this union.

* * *

E. J. URQUHART, acting superintendent of the Chosen (Korean) Union Mission, sends to the General Conference office a new map on which the churches and Sabbath schools are marked. It shows how wonderfully the leaven of truth is being planted over old Korea, as we generally call it, though its present name is Chosen. Our brother writes of excellent annual meetings held in the spring, with a spirit of revival everywhere. Thirty-eight were baptized at the school at Soonan at the close of their meeting. Already the South Chosen Mission has baptized more this year than during the whole of last year.

CHRISTIAN EDUCATION

SHALL OUR SCHOOLS COME UP HIGHER?

IS IT ENOUGH MERELY TO HOLD STEADY ON OUR STANDARDS AS WE HAVE OBSERVED THEM, OR SHALL WE MAKE SPECIAL EFFORT AT THIS TIME TO COME UP HIGHER?

BY W. E. HOWELL

SINCE writing a few articles for the REVIEW on the question, "Shall Our Schools Hold Steady?" it has been my privilege to attend many assemblies of our people in the churches and at camp meetings. I have also had frequent touch with our school heads and educational secretaries. In exchanging heart views and convictions with many of these, I have felt renewed assurance that not only our school leaders and conference workers, but also thinking people among our church members are solidly behind our program of Christian education. They impress me as believing with all the heart that our schools should hold steady on maintaining the standards and policies in Seventh-day Adventist education that have been wrought out over the years and are fairly well established in our schools as ideals to which to work.

In the recent past there has been some ground for fear that some of our schools were slipping back from the maintenance of standards that formerly prevailed. The cause of the tendency to do this does not lie alone at the door of the school management, but is in part a result of slackness in the home and the church, and even among workers. This, in turn, grows out of an increasing laxity in moral and social standards in the world about us, and to our failure all around to check up ourselves closely and constantly by the pattern given us to follow. It would be an exceedingly sad state of affairs to lower the standards in our schools and lose any of the ground that has been won through so many years of earnest and taxing labor.

If I can gauge the sentiment of our people at all, they are not only very solicitous that no ground be lost, but that we come up still higher than at any time in the past. We are rapidly nearing the end of all things. We shall be subject to more and more severe tests of our fidelity to the standards of education given us of the Lord. It is no time to be losing ground. That is unthinkable, intolerable. On the other hand, it is imperative that we make positive advancement toward the high

standards set for us, if our children and youth are to be fortified against the growing perils of the hour and prepared for translation.

The outstanding questions, then, are these:

1. Shall our schools come up to a still higher level in actual practice on the standards we believe in?
2. In what respects can they do this?
3. Will every Seventh-day Adventist believer in the ranks rally to their support in pushing upward toward the standards given us in our instruction on Christian education?

I am morally certain that if we should put the first question to the heads of our schools, a chorus of voices would answer, "Yes, by all means. That is exactly what we are striving to do, but we must have better co-operation and support."

In seeking to answer questions two and three, let us be very frank and definite.

THE WORD IS, "GO FORWARD"

In that remarkable article entitled, "The Heavenly Pattern," in the book, "Counsels to Teachers, Parents, and Students Regarding Christian Education," pages 56 to 60, occurs this sentence: "All our institutions of learning are to be conducted more and more in accordance with the instruction that has been given." The expression "more and more" indicates clearly that God expects us to make constant advancement in working out in a practical way the principles of education given us. We cannot, therefore, be satisfied with merely holding steady on what we have done, but must keep an upward, forward look, and press hard toward the goals so well defined in the pattern.

The next sentence in the same article puts it this way:

"When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practice."

Here again the note sounded is "more and more," and the word indicates clearly that all our school work is to be cleansed from worldly practices. Advance in the divine way cannot be accomplished as long as worldly influences and practices are permitted to continue, for these nullify the spiritual character of the work that must be built up if we make progress upward.

WHAT ARE WORLDLY PRACTICES?

Without regard to whether or not they are found in our schools, it will be well to review here some practices that are classified as "worldly" in the spirit of prophecy. Two of these are mentioned in the same paragraph from which the foregoing quotations are drawn:

"The show and the pretense, and many of the exhibitions that in the past have had a place in our schools, will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven."

The Show.—Every one knows what a "show" is,—the movie show, the circus, the side show at fairs, and that rather more dignified show, the theater, the purpose of all of which is to amuse and get your money, with now and then one of the better class professing to educate or teach a moral lesson. Anything that partakes of the spirit of the show, that is only a pretense, a make-believe, playing the fool, or what is characterized elsewhere in the spirit of prophecy as a theatrical performance," is to find no place in any Seventh-day Adventist institution, church organization, or home. It does not change their spirit or the effect to carry on such practices under cover of a Christian institution or of a Christian home. If they have been found there in the past, there is to be done a work of cleansing them out.

The Exhibition.—Perhaps we can best learn the meaning of "exhibition" as used in the quotation by comparing it with the use of this word in other places. The word is used four different times in the article entitled, "The Dangers in Amusements," found on pages 348-354 in "Counsels to Teachers." This article gives an account of a holiday experience in 1900 in our Avondale school in Australia, written by the servant of the Lord herself. As stated there:

"The Avondale school was established, not to be like the schools of the world, but, as God revealed, to be a pattern school."—Page 349.

It is said of those in charge of the school:

"Had their eyes been anointed with the heavenly eyesalve, they would have realized that they could not permit the exhibition that took place that afternoon, without dishonoring God."—*Ibid.*

What did take place that day is described elsewhere in the article as part of the day being "spent by the students in various games and sports, some of which were frivolous, rude, and grotesque." Then the account proceeds:

THE "EXHIBITION" DESCRIBED

"During the following night I seemed to be witnessing the performances of the afternoon. The scene was clearly laid out before me, and I was given a message for the manager and teachers of the school.

"I was shown that in the amusements carried on at the school that afternoon, the enemy gained a victory, and teachers were weighed in the balances and found wanting. I was greatly distressed and burdened to think that those standing in responsible positions should open the door and, as it were, invite the enemy in; for this they did in permitting the exhibitions that took place."—Page 348.

What these "exhibitions" were is made a little clearer in another paragraph farther on in the account:

"In the night season I was a witness to the performance that was carried on on the school grounds. The students who engaged in the grotesque mimicry that was seen, acted out the mind of the enemy, some in a very unbecoming manner. A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."—Page 350.

In the next paragraph this statement follows:

"Satan and his angels were there, making impressions on human minds. Angels of God, who minister to those who shall be heirs of salvation, were also present, not to approve, but to disapprove. They were ashamed that such an exhibition should be given by the professed children of God. The forces of the enemy gained a decided victory, and God was dishonored."—*Ibid.*

Of this exhibition it is said further:

"What an exhibition was this to be reported by the students to their distant friends and acquaintances! It was a witness that showed, not what God had accomplished in the school, but what Satan had accomplished."—Page 352.

The consequence of such a departure is pointed out as follows:

"Serious is the consequence of even one such departure from the instruction that God has given concerning our schools. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts and convert minds."—*Ibid.*

Of the teachers' relationship to these exhibitions it is said:

"As teachers, they should have stood firm against giving place to the enemy in any such line. By what they permitted, they marred their record, and grieved the Spirit of God."—Pages 348, 349.

"The effort to regain that which was lost by the proceedings of that afternoon cost the teachers much labor. They were severely tried. With the students there was seen a desire for further pleasure, and less regard for the instruction of God's word. The Lord of heaven was thus dishonored, and the indulgence of the desires of the human heart in sin and love of pleasure, was the education received."—Page 352.

That a departure of this kind from God's plan of education has a far-reaching influence, is made plain by these words:

"It took time and a vast amount of labor and sorrow to wipe out the influence of the proceedings at the Avondale school on that Wednesday afternoon. But the experience was a lesson that helped those in charge of the school to realize the tendency of such amusements."—Pages 351, 352.

The only means of cleansing an educational institution from these worldly practices, and keeping them out forever, is by raising the spirituality of the school to a higher level. This is made plain by the following instruction in the same narrative:

"Let those who are educating the youth govern themselves according to the high and holy principles that Christ has given in His word. Let them remember that, as far as possible, they are to recover the ground that has been lost, that they may bring into our schools the spirituality that

was seen in the schools of the prophets."—Page 352.

On the next page it is repeated that "our schools are to be as the schools of the prophets."

That this likeness to the schools of the prophets is progressively to increase to the end of time, is clearly stated in "Fundamentals of Christian Education," page 489:

"The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work."

I am well aware that strong, persevering effort is being made in our educational institutions, and in one or two large sections of the field, to cleanse the life of our schools from common, worldly practices like these. In these stirring days, when we can almost see the gleams of the golden morning, it is truly high time to put our educational houses in order, and to prepare our young people to meet their Lord in peace. Under God, the thing which will help our educators most to do this is the cleansing of our own homes of these practices, and the rallying of our parents, workers, and leaders to the support of our educators in their struggle to come up higher. (To be concluded)

* * *

THE BOOK WORK IN CHILE

BY J. D. LESLIE

THE spirit of prophecy tells us that the more books we sell the greater the demand will be for our truth-filled literature. This is being verified in a special sense here in Chile. Our sales for the first six months of 1927, were 116,000 pesos, Chilean. Our sales reports for the first six months of 1928 are 141,000, which gives us a gain over last year of 25,000 pesos. Our goal for the year 1928 was set at 175,000 pesos. With what we have already sold the first six months, we lack only 34,000 pesos of reaching it.

One of our regular men, Alfredo Marin, in seven weeks sold 162 copies of "The Great Controversy" in one nitrate mine, in the northern part of Chile, and won one young man to the truth as a result of the book sold. I had the privilege of being with Brother Marin a week last April. One day while I was with him, he delivered 111 individual orders.

May 16 and 17, 1928, the teachers and students in our training school took two days off from their classes for a special effort in the Harvest Ingathering campaign. Brother Arriagada, our champion student colporteur, was given the town of Linares. After he finished his territory, he decided to do a little colporteur work on the side. He took his prospectus and

STATISTICAL FACTS

NO. 9—FUNDS GIVEN ANNUALLY FOR EVANGELISTIC WORK

BY H. E. ROGERS

THE following figures indicate not only increased funds given each year for the extension of this work, but also increase amounts per capita; so that while the

Year	Tithe	Foreign Missions
1872	\$ 25,956.42	\$ 687.52
1882	84,261.36	9,441.40
1892	302,310.19	75,296.59
1902	643,747.83	139,789.50
1912	1,653,624.54	595,004.72
1922	4,230,230.04	2,765,461.51
1927*	6,211,759.20	3,770,888.29

The increase of total funds for evangelistic work given during 1927 over the amount received for 1926, was \$492,697.83, or 4.3 per cent. Attention might be called particularly to the splendid per capita of \$43.58 for every one of the 274,064 members

membership has been steadily increasing year by year, each of the members has been giving a larger amount annually. The figures appended indicate these facts:

Home Missions	Total Funds	Per Capita
\$ 3,096.58	\$ 26,643.94	\$ 5.55
13,973.50	96,799.34	5.64
25,658.40	391,580.28	11.59
453,569.76	809,195.73	11.01
1,325,170.29	2,702,199.02	23.66
1,962,167.53	8,320,861.84	39.86
	11,944,815.02	43.58

throughout the world. The per capita for the members in the United States and Canada was \$75.37, the highest ever reached by the membership in these countries.

* For five years.

Colporteurs' Summary for June, 1928

NORTH AMERICAN DIVISION					Southwestern				
Agents	Hours	Value 1928	Value 1927		Agents	Hours	Value 1928	Value 1927	
Atlantic					Arkansas				
Greater New York	40	3384	\$ 5130.50	\$ 7817.01	24	2564	\$ 8506.70	\$ 3097.75	
New England	29	2617	5618.00	5180.90	14	1480	3854.75	10830.20	
New York	24	1636	4645.35	4239.85	23	3066	5694.90	6758.25	
S. New England	25	1718	2743.65	2114.45	12	1005	2249.70	4741.60	
	118	9355	18137.50	19352.21	17	1859	5318.35	3044.90	
Columbia					N. American Totals				
Chesapeake	18	1547	2004.20	1537.95	1229	109215	\$ 197417.76	\$ 190416.88	
E. Pennsylvania	31	2076	2711.22	4430.05	FOREIGN UNION CONFERENCES AND MISSIONS				
New Jersey	41	889	3111.03	1927.00	African Division				
Ohio	50	5586	7894.20	9204.40	21	1191	\$ 4575.50	\$ 7788.55	
Potomac	15	1503	2142.50	3109.75	Australasian Division				
W. Pennsylvania	25	2532	3588.05	3410.27	67	3798	14497.42	26612.93	
West Virginia	22	1329	1594.45	4800.65	European Division				
	202	15462	23045.65	28420.07	Arabian *	5	646	270.35	.....
Lake					Baltic	44	5228	1419.22	883.92
Chicago	67	3478	6007.95	8899.86	British	82	9607	8671.97	8238.56
E. Michigan	26	2748	3664.05	2589.00	Bulgarian	8	1139	218.75	117.39
Illinois	33	3450	4521.00	924.83	Cent. European	140	20357	9183.25	9119.67
Indiana	16	1344	1517.90	2359.45	Czechoslovakian	51	6841	2041.57	2154.34
Wisconsin	60	5679	8455.21	5433.65	East German	175	22690	8507.34	9567.37
W. Michigan	47	4938	6009.90	1801.50	Egyptian	.....	.....	57.45	.....
	249	21635	30175.41	22008.29	Hungarian	50	7029	1819.23	2530.47
Central					Iberian	13	1076	568.87	1785.75
Colorado	14	1054	1431.88	1096.55	Iceland	.....	.....	963.29	.....
Inter-Mountain	.....	.....	741.50	.....	Jugoslavian	55	5005	1377.81	1121.67
Kansas	19	3558	4474.65	2393.50	Latin	53	7195	4284.77	3702.27
Missouri	27	2048	2437.95	1036.90	Mauritius	3	205	24.16	50.09
Nebraska	16	1384	1577.40	1890.50	Nigeria	.....	.....	149.30	.....
Wyoming	.....	.....	918.60	.....	Polish	45	4234	756.47	570.60
	76	8044	9921.88	8077.55	Rumanian	49	5660	1821.61	1901.36
Northern					Scandinavian	120	17982	13546.15	12965.97
Iowa	24	2663	4266.25	3274.60	Turkish	.....	.....	48.16	.....
Minnesota	27	2186	3032.50	4510.55	West German	160	22409	10224.43	12417.16
North Dakota	13	801	1530.45	1851.25		1053	137303	64885.25	68195.49
South Dakota	16	1093	2381.05	2104.00	Far Eastern Division				
	80	6743	11210.25	11740.40	Central China	9	532	1171.26	.....
North Pacific					East China	23	562	1645.62	.....
Alaska	1	98	510.25	.....	Japan	21	2181	1457.45	.....
Montana	13	1117	1850.70	484.00	Malaysian	11	551	4356.80	.....
S. Idaho	12	1162	1056.60	2800.00	Manchurian	1	51	705.25	4860.25
S. Oregon	.....	.....	.....	.....	North China	.....	.....	980.50	.....
Upper Columbia	14	1144	1618.25	2352.90		65	3877	9336.38	5840.75
W. Oregon	13	911	753.50	1476.60	Inter-American Division				
W. Washington	12	1866	1814.30	.....	Antillian	7	279	723.73	10702.55
	65	6298	7605.60	7113.50	Central American	.....	.....	1403.50	.....
Pacific					Colombia-Venezuela	20	1145	5878.95	4018.32
Arizona	5	370	1455.25	985.25	East Caribbean	.....	.....	739.50	.....
California	19	1482	3580.25	3800.43	Mexican *	24	2452	4092.39	1326.62
C. California	1	104	168.75	828.90		51	3876	10695.07	18190.49
N. California	15	936	1786.76	800.20	South American Division				
Nevada	4	415	465.40	1496.65	Austral	52	4185	8147.21	.....
S. E. California	10	397	797.50	2319.40	East Brazil	.....	.....	3175.64	.....
S. California	17	1900	3110.38	2475.26	South Brazil *	49	10073	15476.29	3748.35
Utah	6	362	606.50	975.50		101	14258	23623.50	6923.99
	77	5966	11970.79	13681.59	Southern Asia Division				
Eastern Canada					Foreign Totals	1358	164303	\$ 127613.12	\$ 135390.74
Maritime	9	702	1804.50	1504.15	N. American Totals	1229	109215	197417.76	190416.88
Newfoundland	3	206	877.00	1665.40	Grand Totals				
Ontario	22	1631	4184.15	5304.35	2587	273518	\$ 325030.88	\$ 325807.62	
St. Lawrence	5	361	948.15	1120.37	COMPARATIVE BOOK SUMMARY				
	39	2900	7813.80	9594.27	1925	1926	1927	1928	
Western Canada					January	\$169780.29	\$128429.45	\$228425.25	\$218796.43
Alberta	23	1640	3252.00	3994.80	February	90097.97	251755.06	228447.76	220899.65
British Columbia	18	943	2139.60	2177.55	March	169379.40	240968.79	246251.38	212849.48
Manitoba	7	399	505.05	2318.15	April	278243.57	273574.41	215716.64	215326.55
Saskatchewan	21	1502	3543.55	3068.15	May	177053.16	241402.18	192349.05	257530.53
	69	4484	9440.20	11558.65	June	340592.86	329559.12	325807.62	325030.88
Southeastern					July	424329.80	391040.40	327515.58	.....
Carolina	40	5441	14815.68	5584.15	August	341457.38	282732.58	330138.57	.....
Cumberland	15	1998	3630.45	4105.90	September	219989.34	241251.56	234729.35	.....
Florida	8	906	1099.05	1643.65	October	218811.64	202774.36	189151.73	.....
Georgia	12	1350	3426.50	6339.85	November	253839.98	199192.28	207055.82	.....
	75	9695	22971.68	17673.55	December	210787.22	224287.15	222395.31	.....
Southern					\$2894362.61	\$3006967.34	\$2947984.06	\$1450433.52	
Alabama	22	2050	4588.50	4844.00	* Two months' report.				
Kentucky	16	1445	2752.45	2103.55					
La.-Mississippi	29	2856	7086.15	3972.25					
Tennessee River	22	2328	5073.50	1804.30					
	89	8679	19500.60	12724.10					

went over to the military barracks, gave the commander a canvass, took his order, and got permission to show his book to the other officers. In two hours he took thirty orders, the value of which was 2,260 pesos. This pays for a little more than one scholarship in our training school. When he returned to deliver the first of June, he not only delivered 100 per cent, but took orders for 500 pesos' worth more, and wired to have the books sent immediately, so he could deliver without having to make a second trip. As far as I know this is a world's record for earning a scholarship.

Last week, in company with Elder Schubert, pastor of the Santiago church,

returning from the funeral of one of our faithful colporteurs, we passed through the market place where one of our sisters in the church has a business. We were talking with her when another lady and her daughter came up. This sister introduced them to us, and asked if we did not remember seeing them in our church. We had to confess that we did not. Then the lady said, "I have been attending your meetings for five or six months, and want to join the Adventist church." She said:

"It was through a peculiar coincidence that I found the Adventist church. I was a faithful Spiritualist six months ago, and took advantage of every opportunity of

learning more about it. One day one of your members came to my house and sold me a copy of *El Atalaya* (the *Watchman*), in which was a short article on Spiritualism. This interested me very much, and when I again saw the girl who sold me the paper, I asked her who published it. After telling me, she invited me to attend the important meetings that the Adventists were holding Sunday nights. I was glad of the opportunity of attending, thinking that I could get more light on Spiritualism, which I did, and you see the results. I with my four children want to join the people who keep the commandments of God, and be saved when Jesus comes."

GLEANINGS FROM THE FIELD

THIRTEEN Southern Junior College students were baptized May 5.

As a result of the hall effort in Naches, Wash., eight were recently baptized.

NINE members of the Dallas (Tex.) colored church were recently baptized.

SIXTEEN were baptized into the colored church in Wilmington, N. C., May 5.

ON a recent Sabbath, eleven candidates were baptized at the Broadview College church, La Grange, Ill.

SABBATH, April 28, nine were baptized in Kalamazoo, Mich., and Sabbath, May 12, three more followed them.

THE recent baptism of eight at Yakima, Wash., brings the total number added to that church this year up to twenty-five.

Appointments and Notices

CAMP MEETINGS FOR 1928

CENTRAL UNION

Missouri, week-end meetings beginning Aug. 18, 25
Nebraska, Lincoln Aug. 16-26

COLUMBIA UNION

Ohio, Elyria Aug. 16-26
Chesapeake, Catonsville, Md. Aug. 23-Sept. 2

EASTERN CANADIAN UNION

Maritime, Memramcook Aug. 23-Sept. 2

NORTHERN UNION

Iowa, Nevada Aug. 23-Sept. 2

NORTH PACIFIC UNION

Western Washington, Auburn Aug. 9-19
Montana, Billings Aug. 16-26

PACIFIC UNION

California Aug. 9-19

SOUTHEASTERN UNION

Cumberland, Knoxville Aug. 9-18
Carolina, Charlotte, N. C. Aug. 16-26
Georgia, Atlanta Aug. 23-Sept. 2
Florida, Orlando Oct. 18-28

Colored

Cumberland, Knoxville Aug. 9-18
Georgia, Atlanta Aug. 23-Sept. 2
Carolina, Salisbury, N. C. Aug. 30-Sept. 9
Florida, Orlando Oct. 18-28

SOUTHERN UNION

Alabama, Selma Aug. 10-18
Louisiana-Mississippi, Baton Rouge Aug. 17-25
Tennessee River, Madison Aug. 24-Sept. 1

Colored

Kentucky, Frankfort Aug. 17-25

SOUTHWESTERN UNION

Textco, Albuquerque, N. Mex. Aug. 9-19
Oklahoma, Guthrie Aug. 16-26

* * *

ADDRESS WANTED

D. A. Kingsland, Vergennes, Vt., would like to learn the whereabouts of his adopted son, Millard (Knap) Kingsland, about thirty-five years of age. Communication with his father will be to his advantage.

* * *

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Florida requests prayer for the conversion of her sister and two brothers, for the healing of a brother and sister-in-law, also for the mental healing of her husband.

Prayer that her husband may accept the truth soon is requested by a sister in Colorado.

An aged sister in Wyoming who has been in the truth sixty-five years, requests prayer that she may have health.

A South Dakota sister desires prayer that the health of her husband may be restored, as he longs to enter the Lord's work.

An isolated sister in Mississippi requests prayer for the conversion of her husband and grown children, especially that one son may give up drinking.

An isolated sister in South Dakota requests prayer for the healing of herself and husband and for his conversion, also for the conversion of their son and his wife.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.



MRS. D. E. WELLMAN

Mrs. D. E. Wellman, whose maiden name was Amanda Elisabeth Sloan, was born in Alma, Gratiot Co., Mich., Sept. 29, 1856. At the time of her death she was seventy-one years of age. She was the eldest daughter of John Sloan, of Olivet, Mich., pastor of the Christian church of that place. From childhood she took a deep interest in spiritual things, and was converted at the age of fourteen, was baptized, and united with the Charlotte, Mich., Seventh-day Adventist church. Of a family of six children she was the only one to embrace our faith. At the age of eighteen she went to live with her uncle, Elder D. H. Lamson, at Armada, Mich. She attended school while there, and later engaged in teaching. In 1876 she was united in holy wedlock with D. E. Wellman. Four children were born to them, three sons and one daughter. The youngest boy died in 1886. The daughter passed away in 1897, in her seventeenth year. The two elder sons, L. E. Wellman, of McMinnville, Tenn., and Elder S. A. Wellman, of Washington, D. C., survive their mother.

In the year 1882 she and her husband moved from Armada, Mich., to Hillsdale, in the same State. Here the children were educated, and Mrs. Wellman obtained a practical experience in child training, Bible work, and Sabbath school supervision, which fitted her for her later activities in the mission field. In 1897, following the death of the daughter, she went to Ontario, Canada, and engaged in Bible work in the city of Chatham as a conference worker. Canada was at that time a mission field attached to the Michigan Conference. In the spring of 1899 she and her husband left the work in Chatham at the call of the General Conference, and sailed to the West Indies, settling in Jamaica. During the twenty-three years of their stay in the islands, she worked continuously

with her husband, acting in almost every line of church work as the conditions required. The islands that were favored with her labors were Jamaica, Antigua, St. Thomas, Tortola, Trinidad, then Jamaica again for six years; Canal Zone, two years; Trinidad again for two years; and finally Barbadoes. In Jamaica for four years she carried the heavy work of both Sabbath school secretary and Missionary Volunteer secretary for the conference. Later, in the South Caribbean Conference, she had the Sabbath school and educational departments.

A memorial service was conducted at her home church in Santa Cruz, Calif., where for six years she and her husband had faithfully labored, and funeral services were held at St. Helena, Calif., by the writer. Elder Wellman accompanied the remains to Hillsdale, Mich., where, after a funeral service conducted by Elder J. G. Lamson, she was laid to rest beside her son and daughter, to await the call of the Saviour whom through the years she had served so faithfully.

G. A. Roberts.

Owen.—Ida Victoria Owen, daughter of Mr. and Mrs. R. B. Owen, was born in Hastings, Mich., Feb. 17, 1876; and died near Hendersonville, N. C., July 14, 1928. At an early age she completed her education in music at the Battle Creek College. Her public service was spent in the field of teaching, having first become an instructor in Bethel Academy, Wis. Later she became a member of the faculty of Emmanuel Missionary College at Berrien Springs, Mich. Her last institutional work was done as a member of the Nashville Normal and Industrial Institute, at Madison, Tenn. When her aged parents made their home in the mountains of North Carolina, she willingly gave up her career and devoted herself to their care, and daily found pleasure in ministering to their comfort and contributing to the happiness of the community by her many deeds of kindness. She is survived by her father, mother, and three sisters.—Mrs. Charles Rittenhouse, of Medford, Oreg.; Mrs. Carl Snow, of Siguatepeque, Honduras; and Miss Rubie Owen, who remains at home. Interment took place near Yale, Mich. H. L. Shoup.

White.—Mrs. Eliza Ford White was born in Long Melford, Suffolk, England, Nov. 11, 1851; and died in Hamilton, Ontario, Canada. Elder S. G. White, of Vancouver, British Columbia, is among the surviving children. M. V. Campbell.

Collins.—Carolyn Jane Collins died from the effects of an automobile accident near Boulder, Colo., July 17, 1928. The child was buried beside her mother, who died eight months ago. W. M. Andress.

Vannatter.—William Cyrus Vannatter was born in Ballinacree, Ontario, Canada, Aug. 6, 1856; and died as the result of an automobile accident in Modesto, Calif., July 3, 1928. A. R. Sandborn.

Luther.—Lucile Erma Luther, daughter of Elder J. K. Luther, was born at Colfax, Wash., Oct. 18, 1909; and died at Yakima, Wash., June 1, 1928. F. M. Oliver.

Carmichael.—Joseph Hardy Carmichael was born in Greene County, Indiana, July 3, 1855; and died at Mulhall, Okla., July 4, 1928. R. W. Leach.

Terrell.—John T. Terrell died in Byron Center, Mich., June 14, 1928, at the age of eighty-eight. S. E. Wight.

Abell.—Mrs. Catharine R. Abell died in Norwich, N. Y., June 25, 1928, at the age of eighty-one. C. E. Eldridge.

Thorpe.—Eugene Thorpe was born at Arbutle, Calif., Jan. 5, 1927; and died July 12, 1928. N. C. Petersen.

The Advent Review and Sabbath Herald

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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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

STATEMENT OF LEPROSY RELIEF ASSOCIATION SECRETARY

In the early part of the year 1927 Mr. Frank Oldrieve, Esq., secretary of the British Empire Leprosy Relief Association, headquarters at 24 Cavendish Square, London, W. 1., visited Nyasaland, and while there came in contact with the work of treating leper patients carried on by the General Conference of Seventh-day Adventists under the direction of Dr. C. F. Birkenstock. Soon after this visit he was quoted by the *Nyasaland Times* as follows:

"Mr. Oldrieve paid a very high tribute to the work of Dr. C. F. Birkenstock, of Malamulo Mission, where, he said, there was an ideal system of segregation, each leper being housed in a single grass hut. Dr. Birkenstock has been treating patients with chaulmoogra oil injections, with very fine results. In one case, said Mr. Oldrieve, a native had come to the Malamulo Mission station suffering from a very bad form of the nodular type of leprosy, his back being literally covered with nodular sores. After twelve months of treatment he had been discharged without any sign of disease or infectivity."

Upon returning to headquarters, Mr. Oldrieve presented to his association the needs of Dr. Birkenstock's work, and on Nov. 3, 1927, he wrote the following letter to the chairman of the Seventh-day Adventist Mission Board, Grove Avenue, Claremont, Cape, which was accompanied by a check of £100:

"THE BRITISH EMPIRE LEPROSY RELIEF ASSOCIATION

"OBJECT: To stamp out Leprosy in the British Empire

"24 CAVENDISH SQUARE,
 LONDON, W. 1.
 Nov. 3, 1927.

"PATRON

H. R. H. The Prince of Wales,
 K. G.

"REV. W. H. BRANSON,
 Seventh-day Adventist General Conference,
 Grove Avenue, Claremont, Cape Town.

"DEAR SIR,

"In May last I was in Nyasaland, and had the pleasure of meeting Dr. Birkenstock at Malamulo. I was then discussing with the government, and with other missionaries on the spot, the whole question of leprosy work, and as a result of my visit the government, so I have just heard from His Excellency the governor, has decided to make a grant of £100 to each center where lepers are being regularly treated. The governor, in his letter to me, says that he has recently been to Malamulo, and was very pleased with all that he saw,

and I myself consider that Dr. Birkenstock's work is excellent.

"The doctor informed me that he was in need of money for the erection of buildings, and I brought the matter before my executive committee recently, and it was then decided that we would make a grant of £100 toward the leprosy work that Dr. Birkenstock is doing. . . .

"We trust that this grant from our association will assure Dr. Birkenstock and your mission that we are much interested in what he is doing, and desire to be of service to him.

"Yours faithfully,
 "FRANK OLDRIEVE,
 "Secretary."

"A GOVERNOR'S IMPRESSION OF OUR WORK

"CHIEF SECRETARY'S OFFICE,
 ZOMBA,

"NYASALAND PROTECTORATE,
 11th July, 1927.

"SIR,

"I am directed by the governor to acknowledge the receipt of the illuminated address signed by yourself and the president, Mr. Branson, on behalf of the South African Division of the General Conference of Seventh-day Adventists.

"2. His Excellency desires me to convey to you his great appreciation of the expressions of loyalty and good wishes contained therein, and to state that he notes with satisfaction the aims and objects of your community in their work in the Nyasaland Protectorate.

"3. His Excellency was much impressed by his recent visit to your mission station at Malamulo, especially with the steps being taken under the direction of Dr. Birkenstock for the treatment of leprosy, and I am to express the hope that the good work in which you are engaged may be long continued to the lasting benefit of the natives of the country.

"I have the honor to be, Sir,

"Your obedient servant,

(Signed) "C. H. WADE,

"Acting Chief Secretary to the Governor.

"Rev. G. A. Ellingworth,
 Superintendent, Seventh-day Adventist Mission, Blantyre."

* *

THE WASHINGTON (D. C.) SANITARIUM

THREE years ago the Washington Sanitarium was called upon to make a great sacrifice in releasing its medical superintendent, Dr. H. W. Miller, to respond to an urgent call for his services in the Far East. The blessings which have attended Dr. Miller's ministry in the Orient have fully justified the action.

Dr. G. K. Abbott, then superintendent of the St. Helena Sanitarium, was reluctantly released by that institution to connect with the Washington Sanitarium. The Lord has abundantly blessed his labors, and those of his wife as obstetrician and pediatrician. The work has been maintained on a high plane of medical skill and efficiency. It was hoped that he might remain indefinitely as medical superintendent, but in this the institution has suffered great disappointment. Dr. Abbott found that climatic conditions in the East were seriously affecting his hearing, and expert medical counsel emphasized the necessity of prompt removal to a warmer and drier climate. It is therefore with sincere regret that the sanitarium and its entire constituency release Dr. G. K. Abbott and Dr. Cora Abbott to connect with the Glendale Sanitarium.

To meet the emergency created by this change, the General Conference co-operated in securing the services of Dr. A. W. Truman, whom they had planned to call back to the department as medical secretary, to take the medical superintendency of the Washington Sanitarium. The need of the sanitarium was considered

so urgent that it seemed absolutely necessary, under the circumstances, for Dr. Truman to come to the present relief of the institution. Dr. Truman's long and successful practice as a physician and surgeon in connection with the Loma Linda and St. Helena Sanitariums, his efficient administration as medical superintendent of the Resthaven Sanitarium, and later of the Glendale Sanitarium, insure the Washington Sanitarium a strong medical leadership.

The sanitarium faculty is also further greatly strengthened by the addition of Dr. D. E. Davenport, for a number of years one of our faithful and efficient medical missionaries in China, and latterly a physician of wide and successful practice in California. In accepting the call, Dr. Davenport refused invitations to several leading positions in other places, and the Washington Sanitarium feels especially thankful that they are able to secure his services.

These physicians, with Dr. D. H. Kress, so well and favorably known throughout the field, and who has given years of efficient service to our medical work in England, Australia, and America; Dr. R. Runk, a specialist in diseases of the eye, ear, nose, and throat; and Drs. C. H. Wolohon and Hollis Russell, complete the medical faculty, constituting a strong force of responsible medical workers.

The rich blessing of God has attended the work of the institution in the past, and we believe richer blessings will attend its ministry in the future.

* *

A REMARKABLE ANSWER TO PRAYER

WE are conducting a summer school for workers at our training school near Chiao Tou Djen, Kiangsu Province, China. Altogether there are about eighty enrolled, the most of whom are evangelists and teachers. Sabbath afternoons are spent visiting the farmers and people in the near-by villages. Sabbath before last Elders Frost, Gjording, Rebok, and others were distributing tracts and talking to the people. At one place thirty or forty men gathered to hear the gospel talk.

After listening with considerable interest, the farmers requested these brethren to pray to their God for rain. The water in the reservoirs was all used; the rice fields were dried up; and the crops were suffering from the heat and drouth. The farmers said they had visited the priests and temples, and had made supplication to their many gods of wood and stone, beseeching them to send rain, as the lives of many thousands of people depended upon the crops. But the gods did not respond to their offerings and acts of worship, and were unmoved by their cries for help.

The missionaries told the men of the true and living God who gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, and then they prayed for rain in behalf of these poor people. Late that afternoon the clouds gathered, and during the night it began to rain. The rain fell continuously for several days. The reservoirs were filled to overflowing, and the rice fields had an abundance of water.

Last Sabbath we met some of the men who had requested prayer. They told us they realized that our God had heard and answered prayer for rain, and they believed that had we not prayed for them it would not have rained. Again these farmers were directed to worship the true God, and they said that they desired to do so.

Doubtless this occurrence will have a good influence upon the people in these places, and fruit will result from the efforts put forth for their salvation.

O. B. KUHN.