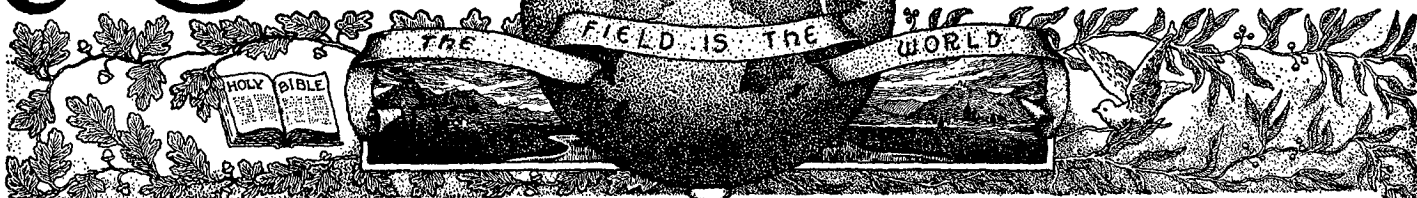


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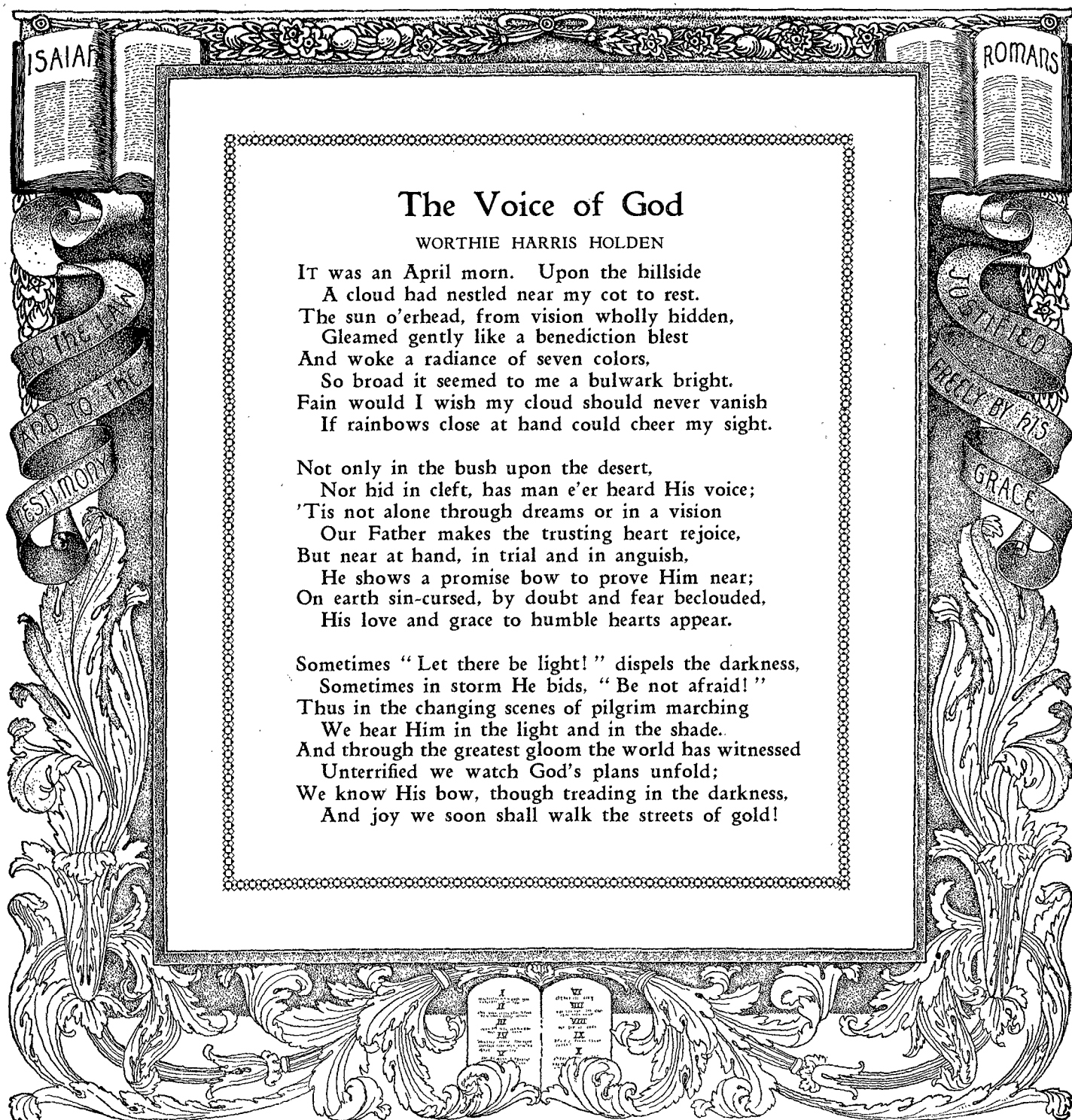
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THE GOSPEL TO ALL NATIONS

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



The Voice of God

WORTHIE HARRIS HOLDEN

IT was an April morn. Upon the hillside
A cloud had nestled near my cot to rest.
The sun o'erhead, from vision wholly hidden,
Gleamed gently like a benediction blest
And woke a radiance of seven colors,
So broad it seemed to me a bulwark bright.
Fain would I wish my cloud should never vanish
If rainbows close at hand could cheer my sight.

Not only in the bush upon the desert,
Nor hid in cleft, has man e'er heard His voice;
'Tis not alone through dreams or in a vision
Our Father makes the trusting heart rejoice,
But near at hand, in trial and in anguish,
He shows a promise bow to prove Him near;
On earth sin-cursed, by doubt and fear beclouded,
His love and grace to humble hearts appear.

Sometimes "Let there be light!" dispels the darkness,
Sometimes in storm He bids, "Be not afraid!"
Thus in the changing scenes of pilgrim marching
We hear Him in the light and in the shade.
And through the greatest gloom the world has witnessed
Unterrified we watch God's plans unfold;
We know His bow, though treading in the darkness,
And joy we soon shall walk the streets of gold!

The World Moves Toward War While Planning for Peace

LAST week we considered the signing of the Pact of Paris and the comments offered upon it by numerous secular and religious leaders. Apparently all is well with the world. This is the conclusion to which the reader would obviously be drawn unless he is a careful student of world affairs and of Bible prophecy. The brightly tinted clouds of promise that the Peace Pact has caused to fill the sky cannot shut out to the observing eye the ominous signs of storm on the world's horizon. All is *not* well with the world, despite the countless columns of space devoted to eulogies of the Pact as the guaranty of everlasting peace for the world.

This statement, perhaps, needs no proof, when made to Seventh-day Adventists, who have so clearly in mind the repeated statements of prophecy as to the tempestuous times that are just ahead. However, it may not be amiss for us to set forth certain facts and evidence to corroborate this prophetic belief, and to provide the reader with facts that may profitably be used in speaking with others not of our faith regarding present world conditions.

To begin with, certain weakness resides in this Peace Pact because of the reservation made by England. She declares that certain areas of the world, which she believes vital to the integrity of the empire, must be exempted from the operation of this Pact. In making this and other comments in our present article, we do not pretend to pass judgment on the propriety or the equity of any nation's attitude toward an international problem. We wish merely to give a complete picture of the divergent feelings and policies that exist, and that reveal the impossibility of any wholly satisfactory peace plan's being devised. Both France and England accepted the treaty on the assumption that "should any signatory power violate it, the Pact would no longer bind the others." The significance of this assumption and Great Britain's particular reservation is thus set forth by Frank Simonds, eminent commentator on world affairs:

"This meant that the resort to arms by any power would be an automatic release for all. In addition, Great Britain made specific reservations which would enable her to take up arms in defense of her interests in the Middle East, about the Suez Canal and the route to India, precisely as if the Kellogg Pact were non-existent. In making this reservation, Sir Austen Chamberlain adroitly asserted an analogy with our Monroe Doctrine, which we had specifically excepted from the operations of the League Covenant during the Senate debate over the peace treaties in 1919-20."—*The American Review of Reviews* for September, 1928.

It would not take a very large stretch of the imagination, when one remembers past history, to visualize one of the signatory nations violating the Peace Pact, and thus automatically releasing at least two leading nations of Europe to take what offensive or defensive steps they might deem best.

Secret Naval Agreement

The same daily papers that were giving us the news of the signing of the Pact, carried also a somewhat disturb-

ing report of a secret Anglo-French agreement on naval disarmament, which, it is alleged by various statesmen in Europe, militates against the international spirit of open discussion and mutual trust that is vital to the success of the peace treaty. We cannot too often remark, in discussing world affairs, that secret treaties have been the source of most of the international misunderstandings. Simonds thus briefly analyzes this Anglo-French agreement, and states its probable effect on Germany and Italy:

"First of all, it brings French support, and with it naturally the French following in the League and in Europe, to the British thesis of naval disarmament. It was over this British thesis that the Geneva Conference collapsed a year ago. Secondly, it rewards this French concession by the promise of similar British support for the French thesis on standing armies. And finally, it emphasizes the closeness of Anglo-French association, which must have significant repercussions at Berlin, and hardly pleasant echoes at Rome."—*Ibid.*

Germany, where an army of occupation has been since the close of the war, has expressed keen disappointment that the signing of this far-reaching peace treaty should not have had coupled with it some definite program for removing from the soil of the Fatherland the alien troops, which she declares must prove a constant source of friction and misunderstanding so long as they are there.

Simonds, in his lengthy and critical analysis of the real import of this great peace move, makes the interesting observation that Americans are likely to view such a movement much more hopefully than Europeans, because of a fundamentally different outlook and conception of the problem. Americans, he declares, view the problem as simply one of preserving peace, while with most Europeans the task is that of transforming "a transient truce into an enduring system of order." Sketching back over

Europe's history, he observes:

"In reality, from the collapse of the Roman Empire to the present hour, neither Europe collectively nor any Continental nation individually has known peace in the American sense. On the contrary, each of the rapidly succeeding wars has been followed by a *status quo* tolerable only for the victors. Each of these situations, too, has been accepted on every hand as no more than a truce imposed by the might of the victor and the exhaustion of the vanquished—destined to endure only until its fortuitous balance of force was destroyed. . . .

"The problem of peace in Europe is the double one of preventing immediate conflict while discovering some method—if indeed any be discoverable—to reconcile the clashes between the in-

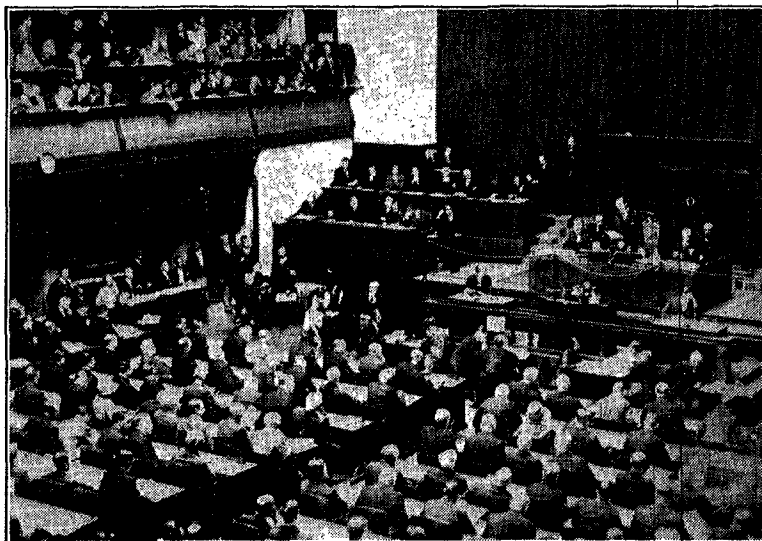
herent rights of all European peoples. . . .

"Unless some method other than war can be found to adjust these differences, the maintenance of peace resolves itself into a military alliance of the satisfied powers to preserve a *status quo*. Here one may point out that all European history confirms the conclusion that while in the end such alliances break down, no people ever abandons its pursuit of liberty and unity."—*Ibid.*

Billions for War

Apart from these difficulties which grow out of, or hover about, the Peace Pact, there are other fundamental situations that point

(Continued on page 8)



Wide World Photos
A General View of the League of Nations Assembly at the Opening of the Ninth Congress of the League at Geneva

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Preparation for the Latter Rain

BY D. H. KRESS

We are living in the time of the latter rain. Peter, in referring to this time, said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. The refreshing referred to is the latter rain. Only those whose sins have been blotted out are prepared for its reception. We are told:

"The refreshing or power of God comes only on those who have prepared themselves for it by . . . cleansing themselves from all filthiness of the flesh."—"Testimonies," Vol. I, p. 619.

Again it is stated:

"God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. . . . Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated."—*Id.*, p. 486.

"Intemperance of any kind benumbs the perceptive organs, and so weakens the brain-nerve power that eternal things are not appreciated, but placed upon a level with common. . . . If our physical habits are not right, our mental and moral powers cannot be strong; for great sympathy exists between the physical and the moral."—*Id.*, Vol. III, pp. 50, 51.

A failure on the part of the children of Israel to overcome their appetite for food which God had withheld from them because of its detrimental influence on the physical and spiritual health, was the cause of so many perishing in the wilderness and failing to reach the Land of Promise. God kept from them what He termed "evil things." What He pronounced evil they regarded as good. This experience of Israel has been placed on record in a special sense for the people living in the last days, whom God is leading toward the Land of Promise.

The Example of Israel

We read:

"The children of Israel would have flesh meats, and said, as many now say, We shall die without meat. God gave rebellious Israel flesh, but His curse was with it. . . . We have the example of ancient Israel, and the warning for us not to do as they did. . . . Those who have the

light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but who brought their own destruction by following their own ways."—*Id.*, pp. 171, 172.

"With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "They are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:5, 6, 11.

Flesh was not arbitrarily withheld from them. God did it for their good, and in order to fulfill to them His promise to make them a healthy and a holy people. When they desired flesh, He gave it to them.

"He gave them their own desire. They were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." "He gave them their request; but sent leanness into their soul." Ps. 78:29-31; 106:15.

Unbelief in God's character of love was at the bottom of this rebellious and dissatisfied spirit. Faith in God would have led them to see that God would prescribe for them only the food which He thought best, and they would have received it with gratitude and thankfulness. It was unbelief that kept God's blessings from them, and eventually shut them out of the Land of Promise.

The relation that physical habits bear to physical health and usefulness in God's service, was understood by Daniel and his companions, who were carried to Babylon as captives and as God's representatives.

Daniel's Noble Stand

"Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. . . . They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life.

Their countenances would be a certificate of physical soundness and moral purity. . . . In the light of this Scripture history, all the testimony of man as to the advantages of a meat diet, or of a great variety of food, should not have the least weight with any human being."—"Special Testimonies for Ministers," No. 9, pp. 60, 61.

"For years the Lord has been calling the attention of His people to health reform. This is one of the great branches of the work of preparation for the coming of the Son of man. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. . . . John separated himself . . . from the luxuries of life. The simplicity of his dress . . . was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, . . . was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed. . . . Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah. . . . Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things. . . . Those who indulge appetite and passion, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance, hardens his heart to disregard the light upon other matters."—"Testimonies," Vol. III, pp. 61-63.

"There are many who feel that they cannot get along without flesh meats; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of His guidance, they would receive strength and wisdom as did Daniel and his fellows."—*General Conference Bulletin*, June 2, 1909.

"Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and lose their perception of what is truth. They will surely reap as they have sown."—*Ibid.*

Only those who heed the message to repent and be converted, will be prepared for the refreshing from the presence of the Lord and for the second coming of Christ.

"The Day of Thy Power"

BY J. M. HOPKINS

"Thy people shall be willing in the day of Thy power." Ps. 110:3.

Some years back I clipped from the *REVIEW* (I think) an article by Christian Khunle entitled, "The Secret of Moody's Power." I will quote the first three paragraphs:

"At the burning of Farnell Hall in Chicago, back in the sixties, Mr. Moody, having lost his parish and most of his earthly possessions, set out for New York with a feeling that his life had been broken in sunder. In the train he prayed that God would endue him with more power for a greater work. His plea was, 'Make me willing, O Lord, in the day of Thy power; willing to receive all Thou wouldst bestow upon me.'

"In a room at the old Metropolitan Hotel, New York, he kept up that prayer, hour after hour, kneeling, walking the floor, pleading, 'O God, make me willing to be as strong for service as Thou wouldst have me.'

"Toward evening a friend knocked at his door. Receiving no answer, he entered. Mr. Moody was standing, with tearful eyes uplifted, and saying in a soft, broken voice: 'O Lord, stay now Thy hand! No more! No more!' His prayer had been answered. God had fed his hungry soul, and filled him to the lips."

I will quote the two succeeding paragraphs in Mr. Khunle's article:

"That was the beginning of the marvelous work of evangelism through America and Europe which must ever be a mystery to those who doubt the energizing influence of the power of God in answer to prayer.

"The prayer that the world needs most to offer to-day is, 'O Lord, make us willing to do Thy will, willing to set self aside; self in all its manifestations, and let the Lord Jesus come into our hearts.'"

God's Power Often Manifested

There have been many occasions when there have been marvelous demonstrations of the power of God in the accomplishment of His purpose; when nothing less than the direct presence and power of the Holy Spirit could meet the emergency; when in the "fullness of the time," the gospel should go to the Gentiles, meet the opposition of the Jews, the philosophy of Greece, the assaults of superstition, and the anguish and suffering of persecution; when it must storm the fortified battlements of the enemy every step of onward progress. No human power alone could accomplish this mighty task.

And all this was comprehended in the gospel commission, found in Matthew 28:19, 20.

But first observe how Jesus anticipates all this by assuring His disciples of the fullness of power that would attend them in their stupendous work. "All power is given unto Me in heaven and in earth." Then with this mighty assurance He says:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Such was their world-wide commission. But notice again, they were not

to launch forth into this work without a special endowment of power. So He admonished them:

"Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

One charge or complaint that the Lord brought against ancient Israel was that "they waited not for His counsel." Ps. 106:13. "Stand still, and see the salvation of the Lord, which He will show to you to-day," was the charge given by Moses to Israel at the Red Sea. Do not rush into battle without your Leader; if you do, defeat is sure to follow.

The same admonition as expressed in Luke 24:49 is given in Acts 1:4, Jesus' last recorded instruction, followed by verses 5 and 8:

"Ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive the power of the Holy Ghost coming upon you [margin]: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In fulfillment of this promise, and to equip them for the great work committed to them, we read:

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

The Early Rain

It was "the day of Thy power." And here were representatives "out of every nation under heaven," to witness and publish abroad the mighty workings of the Holy Spirit. That was their power for service. It was the

"early rain," and as we study the book of Acts, we see everywhere the marvelous demonstrations of divine power in the accomplishment of His purpose.

Of no less magnitude is the work that confronts the remnant church. Said Jesus:

"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. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

It is the same gospel of Matthew 28:19, 20. The same gospel of Pentecost. It is the same power for service as then. And as we look over the vast fields to-day, we marvel at what God has wrought. But when we look again, and see the vast unentered districts; as we hear the pleadings of the millions who are crying out for God, we cry out as did Moody, "Make me willing, O Lord, in the day of Thy power; willing to receive all Thou wouldst bestow upon me. O God, make me willing to be as strong for service as Thou wouldst have me."

O that the remnant people of God everywhere, not only the Moodys, but all, with the voice of supplication and tears would seek that power for service which only the Holy Spirit can bestow. We need, O we need it! not only as preachers and missionaries, but teachers, physicians, laymen. Let us plead to be made willing to deny self, to consecrate all to the finishing of the work in this day of His power.

"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, and saith unto them, Receive ye the Holy Ghost." John 20:21, 22. "Be filled with the Spirit." Eph. 5:18. "That ye might be filled with all the fullness of God." Eph. 3:19.

O God, make me willing in this day of Thy power.

Nearing Port

BY A. T. ROBINSON

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. . . . He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." Ps. 107:23-30.

When the great ocean liner, with her cargo of human life on board, perhaps having battled for days and nights with storm and tempest, nears her destined port, only those who have taken a long ocean voyage can picture the scene of activity and animation of those on board. Games and pastimes that have been indulged in during the voyage are laid aside and forgotten. Every one is on deck. Field glasses are brought into requisition. Every eye is strained to catch the first faint outlines of approaching land. Hearts beat in glad anticipation of soon greeting

friends and loved ones from whom, perchance, they have been separated for long years. The old weather-beaten pilot is on board to guide the ship past the rocks and reefs of danger, and the passengers are brought safely to their desired haven.

For six thousand years the old ship Zion has been plowing her way across the trackless ocean of time. She has encountered many a storm and tempest. Her every beam and timber has creaked and groaned beneath the stress of the raging billows that have threatened her destruction. Thanks be to her great Captain, she has weathered every gale and outridden every storm and tempest. She has made many ports of call to take on passengers. Her long voyage is well-nigh completed. Soon she will enter the desired port.

"She has passed the coast of Babylon,
The Medo-Persia line,
She has left the realm of Grecia far
behind;
She's been sailing down the Roman shore
For well two thousand years,
And her chart declares the port we
soon shall find."

The dangers of the voyage were never greater than now. Some are losing faith in the old ship, and are throwing themselves overboard in the vain hope of reaching land by some other route, only to be swallowed up in the surging billows of satanic deception and delusion. The admonition once given when a shipload of people were about to flee the ship which was in great peril, is applicable at this time: "Except these abide in the ship, ye cannot be saved."

The old ship Zion is nearing port. The last loving invitation to come on board is now sounding in the ears of humanity. The pilot is on board to guide her into the harbor of eternal

rest and safety. With the telescope of prophecy focused to the eye, we can almost catch a glimpse of the outlines of approaching land—the "better land." The lights along the "evergreen shore" are streaming out across the troubled waters, beckoning us homeward. Our ears almost catch the sound of heavenly music coming to us from the "gates ajar." Our hearts beat in glad and joyful anticipation of soon clasping hands in an eternal reunion with loved ones who were snatched from us for a time by the "grim reaper."

It is now "high time to awake out of sleep." Games and pastimes that have been too much indulged in during the voyage, should now be laid aside and forgotten. Soon, if faithful, we may join in a familiar chorus, with wording slightly changed:

"We have weathered the blast,
We have landed at last,
Safe on the evergreen shore."

their ancestors of one or two centuries ago. Hence the need, or physical basis, of the week is untenable; because the need of rest is variable. It was not established for hygienic reasons. If we reject God's miracle of creation and creation week, we are confronted with prehistoric man's miracle of the origin of the week.

Origin of Sunday Rest

The seventh day was set apart, according to the fourth commandment, to commemorate the creation of the world. It reads:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God worked six days and rested on the seventh day, and in this commandment He tells man to follow His example—to work six days and rest the seventh; because of the great fact that He created the world in six specific days.

Nothing can change the creation fact and nothing can change the weekly cycle. It began on the first day of creation, and there is no confusion of the days of the week, and never has been so far as history reveals to us. Records of solar and lunar eclipses in the tombs of Egypt and the tablets of Babylon corroborate the exactness of time, and deliver the weekly cycle from any suspicion of alteration.

The observance of the first day of the week cannot reflect back to creation; for it would transform a week day into a rest day, and would be out of joint with the facts of creation. In other words, it would be a misrepresentation of facts, and therefore false and deceptive. But Sunday observance is here, and must be explained or accounted for. Finding themselves in this embarrassment, the observers of Sunday usually explain that it is to commemorate the resurrection of the Lord Jesus.

Let us examine this claim. If the resurrection is to be celebrated, the question naturally arises, How often? We celebrate His birth once a year. We commemorate His death whenever we partake of the communion; for Paul said, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." We celebrate our birthday once a year. How often shall or should we celebrate Christ's resurrection? The world celebrates it once a year at Easter. If some one claims that it should be celebrated oftener, then I demand to know how often? The week grows solely and uniquely and absolutely out of the creation fact. What other event or circumstance could with propriety usurp the weekly cycle as a basis of celebration?

Resurrection and Week Not Connected

There is no connection between the resurrection of Christ and the weekly

The Week and Sunday

BY J. P. NEFF

THE cycle of time known as the week has its origin in the fact that God created the world in six days and rested on the seventh. There is no other explanation. There is no natural phenomenon to mark its time. The time it takes for the earth to make one rotation on its axis marks the day.

The month is the time of revolution of the moon around the earth. The year is the time required for the earth to revolve around the sun. But the week is an arbitrary part of time. It could have been five days, or six days, or eight days, or nine days, or any other number. It arises from no change or phenomenon in nature, but nevertheless, from one of the grandest facts in nature or in the history of eternity; namely, the fact that God took six days to make the world and one day for rest, making the full seven-day week.

These days were not thousand-year periods; for they had evenings and mornings. They were, therefore, regular twenty-four-hour days.

God did not make the seventh day a Sabbath for physical rest primarily, but as a memorial of the sublime event of creation. Many people to-day doubt the fact of creation as stated in Genesis, but the practice of mankind in respect to the weekly cycle is in perfect agreement with the Genesis record. Go back in human history as far as it extends on the printed pages as well as on the chiseled rocks, and we find the week, that arbitrary cycle that has no explanation for its existence except the Genesis record.

Hence the weekly cycle bears testimony to creation. Every week has thundered down through the ages the fact that God created the world and created it in six days, and rested on the seventh.

Evolution Not Responsible

Evolution never produced this arbitrary cycle. Creation alone explains it; and without creation the week itself becomes a miracle. It is unthinkable that men, evolving from the brutes, standing way back yonder on the horizon of antiquity, should have come to such a miraculous agreement, to such unanimity of judgment. As we go back to the twilight of those hazy years of the misty past, according to evolution, and view our poor, miserable, half-man, half-brute ancestors, it is preposterous to suggest that they had such modern ideas of health, hygiene, and recreation, and such a vision and perception of physical need, as to set apart one day in seven as a day of rest, and thereby establish the weekly cycle.

Nor is it more likely that prehistoric man possessed such piety and wisdom as to have set apart a day in every seven for worship. Evolution can never explain the weekly cycle, and he who rejects Genesis is confronted with the same insurmountable task. The very first glimpse of human history reveals man in possession of the week. Each weekly cycle points to creation as a fact and to evolution as a fraud.

The week cannot be accounted for on any natural physical basis. One man needs more frequent rest than another; another requires a longer or shorter time to recuperate than some one else. The phlegmatic nations do not require rest as frequently as the more active ones. Moreover, a nation needs more or less frequent rest at one time in its history than at another.

The American people to-day are living a fast life. It is tense, intense, strenuous, nerve racking. They should have rest much more frequently than

cycle. Jesus was specific in telling His disciples to commemorate His death in the holy communion. But there is no divine authority for celebrating His resurrection at all, much less is there reason for usurping the weekly cycle.

The explanation of the observance of Sunday in honor of Christ's resurrection, is an excuse rather than a reason. For did the observer of Sunday really mean to honor the resurrection, he must remember that Jesus rose on the first day of the week, and the first day of the week begins at sunset on Saturday evening and closes at sunset Sunday evening. To observe the day from midnight Saturday night to midnight Sunday night is to observe only a part of the first day; that is, from midnight Saturday to sunset Sunday, and then to observe a part of the second day, for the second day of the week begins at sunset Sunday evening. Hence Sunday observers keep part of the first day and part of the second day.

The time at which Sunday begins and closes exposes its pagan Roman origin. Sunday, the sun's day, does not begin with God's creation time at sunset, but at pagan Rome's midnight.

A Call to Greater Endeavor

BY E. E. ANDROSS

"I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

The fact that the gospel is the power of God working in behalf of every believer to accomplish his complete salvation was that which lifted it to its exalted place in the mind of the great apostle Paul and made him its righteously proud advocate.

"The grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfillment of our blessed hope—the appearing in glory of our great God and Saviour Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be especially His own, zealous for doing good works." Titus 2:11-14, Weymouth's Translation.

Just as in the natural world, so in the spiritual world. In the former, God's power is ceaselessly employed in upholding, guiding, and preserving the orderly revolutions of the planets about their centers; it fills the earth with food for man, and clothes it with beauty, making glad the heart of the creatures God has made. Likewise in the spiritual world His power is constantly at work, protecting, restraining, wooing, and tenderly appealing to the sinner to turn from his evil way that he may live; and this benign influence is exercised over the life so long as the Holy Spirit is not

There is no certainty that Christ rose on Rome's Sunday, which begins at midnight. The record says that very early in the morning, when it was yet dark, the women came to the sepulcher, and found that He had already risen. He may have risen before midnight. No one on earth knows whether the resurrection took place between sunset and midnight or between midnight and daybreak. Hence those who observe Sunday do not know whether He rose on Sunday or not. It was on the first day of the week, but it may have been on that part of the first day between sunset and midnight Saturday night. If He had risen before midnight, He would not have risen on Sunday at all, as that day is now reckoned. Sunday is further inconsistent in that it is out of joint with the weekly cycle, for the weekly cycle begins at sunset Saturday night.

Sunday does not begin with the week, and does not begin with any day of the week. Since it is thus out of joint with the week and with any day of the week, it is most illogical and inconsistent to choose this day for a weekly celebration of any Biblical event. It fits in with the civil week, and is therefore consistent for civil celebrations only.

resisted till He leaves the object of His tender solicitude to perish with the evil from which he refuses to be separated. In behalf of the obedient subjects of His kingdom the power of God is ever active, guiding, upholding, and working out His gracious purpose in each and every life; purifying, beautifying, glorifying, till the transformed soul, though all unconscious of the marvelous change that has been wrought in his behalf through the silent and ceaseless working of this mighty agency, the Holy Spirit, has been prepared for the finishing touch of immortality.

God is thus ceaselessly working through each member of the human family just so far as that member submits to His gracious will. But it is His will that now, just before Jesus comes, the earth shall be "lightened with His glory." Rev. 18:1. And as He is constantly working for us, so He expects that we will ever, always, work for Him.

"As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on Him to follow His example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus."—*Testimonies*, Vol. VII, p. 30.

"A distinct work is assigned to every Christian."—*Christian Service*, p. 9.

"The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth

into the darkness of sin. In loving ministry they are to meet the sinful and the needy, and lead them to the cross. And in all their work they are to ascribe glory, honor, and praise to Him who is above all and over all."—*The Acts of the Apostles*, p. 330.

Christ Calls All

Our great General is now calling upon every Christian soldier to rally without delay under His banner. He is mobilizing His forces. To every one a specific task is assigned. From every life in this army the glory of God is to shine forth in clear, distinct rays, lighting the pathway of sinners and leading them to the cross of Calvary.

Every one who truly knows the joys of redeeming love, who has heard the Master saying, "Come unto Me and drink," is constantly imbibing those life-giving, soul-healing waters till they become within him "rivers of living water" flowing out to bless others. This is not a beautiful theory, but a living experience. It is the natural outworking of the new life from above that the truly converted soul has received.

While I was in Mexico City in April of this year, there were present, on the Sabbath, twenty-three representatives of churches and companies of believers, most of whom were Indians. Many had come long distances to plead for help in preparing new believers for baptism, and for some one to go and teach them the way of life more perfectly. Among them was a man and his wife, with their little babe. They were Totonaca Indians who spoke only their own tongue. They told, through an interpreter, of ten of their race whom they had led to the Saviour, and who were obedient to the faith; and of the rich harvest that, with more help, could soon be gathered among their people.

While at the meeting these simple-hearted, but truly converted children of the forest drank deeper draughts of the water of life. Returning to their primitive home with new ardor, with hearts burning with love for their people, they threw themselves anew into the work of proclaiming the truth of the "crucified, risen, and soon-coming Saviour," declaring that all who would meet Him in peace must keep His holy law. Only a few weeks have passed, and now the report comes that forty more Totonaca Indians have taken their stand with these faithful believers, and are rejoicing in their new-found faith.

This experience is to-day being repeated in many parts of our field. God's people are responding to the call to universal action, and are moving forward to victory. As a mighty conqueror the Lord is working for them. Let any who may still be inactive at once arouse, and join the ranks of this militant army; let them seek God earnestly for power from on high, and as they are filled with the Spirit of God, success will crown their efforts.

Balboa, Canal Zone.

Economic Benefits of Prohibition

BY IRVING FISHER

LISTEN to what the late Warren S. Stone, grand chief of the Brotherhood of Locomotive Engineers, has to say on the subject:

"There are some people who labor under the delusion that they are going to have the prohibition law modified or abolished. Some one should wake them from their Rip Van Winkle sleep. I wish they could go with me for thirty days as I travel over this broad land, and see the homes being erected everywhere, note the accounts being opened in savings banks, see the families out together in parks, recreation, and community centers, children well fed, with shoes to wear, and warm clothing, going to school; see prosperity, happiness, and sunshine where formerly there were only squalor and misery. All this as a result of prohibition. We are not going back to the old condition of things with their misery, want, and poverty—never again. Prohibition has come to stay!"

When prohibition came, we were told that to destroy the saloon was to destroy that much business, that saloons help "make money circulate." This is what in the classroom we call "economic nonsense." To-day I think such talk seems nonsensical to almost everybody. No one has the hardihood to revive such statements, in view of our prosperity since prohibition.

But we do hear it said that prohibition is costly to administer, and that it deprives us of a source of revenue for taxes. This also is "economic nonsense," since the real source of taxation is income. Not only income taxes, but all taxes, are paid out of income. Prohibition has added \$6,000,000,000 a year to this stream of income, the source of all taxes. It is therefore penny-wise and pound-foolish to argue that prohibition destroys revenue. It simply requires a transfer of taxes from alcoholic beverages to nonalcoholic beverages, and to the other productions to which our energies have been transferred.

Liquor Traffic a Parasite

The simple truth is, prohibition has simply replaced a parasitic industry by constructive industries. Breweries and saloons have given place to something more valuable.

A survey made by Robert Corradini, of the World League Against Alcoholism, of conditions in the Bowery, formerly one of the densest saloon districts of New York City, showed that saloons have been replaced by restaurants, clothing establishments, groceries, candy shops, shoe stores, hardware stores, jewelry shops, banks, etc. The value of the land on these sites has not fallen as was predicted, but in most cases risen.

Even Milwaukee, the city that beer made famous, has been improved industrially through prohibition. This I have found to be the verdict of the best-qualified judges.

Turning the picture around, we see that just as prohibition increases prosperity, it decreases poverty. A subcommittee of the Committee of Fifty

for the investigation of the liquor problem, published in 1899 a volume on the economic aspects of the problem. The investigation covered a period of about three years, and was carried on under the general direction of my colleague, Prof. Henry W. Farnam, of Yale University. The general conclusions of this investigation were that, of the poverty which came under the notice of the charity organization societies, about 25 per cent could be traced, directly or indirectly, to the use of liquor; of the poverty found in almshouses, about 37 per cent. In the investigation of crime the conclusion was reached that liquor was a first cause in 31 per cent of the criminals studied, and that it entered in as a cause, directly or indirectly, in 50 per cent.

Bread Lines Vanish

Experience with prohibition confirms these conclusions. For instance, the New York City Bowery Mission statistical report shows the abandonment of the bread line and the reduction in other evidences of poverty. Cora F. Stoddard, in an article on "Prohibition and Youth," published in 1925, reported that the Boston Family Welfare Society, toward the end of 1923, made an intensive study of forty-eight families that had been brought to the society's attention before 1919, chiefly for trouble caused by intemperance. Drinking had stopped entirely in thirteen of the forty-eight families, and sixteen of the fifty-nine drinking members had become abstainers. She reported that in almost all the families health conditions had improved, affecting the working ability of the men, of the wives, and of the growing children, and putting all the families virtually on a basis of self-support. Even though drinking somewhat, the majority of the men were working more steadily and holding their jobs better.

There are now fewer paupers in the almshouses of the United States than there have been in twenty years. The number of paupers per 100,000 of population was the lowest in the history of the country, according to the last United States census of almshouses.—*Paragraphs From the American Issue Press Pamphlet.*

* * *

"Your Sign Is Down, Mister"

JOHN was a little boy, but he was serious and thoughtful, and much interested in the work of the Temperance Legion. One day he walked along the streets of the town, thinking of the lesson of the legion meeting he had just attended.

As he came to the corner saloon, he saw a repulsive object—a man in a drunken stupor, lying halfway out of the door. He looked at the man in

boyish pity and thoughtfulness, and then a sudden impulse came to him. He pluckily advanced to the saloon door, and entered without hesitation.

The floor was covered with sawdust; there was a cloud of tobacco smoke hanging in the air, and a hum of voices mingled with the clink of the glasses on the big bar, behind which were several men with white coats. He walked up to the bar, and rapped on a heavy circular railing that was just about as high as himself. A bartender leaned over, and said with a frown, "What do you want here?"

"Your sign is down, mister," replied John boldly. The barkeeper looked surprised, wiped his hands, and came out from behind the bar.

"Come on," he said, "we'll see."

When they came outside, he looked up at the big brass signs on each side of the door, all brightly polished and safe, and then turned to the lad, and said gruffly, "What are you talking about, boy? My signs aren't down."

He talked so loud that several persons stopped to listen, and then John said, pointing to the miserable drunkard whom the saloon keeper had overlooked, "There's your sign, mister."

And to the discomfiture of the saloon keeper, a spectator replied heartily, "You're right, sonny!"—*J. George Frederick.*

* * *

Overcoming Obstacles

A YOUNG mechanic who worked well, talked well, read books on great civic problems, and attended public meetings thoughtfully, being urged to engage in the discussion, said, "How can I ever be anything when my father is a drinking man?" He solemnly signed the pledge of total abstinence, and began to make short speeches. The young men said, "Let us send him to the legislature." At every step he did his best. Finally Massachusetts sent him to Congress. John Quincy Adams invited him to dinner. While at dinner Mr. Adams filled his glass, and turning to the young mechanic said, "Will you drink a glass of wine with me?" He hated to refuse. There was an ex-President of the United States. There was a great company of men. All eyes were upon him. And so he hesitated and grew red in the face, but finally stammered out, "Excuse me, sir, I never drink wine."

The next day this anecdote was published in a Washington paper. It was copied all over Massachusetts, and the people said: "Here is a man that stands by his principles. He can be trusted; let us promote him." And so he went up higher. He was made a Congressman, then a Senator, and finally Vice-President of the United States. That boy was Henry Wilson.—*"World Book of Temperance."*

* * *

Who overcomes by force, hath overcome but half his foe.—*Milton.*

World Moves Toward War

(Continued from page 2)

unmistakably in the opposite direction from peace. Take, for example, the current expenditures on armies and navies. No successful endeavor has yet been made to reduce materially the program of military and naval preparedness. And while nations continue to spend billions of dollars for guns, it can hardly be said that the world is moving toward peace. Neither America nor Europe finds that the signing of this treaty should necessarily bring curtailment of army or naval plans.

While we are writing these lines, the Preparatory Commission on Disarmament, created by the League, is in session. Speaking of the September meeting of the League of Nations and of this Preparatory Commission in relation to possibilities of disarmament because of the peace treaty, the editor of *Review of Reviews* declares:

"There is no guaranty that the altered international situation will lead these September meetings to initiate extensive amputations on the world's stock of armies and navies. Indeed, a consideration of the magnitude of the task inspires the fear that little can be accomplished."

As to the actual expenditures for military preparations, a noted English writer, P. W. Wilson, gives these interesting facts in a feature article in the *New York Times*. His figures, he explains, are drawn from the Armaments Year Book for 1927-28, just issued by the League of Nations. He declares:

"The statistics of armies, navies, and aircraft, with expenditure thereon, and the particulars of munitions and of the natural resources (of importance for national defense) of the various countries, are bewildering in their complexity. But there are certain facts, simple and challenging, that emerge. The cost of armaments, the number of men under arms, and the tonnage of navies can be stated with some approach to exactitude.

"After allowing for varying rates of exchange, we may take it that the annual expenditure on preparations for war is as follows:

Armies	\$2,400,000,000
Navies	1,100,000,000
Total	\$3,500,000,000

"These approximations include aircraft, sometimes naval and sometimes military.

"The total expenditure of \$3,500,000,000 is equal to the entire expenditure of the United States for all purposes, including interest and repayment of debt. It is also equal to a charge of \$2 a head, or \$10 a family, for the entire human race, including those hundreds of millions of people in Asia and Africa to whom, as yet, money has scarcely a meaning."—August 12, 1928.

Paradoxical Signatures

What a strange paradox to have the nations speaking of ushering in everlasting peace by the signing of a beautifully engrossed parchment, when at the same time they are signing checks to the staggering total of three and a

half billion dollars to provide military equipment!

As to the present size of armies, Mr. Wilson informs us that "the number of soldiers at this moment serving their whole time with the colors is about 5,500,000," and that "it should be clearly understood that this figure represents only the standing armies." This is the total for the whole world. When Europe is examined in particular, this significant fact reveals itself:

"The standing armies of Europe total nearly 3,000,000. This means that a continent with one quarter the population of the world maintains more than one half of the mobilized man power."

Is it not strange that this condition should prevail upon the continent where most of the signatories to the Peace Pact are found? Of course, when we call to mind the complicated state of European affairs since the World War, we have no difficulty in understanding why there should be such an enormous outlay for war preparations, and why we should see in these preparations a most sinister omen.

A few months ago there came from the press a very readable, yet authoritative volume, summarizing the present relationships of European states. The writer, E. Alexander Powell, who is the author of several works on international affairs, has just completed an extended trip through the Continent. His report is probably the most

created by the division of territory in Central Europe, and which he describes as "festering sores," Mr. Powell makes the following stirring declaration:

"If the allies and the League of Nations continue to neglect these festering sores, then nothing is more certain than that war fever will set in. Unless the voice of Western public opinion makes itself heard before it is too late, unless the doctors at Geneva are prompt to take remedial measures, Europe will have another war on its hands."—*Id.*, p. 169.

Probably all have read more or less of the critical situation that has existed in Yugoslavia on account of the assassination of several deputies in the national parliament. The daily papers have given extended reports of this, especially of the death of a certain leading deputy, Raditch by name. Perhaps most of our readers have failed to note in the reports of these assassinations anything more than a local tragedy, but there is an international background to the whole affair, as is so frequently the case in connection with happenings in the Balkans. We shall not attempt to set forth here the extended details of the international problem involved, but we will give simply one brief quotation which will clearly reveal how, in this particular instance, which is only one of many that have occurred in the recent past, the peace of all Europe has been imperiled. According to the *London Morning Post*:

"The death of Raditch, the peasants' party leader, is of 'incalculable consequence, not only to Yugoslavia, but to the whole edifice of European peace. . . . The shot which wounded Raditch brought the Balkan volcano to the verge of eruption.'" —Quoted in the *Literary Digest* for Aug. 25, 1928.

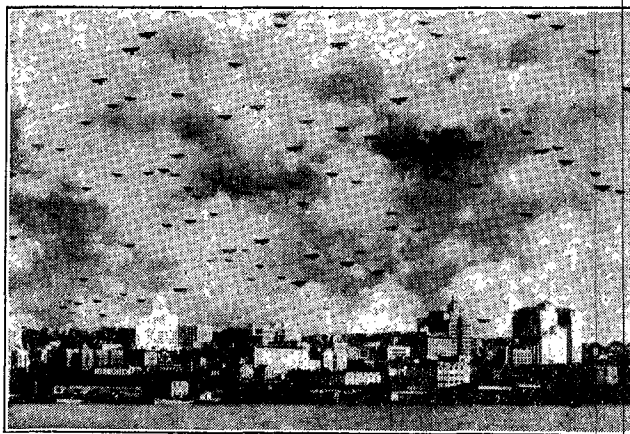
We do not wish to weary the reader by an endless array of evidence on this subject, but we doubt whether it is possible to present sufficient stirring evidence to arouse many of us to-day, who seem to have lost completely the capacity for being surprised. Apparently many of us can read the most startling analysis of world conditions without scarcely sensing their tremendous significance in the light of

the prophetic interpretation of coming events that we as a people hold.

A Former Prime Minister Speaks

In the current issue of the *Atlantic Monthly*, one of the most conservative of literary journals, appears an article by Francesco Nitti, a former prime minister of Italy, under the title, "Probabilities of War in Europe." We wish that every Seventh-day Adventist could read the entire article. We shall endeavor, in a few short excerpts, to give the general tenor of it. Says Nitti:

"Before the war there was just the Alsace-Lorraine question, only one piece of



Herbert Photos, N. Y.

A striking scene that occurred recently over San Diego, Calif., during a great air meet. We are informed that when the next war comes, just such swarms of planes will sweep over the great cities, spreading death with deadly bombs.

recent trustworthy one that has been put into book form. Analyzing the tense situation that has existed between two of the principal states in Southern Europe, and of the possibility of war between them, he writes:

"It is inconceivable that such a war could be localized. The interests or ambitions of far too many other nations would be involved; it would provide too many tempting opportunities for revenge. . . . In fact, it needs but the slightest push to send the whole political structure of Central Europe toppling like a house of cards."—"Embattled Borders," p. 37.

"Festering Sores"

Again, analyzing the post-war sources of trouble that have been

contested territory, whereas to-day there are at least nine or ten such pieces of territory. There was only one great absolute monarchy, Russia, and two great authoritarian empires, Germany and Austria-Hungary. The war reduced all Continental monarchies almost to nothing, and extended the republican form of government everywhere. Yet liberty has almost completely disappeared."—*September, 1928.*

Speaking of war preparations, he says that "the least one might have hoped for after the war was a diminution of armaments. . . . But the exact contrary is the case. Europe now has more men under arms than she had before the war."

He corroborates the declarations of other writers on world affairs as to the sources of potential trouble that exist in Central Europe and in the Balkans:

"The Danube and the Rhine have always been the two historic European rivers. The last war began on the Danube and ended on the Rhine, and once more the chief menace lies along the Danube. . . . But the gravest danger lies in the fact that the Balkans have begun intriguing as they did during the worst period before the war—in fact, during the period that caused it. . . . There are even more Balkan intrigues now than in the past."—*Ibid.*

According to his analysis of future prospects for peace or war, "the real allies in the cause of peace are the men who did the fighting." He reasons that the millions who know first-hand of the horrors of war would always raise their voice against any repetition of it, therefore, he declares:

"The decisive hour in the life of Europe will be reached about 1935, when a new generation will have grown up that did not participate in the last war, and does not therefore feel this horror. Mussolini was quite right when he said in his speech before the Italian Chamber that the destinies of Europe will be decided about 1935. It will be at about that time that the beaten countries, which are now disarmed, will be free to arm themselves again. An effective action in behalf of peace can only be developed in the next seven or eight years. There is no time to lose. . . .

"The next seven or eight years are either preparing the collapse of Europe or making ready its liveliest participation in the work of prosperity and civilization the world over."—*Ibid.*

Not Followed Fables

If such cogent and startling forecasts by the most authoritative of writers fail to stir our hearts and to arouse us to a realization of the unerring accuracy of the Bible prophecies which this denomination holds, and to the nearness of their complete fulfillment, then doubtless we would not be aroused though one should rise from the dead. What would the founders of this message say if they could have had before them the evidence that we have to-day? They were certain, as they went forth to preach to the world, that they had not followed cunningly devised fables, despite the fact that in large degree they were forced to hold by faith to their belief as to the final happenings of this earth's history. Are we to-day, who can see with our own eyes the increasing fulfillment of these forecasts, as firmly persuaded as were the pioneers, that our hope is not built on fables?

It took no small amount of faith, eighty years ago, for the fathers of this movement to believe and preach that in the very last days there would be such definite plans for peace as to constitute a sign of Christ's coming, and yet at the same time such great preparations for war, and actual participation in conflict, as to constitute an equally impressive sign. The whole thing apparently seemed too contradictory; but they held to the belief, nevertheless, and preached it, and passed it on down to us, their spiritual children.

Now, behold! in the year of our Lord 1928, we witness in the most pronounced form conceivable, the fulfillment of these apparently contradictory forecasts of Holy Writ. Should not our faith at once be greatly strengthened in the divine origin of God's Book, in the divine leadership of the movement that has preached such a message, and finally, in the exceeding nearness of the consummation of this world's history?

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." F. D. N.

Gethsemane

BY JESSIE DAVIS KINGSLEY

THE Master knelt in agony and prayed,
And yet the Father's hand would not be stayed;
For us who sinned the cup was His to drain;
And He who blameless was, did take the stain
Of all the wickedness and woe of earth,
That we might have a new, triumphant birth.

Some day the shadow'll fall across our way,
And we must needs to pause, to weep and pray;
Knowing the Father's hand will reach us there,
Bowing we strive, and weeping we despair;
Still through the sadness, agony, and pain,
The presence of the Master comes again.

And we faint not, though angels bow in sorrow,
Knowing the heavy cross brings Calvary to-morrow.
Why should we faint, the load with Him to share,
"When 'twas our sins that brought such suffering there?
Then like the thief upon the cross we'll say,
"I know Thou'rt God, remember me this day."

"This Same Jesus"

BY OSCAR B. GERHART

We have become so familiar with "God the Judge" and "God the Lawgiver" that we are apt to forget the God of mercy unlimited to the contrite, repentant sinner. Too few of us remember that God loves only the more deeply the soul that has lost the way and strayed from the fold. We forget the parable of the prodigal son. We forget too often His love for the

lost sheep, and think instead of His justice toward the wicked husbandmen. We forget that "this same Jesus" who so tenderly said to the fallen woman, "Neither do I condemn thee: go, and sin no more," is the Jesus now seated at the right hand of the Father.

"This same Jesus" walked with men for thirty-three years. He endured your temptations, dear reader, met your trials, and drank your cup of sorrow to the last drop. It is "this same Jesus" who personally presented that earnest plea of your longing heart to the Father of love. The tears that mingled themselves with your petition were present in His voice as He presented that petition to the Father. And the yearning earnestness of your plea was duplicated in His eagerness to answer that request. Could He who loves you more deeply than a mother loves her only child, forget that prayer? Will He forget to answer? Never.

But how often in our ignorance we ask for that which God in His great wisdom sees would only harm us. Does it ever occur to us, then, that Jesus is sadder when He cannot grant us that request than we are disappointed that we do not receive it? He who is more willing to give us good gifts than we are to ask, He is the one most grieved by our ungrantable requests. Well does Jesus understand the soul-agony involved in the submission of the will to God. He remembers the pain that wrenched from His own lips that pleading cry, "O My Father, if it be possible, let this cup pass from Me." He knows the agony involved in the phrase, "Nevertheless not as I will, but as Thou wilt."

"This same Jesus" has only a message of sympathy for us when our selfish will rises in opposition to the will of God. It is because we fear He might chide us that we fail to open our hearts to Him in that trying hour.

The Saviour's heart of pity goes out to the soul struggling with dark despair. He well remembers the fierce despair that wrung His own soul, that caused Him to cry, "My God, My God, why hast Thou forsaken Me?" Are you, dear reader, sinking under some overwhelming despair? Are you on the verge of giving up all? Does it seem God has forsaken you at last? And your hope, is it gone? It must be because you have forgotten that the Jesus of Calvary is the same Jesus, to-day, that you fear He will not hear you in this dark hour. His heart of love for the contrite is not changed. And His sympathy has been deepened by His own struggles with our temptations.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are. . . . Let us therefore come boldly into the throne of grace, that we may obtain mercy, and find grace to help in time of need."

THE SPIRIT OF PROPHECY

IN THE REMNANT CHURCH

By the Editor

Application of Mrs. White's Writings to the Present Time

THE special messenger whom God provided in connection with this movement has passed to her rest. She died in the year 1915, in a ripe old age, her faith undimmed and her zeal for the service of the Master unabated. She rests from her labors, but her works follow her.

To what extent should her writings be regarded as truth for the present hour? Did not many of them apply years ago, and have no application at the present time? Some would answer this last question in the affirmative. They claim that times have changed, that terms employed have different meanings to-day than formerly, that we have reached an age of new ideals and standards, and therefore our obedience to the instruction given years ago should be modified accordingly. Thus many reason regarding the instruction in the Sacred Record.

That some of the instruction to the church through Mrs. E. G. White was local in its primary application, we do not deny. This was true also of many prophecies found in the Bible. When one reads the prophecies of Isaiah and Jeremiah and Ezekiel and the lesser prophets, he must recognize that much of their instruction had first reference to the days in which they lived. By their warnings they were seeking to avert the judgments which threatened Israel of old. But many of their prophecies were of double application. As Israel of old was a type of the Israel of to-day, so the instruction of the prophets applied not only to local conditions in the days in which they lived, but in many instances have a fuller and more particular application to present-day conditions.

And this principle is true, we believe, as applied to the writings of Mrs. E. G. White. Through the years she dealt with conditions in the church as they arose. Her instruction applied primarily to the day in which she lived and the conditions which were before her; but much of this instruction, the same as the instruction given by the prophets of old, had a more far-reaching application. To the extent that similar conditions might arise in the church in any future period, this instruction would apply with equal emphasis. Indeed, in much of the instruction that was given, the special application seemed to be to the closing days of the history of the church.

A striking example of this is af-

forded in the concluding chapters of the books, "The Great Controversy" and "Early Writings."

The same argument employed by opponents of this movement against the application of Old Testament scriptures to the present time is used by some in impairing the force of the instruction given in the Testimonies in its application to present-day conditions. It is comparatively easy to reason in this way, to accept from the writings of the spirit of prophecy those statements which meet our mind and strengthen our position, and give emphasis to the campaign in which we are engaged, and discredit or ignore other statements from the same source which may be contrary to our desires or cut across our plans.

A Consistent Faith Demanded

We should be consistent in the use of the writings of the spirit of prophecy, even as we are of the Scriptures. We cannot use either as a club to silence those who oppose our plans, while we go contrary in our own experience to other instruction that condemns our ideas.

We cannot reject to-day the plain, definite statements regarding centralization, because this instruction applied primarily to the old center of our work, if the same conditions are obtaining in present-day centers. This is neither consistent nor reasonable.

We cannot consistently decline support of foreign missions because the spirit of prophecy has emphasized the need of keeping the home base strong and steady. We are admonished to give liberal support to the work both at home and abroad.

We cannot consistently advocate the extension of the colporteur work, and fail to give active support to our educational work. Both lines of endeavor need our aid, and the spirit of prophecy urges the importance of one as well as the other.

We cannot in good conscience favor evangelistic work to the exclusion of the medical work, because the servant of the Lord has told us that both of these lines of endeavor should be strongly supported, and that they should be united in labor whenever practicable.

We cannot reject the plain instruction given regarding the necessity of our brethren and sisters' moving out of the great cities and making homes for their children in the country, on the plea that other Testimonies emphasize the need of promoting city evangelism, and that the development of city work requires the maintenance

of a large constituency of believers in the great cities.

We cannot consistently accept the statements of the spirit of prophecy relative to investments in life insurance, and discredit equally clear warnings against investing money in worldly speculations, thus depriving us of means we might have to sustain the work and service of God.

We cannot lightly regard the instruction emphasizing the value of a vegetarian dietary and warnings against the dangers of flesh eating, on the plea that because of government inspection and supervision of flesh meats sold in the market, this instruction is now out of date.

We have been warned repeatedly through the years against conformity to worldly dress. If heeded, the principles expressed in these warnings would save the church from the fashionable and worldly attire in which some indulge at the present time. It would make the members of our church examples of modesty, propriety, and Christian dignity. We would stand to-day for conservatism as relates to the innovations and fads which have come in during the last few years.

It is not enough to apply the warnings given by the servant of the Lord against worldly sports and pleasures to the theater, to the race track, to the circus of years ago. The principles expressed apply with equal force to such sports to-day, even though they may exist under the same or other names. Some seek to evade this application by the claim that standards have changed, that we have come into a new age, and that we can do with impunity to-day what could not have been done rightly twenty-five or thirty years ago. By this course of reasoning, the force of every gospel truth and principle could be vitiated as applied to the present. Customs may change, but moral principles are ever the same.

A Virtual Rejection of the Light

Unfortunately, there is a tendency on the part of some in the church to deal with the Testimonies in a careless way. They gladly use the writings of Mrs. White to promote their own objectives, but immediately raise questions as to the present-day application of instruction which cuts across their own plans and purposes.

This amounts virtually to a rejection of this gift in the church. It vitiates the writings of the spirit of prophecy, and subjects them to the decision of human caprice and personal prejudice and convenience. Of this class we read:

"There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church."—*Testimonies*, Vol. IX, p. 154.

"Some who wish to strengthen their own position, will bring forward from the Testimonies statements which they think will support their views, and will put the strongest possible construction upon them; but that which questions their course of action, or which does not coincide with their views, they pronounce Sister White's opinion, denying its heavenly origin, and placing it on a level with their own judgment."—*Id.*, Vol. V, p. 688.

If one accepts the argument of Scripture that this gift is to be manifested in the remnant church, and if he accepts it in those matters which agree with his own plans and practices, then to be consistent he should accept it in every feature of the instruction that has been imparted throughout. Otherwise his position is one of rejection.

One who accepts a portion of the Testimonies and rejects other portions, places his influence directly against this gift in the church. His influence for evil is much more potent than though he openly and consistently opposed all the writings of the spirit of prophecy. Then there would be no question as to his attitude and his influence would not be deceptive. Referring to some she had tried to help, Mrs. White makes this statement:

"These brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, but have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present truth had they both opposed the gifts. Then the people would not have been deceived, and would not have stumbled over these blind teachers."—*Id.*, Vol. I, p. 234.

The Principle Illustrated

Referring once more to the principle governing the application of the instruction to present-day conditions, we will say, where the same or similar evils exist in the church to-day and the same or similar conditions prevail, the instruction that was given years ago applies with the same force that it applied when originally given. This principle is clearly enunciated with reference to the publication of personal testimonies:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been especially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. . . .

"In a view given me about twenty years ago, I was directed to bring out general principles, in speaking and in writing, and at the same time to specify the dangers, errors, and sins of some individuals, that all might be warned, reprov'd, and counseled. I saw that all should search their own hearts and lives closely, to see if they had not made the same mistakes for which others were corrected, and if the warnings given for others did not apply

to their own cases. If so, they should feel that the counsel and reproofs were given especially for them, and should make as practical an application of them as though they were especially addressed to themselves. . . . God designs to test the faith of all who claim to be followers of Christ. He will test the sincerity of the prayers of all those who claim to earnestly desire to know their duty. He will make duty plain. He will give all an ample opportunity to develop what is in their hearts.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Id.*, Vol. V, pp. 658-661.

The sincere believer in divine revelation, as evidenced in the writings of the spirit of prophecy, will not be seeking continually to evade their just claims. His attitude will be that of Samuel of old, "Speak, Lord; for Thy servant heareth." And learning the way of the Lord, he will be prompt to yield his own way and subordinate his own desires to the leadings of the Spirit of God. May God give to each of us this attitude of heart and mind.

* * *

Satan Outgeneraled

BY E. HILLIARD

No wonder Satan hates the name of Jesus. An appeal from the tempted one to Christ causes the tempter to flee, leaving the petitioner conqueror over the powers of darkness.

Christ took upon Himself humanity with its four thousand years of degeneracy,—from the fall of Adam to His birth in Bethlehem. Doubtless Satan thought He would be an easy prey to his subtle temptations. But Christ met his strongest allurements with, "It is written," and even commanded, "Get thee hence, Satan."

When Christ was about to heal the demoniacs, Satan prayed that He

would suffer the legion of devils to enter the swine. The object of this petition was to destroy the property of the people, win the inhabitants of the country to his side of the controversy, and drive Christ out of Gadara. Christ granted his request. Satan must have been highly elated over his apparent success; for "the whole multitude of the country of the Gadarenes . . . besought Him to depart from them." Luke 8:37. Jesus granted their prayer. He urges His presence on no one, and never stays where He is not wanted.

As He entered into the ship to leave their coast, the men He had healed, prayed that they might go with Him. He denied the petition of these restored, submissive men. He said, "Return to thine own house, and show how great things God hath done unto thee." Luke 8:39.

Matthew mentions two men, while Luke gives the account of only one. It may be that he was the better qualified of the two to relate their experiences. He must have been poorly prepared to do missionary work, having been so long under the power of Satan. All he could do, and all he was told to do, was to relate what great things God had done for them both.

Note where he was to begin,—at his own house. The home is where all genuine missionary work begins. He was faithful to his mission in telling his family, his relatives, and the people how Christ had restored him and his companion to sanity.

When Jesus returned to Gadara, "the people gladly received Him: for they were all waiting for Him." Luke 8:40. Christ gave the devil and the multitude their own way by granting their petitions; and yet completely outgeneraled the archdeceiver. Are we so well acquainted with our Saviour that we dare fully trust our cases in the hands of so skillful a Leader?

The True Victors

WHILE the voice of the world shouts its chorus,
Its psalm, for those who have won;
While the trumpet is sounding triumphant,
And high to the breeze and the sun

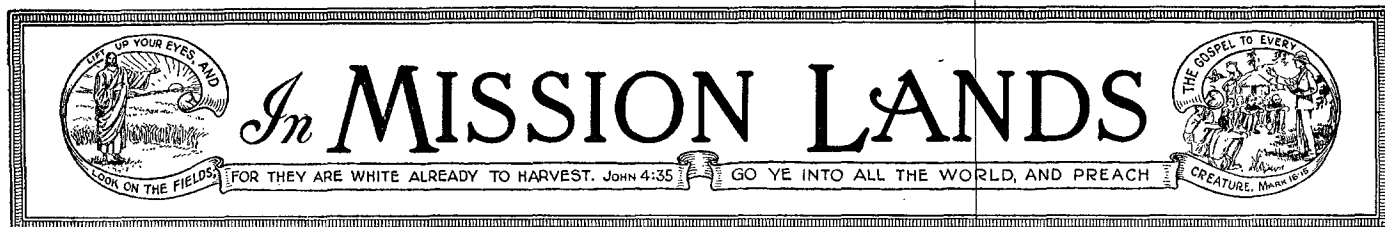
Glad banners are waving, hands clapping,
And hurrying, rapturous feet
Thronging after the laurel-crowned victors,
I stand on the field of defeat,

In the shadow, with those who are fallen,
And wounded, and dying, and there
Chant a requiem low, place my hand on their
Pain-knotted brow, breathe a prayer,

Hold the hand that is helpless and whisper:
"They only the victory win
Who have fought the good fight, and have vanquished
The demon who tempts us within;

"Who have held to their faith unseduced by
The prize that the world holds on high;
Who have dared for a high cause to suffer,
Resist, fight, if need be to die."

— Author Unknown.



The Mission Fields

(A Prayer)

BY EDWARD J. URQUHART

As we go forth across the world
Into the harvest fields so wide,
However far or rough the road,
Or whether good or ill betide,
Lord God of hosts, be Thou our guide.

And in those lands beyond the sea
In all that we must meet or share,
Of pain or peace, of grief or joy;
In all we do, in all we dare,
Lord God of hosts, be with us there.

For all success that crowns our work
Through souls redeemed from sinful ways,
E'en unto lives that live in God,
And will to everlasting days,
Lord God of hosts, accept our praise.

And if the foe, as still he may,
Through the impassioned hearts of men,
Brings persecution and distress,
And tribulations meet our ken,
Lord God of hosts, be with us then.

Or if it be Thy will that we,
As on the tide of battle rolls,
Should pay the extreme price of faith;
As death the human clay infolds,
Lord God of hosts, receive our souls.

* * *

Ruanda-Urundi

BY J. C. RAFT

ELDER W. H. MEREDITH has already written an interesting article regarding our visit to East Africa. I shall, therefore, refer only to my visit to Ruanda. When Elder Meredith and I left Europe, no plans had been laid for us to visit this mission. After our council in Gendia, it seemed imperative, however, for us to make this trip, and Brother Henri Monnier succeeded in persuading the union mission committee of the necessity of such a visit. It was agreed that I should accompany him, and that Brother Maxwell, the superintendent of the Uganda Mission, should make an effort to take me there in the auto belonging to the mission. It was providential, perhaps, that we did not know beforehand what was ahead of us on this trip, because had we known, we might never have started out. Brother Monnier, who had come to the meeting in Gendia on his motor cycle, had met with some rather unpleasant experiences on the way, and he told us that it would be rather difficult for us to force our way into Gitwe by auto. Yet he felt that a visit by Brother Meredith or me was so urgent that we should at least endeavor to make the trip.

The distance from Kampala in Uganda, our starting point, to Gitwe is about 450 miles, and at least approximately 125 miles of the journey is practically impassable by auto. We had to drive up steep inclines, around very sharp curves, down very steep hills, so steep that at times we had to have fifty or sixty natives hold tightly to a rope which had been tied to the rear end of the auto, in order that it might not turn over and roll down the hill. These natives also had to assist us in making the steep ascents, pulling on the rope which was then attached to the front end of the car. At times it looked as if we would not succeed. We shall never forget this trip.

About 125 miles out of Gitwe we reached an old, dilapidated bridge, by which means we should be able to cross the swamp. We had to choose between using the bridge or trying to run through the swamp. The latter we did not dare to attempt, after we had made a few investigations, finding that there were at least two feet of water in certain places. It was therefore decided that we should try the bridge. It was just wide enough to let the auto pass. Several times the wheels went through the boards, and once they also slipped off the bridge, but the natives succeeded in lifting the machine up every time. Finally we succeeded in getting across. The most hair-raising experience we encountered on the whole trip was in the vicinity of Kigali, where we had to cross a certain river. It was a miracle that the auto did not fall into the river during the crossing. We certainly felt that the hand of the Lord was with us at that place.

No Road to Follow

At times there was no road at all for us to drive on, and so we had to find our way across the fields and prairies through the bush, around ant hills, up the hills, and through the valleys. In certain places we had to have the natives alongside of the auto, holding it up, in order that it might not overturn. Brother Maxwell, who is a master chauffeur, had to bring all his skill and carefulness into play, in order to get us through. At times it looked absolutely hopeless for us to proceed any farther, and yet we advanced all the time. It was the first time that an automobile had passed through that section of Africa, and wherever we met the natives—that is to say during the last 125 miles—they fled terrorized across the fields or into the woods.

When we drove into Kigali, the seat of the Belgian governor, we aroused considerable attention. In a few minutes a large concourse of people, consisting of men, women, and children, had gathered around us, and they looked in bewilderment and with great wonder at Brother Maxwell and his American Overland. When he started the motor and blew the horn, they darted off in all directions, running for their lives. The trip took us four days going and coming, and Brother Maxwell and I slept four nights in the auto in districts infested with lions, leopards, and hyenas.

Among those who had come to meet with us was Brother D. E. Delhove, the superintendent of our mission in Ruanda-Urundi, who had been traveling with his family for six days in order to reach Gitwe. Brother A. Matter had been on the way four days. The two other missionary families, Brother Monnier's and Brother Duploux's, live in Gitwe. It was a great pleasure to us to meet with these dear collaborators and pioneers in Africa. We were also glad to meet with the native teachers and evangelists, as well as many friends.

During the eight days that Brother Maxwell and I remained in Gitwe we held several meetings,—Bible studies, council meetings, prayer meetings, as well as special meetings every day with the natives. The Lord richly blessed us, and we felt that His Spirit spoke to our hearts. We shall long remember the blessings which the Lord bestowed upon us during our stay at that place. The sincere prayers which ascended to the throne of God and the heart-touching testimonies which were given, were living testimonies to us that the Lord is leading His people.

The Work in Buganda

It was in the year 1921 that Brother Delhove founded our mission in Gitwe. In 1925 he moved to Buganda, however, where he founded a new mission station, and where he and his family now live. Five outschools belong to this new mission station, and they have a total of 150 pupils. Approximately 200 natives visit the meetings in Buganda regularly, and Brother Delhove had eight in his baptismal class.

The station which Brother Matter superintends was likewise started in 1921. He is located in Rwankeri, and has nine outschools, with a total of 700 pupils. The church membership is forty-six, and the meetings are regularly attended by about 250 people. At the time of our meeting there were fifty in the baptismal class at Gitwe.

The Gitwe Mission Station, which is under the supervision of Brother Monnier, assisted by Brother Duploux, is the largest of the three stations which we have in this mission field. Here we have a regular mission and industrial school, where teachers and evangelists are being trained. Brother Monnier acts as principal of the school, and has a large staff of native teachers to assist him in his work. At the time of our visit to Gitwe there were 367 pupils. The church had seventy-three members, and there were altogether eighty-six in the baptismal class. Sixteen outschools, with 628 pupils, belong to the Gitwe station.

What I saw and experienced during my visit to Ruanda brought great joy and happiness to my heart. The same could be said about the other parts of the East African Union which I visited. There are great possibilities in this mission field, and the Lord is doing a great work for us everywhere. The natives are waiting for the everlasting gospel. They are pleading with us to send them evangelists, teachers, physicians, and nurses. Truly the harvest is great; the fields are white for the harvest. The harvest is ripening and Africa is waiting, but we lack both workers and means. The Lord is expecting, dear brethren and sisters, that we will arise and allow Him to do still greater things for us. Must He wait much longer?

Deserving of Best Help

Our missions deserve our very best help and support, our sympathy, and our prayers. Several of the mission fields are very hard, and the life of a missionary is far from pleasant. Our mission workers have to endure many hardships and give up many of the common comforts of life. Conditions in the mission fields are very different from conditions in Europe or in America.

Our missionaries must truly make the words of the apostle, "The love of Christ constraineth us," their own. They need unshakable faith, courage, energy, and perseverance; they must be willing to take hold of hard labor and endure severe hardships. They must not be daunted by the many dangers that assail them on every hand. The tropical heat, tropical diseases, etc., rob them of their strength, and many times of their lives, for many go into premature graves. The missionaries must love the people for whom they labor just as Moses loved the people whom he led out of Egypt. They must be in possession of the same love which constrained Jesus Christ our Lord to leave heaven and take up His abode here on this sinful earth, where He suffered a cruel death for us.

At times it may possibly occur to some that too much pressure is brought to bear upon us in regard to the giving of our means for missions, but when we stop to consider what it cost heaven to purchase us, and when we remember the sacrifices that our missionaries are making every day in order to bring the everlasting gospel to those who sit in darkness and superstition, I believe that the sacrifices and offerings that we are making seem very small compared with what they might be.

Let us not forget to pray earnestly and unceasingly for our missionaries and the work in the mission fields.

Berne, Switzerland.

* * *

What a Contrast!

BY S. H. LINDT

OUT in the province of Szechwan, West China, is a famous Buddhist resort known as Mt. Omei (pronounced "Oh-may"). This pretty name in Chinese means "Moth eyebrows," so called from the appearance of the mountain at a distance. This mountain is 14,200 feet high, and is ascended by a long trail of stone steps which climb the steep slopes of its western side, terminating at the summit. The eastern side is a steep precipice which drops abruptly from the summit straight down a distance of several thousand feet. Beginning in the wooded slopes and ravines at the bottom and continuing all the way to the top are many Buddhist temples and shrines.

Year by year thousands of Chinese pilgrims visit this mountain, and the more devout worship in each temple and shrine in turn from the bottom to the top. At the summit of this famous resort is manifested frequently a wonderful natural phenomenon which the Chinese have termed "Buddha's Glory." The writer had the privilege of witnessing a remarkable manifestation of this phenomenon when visiting this place in the summer of 1924.

Szechwan is a land of clouds and fog banks. These are blown in from the east, and beat against the mountains as the winds sweep westward. Mt. Omei is so situated that when these great oceans of fog and mist sweep in, they beat against the eastern side of the mountain, and spread out like a smooth blanket, then gradually rise, maintaining the smooth top surface till they mount above the 14,000-foot summit, then break over the top and scurry on to the west, driven by the summer winds.

Between two and four o'clock in the afternoon on a clear day a person can stand on the summit of Mt. Omei at the edge of the high precipice, and as he faces eastward he will see his shadow cast far below on the jagged rocks. If at that time the sea of fog which comes so often, should blow in against the mountain and mount upward toward the summit on which he is standing, he would see his shadow cast upon the smooth surface of the cloud below. And encircling his head he would see a beautiful rainbow making a complete circle about the shadow of his head. The line from his eye to the center of the circle would make an angle of about 42° with the line from his eye to the circumference of the circle. This is the angle of the ordinary rainbow.

As the mist rises higher and higher, the circumference of the circular rainbow becomes smaller and smaller till it seems to inclose about his head just when the mist reaches the summit of the mountain. Then suddenly it all vanishes, and he finds himself groping about in the sea of fog that has enveloped him, and buried mountain, temples, and trees in a white shroud.

Dashed to Death

The Buddhists believe that this halo is Buddha's Glory, and that its manifestation is evidence that Buddha is present at that time to welcome the worshippers.

Nearly every year there are some who make pilgrimages to the top of this mountain, and wait longingly to see the "glory" manifested; then when it appears, they plunge over the precipice into the fog where the halo is seen, thinking that Buddha is there to receive them and to take them immediately to the regions of bliss. It is needless to say that these poor souls are never heard from again, as their lives are dashed out on the rocky crags in the valley at the foot of the precipice. This is one of the rewards that Buddhism has to offer its ardent votaries.

In contrast with the above, let me relate another incident that came under my own personal observation. In the city of Omei at the foot of the sacred mountain lived a Chinese boy of about fifteen years, named Tzu Chien. One day a letter came from the boy's uncle who lived in Chengtu, the provincial capital, inviting the boy and his brother to go up to Chengtu and attend school. The letter told of a new religion that the uncle, together with several other members of the family, had accepted, and of how the mission that was teaching this religion had a fine school for boys where the students could work at weaving towels or at lithographic printing, several hours each day, and learn a useful trade while earning money to meet school expenses.

After counseling with their father about the matter, Tzu Chien and his younger brother decided to go to the big city and live with their uncle and attend this new school. In harmony with this decision they prepared their necessary luggage, and after a four-day trip were welcomed to their uncle's home. They had known him well a few years before when he had lived in their home city, but now they found everything greatly changed. The whole family were very different in many ways. Every morning and evening they met together and read from a big book called "the Holy Classic," then they would kneel down by their stools or chairs and pray. And after sitting at the table, before eating any food, the uncle would always have some one pray while all quietly bowed their heads, and the food they served was much cleaner than it used to be, and they never served any pork. More than this, when the seventh day of the week came, they spent more time reading from that big book and praying, and about the middle of the forenoon they all got ready and went over to the chapel near the school and had a peculiar kind of school, where they sang songs and prayed and then studied that big book again. This program went on for several months, and the boys became accustomed to it.

The uncle had one small room in his home where he kept a chair and table and a copy of that big book, and during his leisure time at home he would often be found in that room, reading that book or else kneeling by the chair praying. And in his conversation he talked much about the end of the world and the second coming of Jesus, and how all the bad people would be destroyed. All this he read from that book. Tzu Chien soon tired of such matters, and rather than listen to it he took to spending his evenings on the street or in the tea shops in company with more jovial companions. This continued till he came to hate the sight of that big book and his uncle, and so spent much time away from where they were.

Possessed by Devil

One Friday night Tzu Chien had a very unpleasant feeling come over him. He seemed to be sick and dizzy, and hands seemed to be grasped about his neck, choking him. He hurried home early, and on passing through the house on the way to his bedroom, remarked that he felt sick and would go straight to bed. Presently the family heard very peculiar sounds coming from the room, so the grandmother stepped to the door with a light to learn the cause. She saw the boy tossing wildly about upon the bed, and as she approached

him he attempted to strike at her. She hastily went out and called her son, the boy's uncle, to come. Upon entering the room, he saw the boy's eyes were wild and glassy, he was frothing at the mouth, and was evidently possessed of an evil spirit.

The uncle went out and stepped quietly over to the little room where the big book lay, opened it to the story of Jesus casting out the demon, and then knelt in earnest prayer. Rising, he took the open book in his hand and went back to the boy's bedroom, and in the name of Jesus commanded the spirits to depart, and not torment the boy any longer. Some relief was immediately observed, and the lad seemed to become more nearly normal. Then he asked his uncle in broken accents to command the wicked spirits to depart before they choked him. Again the name of Jesus was invoked, and then all was quiet. The boy was soon in his right mind, and requested the uncle to read from the big book and pray with him, lest those evil demons return to torment him again.

The next morning at the Sabbath school this incident was told for the inspiration of all present, and they greatly rejoiced at the power and salvation in the name of Jesus. What contrast is this mighty saving power to the terrible fate of those Buddhist devotees!

* * *

Faithfulness Rewarded

BY HARRY E. BEDDOE

A MEMBER of our church in Nassau, Bahama Islands, having just accepted this truth, had been laid off from work because he insisted upon observing the Bible Sabbath. A day came when he and his family had no food in the house, nor was there money with which to purchase the necessities of life.

There was, however, in a special drawer, \$25 tithe which better days had enabled them to lay aside. Should they use the Lord's money to buy food, or should they go hungry? This was the burning question confronting him and his wife as they stood looking at the drawer which contained the money. The forces of evil championed the urge of hunger, while conscience was on the side of right. Finally they decided to retire hungry rather than disturb God's tithe. The next morning, though he had been seeking employment for many days, this faithful member was rewarded by receiving work and immediate relief for his family.

Another time when he was tempted to borrow from his tithe to help in a case of real need, he prayed that God would give him strength to resist and help him in his trouble. That morning when he went to the post office he found a registered letter from an old debtor who had moved away, containing money which he had expected never to receive.

About this same time, he and his wife started one evening from their home to attend a meeting in their church. Having no money for an offering, they prayed that they might in some way be enabled to have something to give, and decided that they would each take a different route to the church. On the way the brother kicked something that sounded like a coin. He struck a match and found it was a shilling. His prayer had been answered!

It has been many years now since these testing experiences came to this brother and his wife. God has prospered them until they now enjoy a place in the front ranks of liberal givers to this great work of carrying the gospel to every people. Not only does the Lord hold in store a future great reward for his faithful ones, but even in this life He is constantly repaying men a hundredfold for their faithful service to Him.

* * *

"Wisdom is knowledge applied to its highest ends."



Conducted by Promise Kloss

Is It Possible?

BY M. E. OLSEN

Is it possible for a busy housewife to study and make intellectual and spiritual advancement at the same time that she is doing full justice to her home work? Yes, and the experience makes her better able to perform the home duties.

Cooking, baking, washing dishes, scrubbing floors, are not the whole life of an intelligent, spiritual-minded woman. She can compass other things, and she must do so if she is to be a companion to her husband and children. Nay, she needs must live the larger life to develop her own character.

"Life is too solemn," writes Mrs. E. G. White, "to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest."—*"Christ's Object Lessons,"* p. 343. These things have a place, but they ought not to crowd out the mental and spiritual duties that we owe to God and ourselves. They should always be secondary.

Some of us, men as well as women, are not so much living as *going to live*. We are not satisfied. We say to ourselves: "I'm crowded now, but I'll have more time by and by, and then I'll take a correspondence study or read some worth-while books." But the day lengthens into weeks and months and years, and still our strength is expended almost entirely on things of little worth, while life's great opportunities beckon to us in vain. We are busy with our muck-rakes, while the golden crown just above us is not seen because our eyes are on the ground.

The greatest joy that life can possibly afford us is that which comes from the unfolding and developing of our powers. Not what we are, but what we are day by day *becoming*, makes our hearts fill with love and gratitude. To come to the end of a week, and know in our very souls that we have made some real advancement; that our spare time has been devoted to definite study; that we have a better understanding of the gospel, that our hearts go out in deeper sympathy to our fellow men—this is life on its higher levels, the life our Saviour intends us to live, and it is the only life that is really worth living.

Let us not put off doing the things we know we ought to do. To-day is

ours: to-morrow may not be. Every twenty-four hours may be in rounded beauty and completeness a little life all by itself. A day in which we are hour by hour in touch with our heavenly Father and doing His bidding is really a day in heaven. Cares and anxieties may surround us, but they cannot take away that inward happiness which belongs to the obedient Christian. They cannot hinder our progress in spiritual things.

The Saviour's parables dealt with the common things of life, and made them do service in explaining great spiritual truths. So to-day though we toil in kitchen or workshop, the mind may soar above to heavenly things, and we may be studying the truths of the message while our hands are plying their daily tasks. The important thing is to be working definitely toward a goal—to plan one's daily program with an eye single to the glory of God and the advancement of His message of love.

When we find a place in our programs for systematic study of the message, then we shall also have time and inclination to call on our neighbors and friends, and tell them some of the great Bible truths that are precious to us.

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Courtesy in the Home

BY WESLEY S. ANDREWS

Nothing is more detrimental to domestic happiness than the habit in either husband or wife of discussing the other's faults before their children or before visitors. Some seem to derive much pleasure from holding up the weaknesses of their companion to ridicule, especially in the presence of more or less intimate friends. Such a course persistently indulged will dry up the springs of natural affection at their source.

Courtesy to guests, if not consideration for one another, should prohibit such actions. No one is interested in a recital of family difficulties or of personal failings, and a person of culture can be nothing less than bored by a hostess' criticism of her husband's personal appearance or by his jokes about his wife's ignorance, perhaps of subjects on which she would not be expected to be informed. Such

witticisms, although they may elicit a polite laugh, render a guest highly uncomfortable, and lead to wonder to what sarcasm his own mannerisms will be subjected after his departure.

Is it any wonder that in some homes the children have so little respect for their parents, when those parents constantly indulge in criticism of one another in the children's presence? A spirit of loving respect and consideration between the parents will naturally engender such an attitude in the children toward their parents and for each other. The Bible admonishes us, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

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Dining-Room Manners

BY MARION BROWNFIELD

"Now we're eating in the dining room, we must put on our dining-room manners!" confided one little girl to her sister.

It had been a warm summer day, and the mother, who usually found serving a meal in the kitchen breakfast nook more convenient than in the dining room, had changed the routine for the sake of cooler, more refreshing surroundings. Her little girl's words now arrested her attention.

"What do you mean, Eunice, by 'dining-room manners'?" she asked.

"Why, our best manners, like company ones," explained Eunice. "'Cause when we eat in here, we usually have company, or anyway, people who come, see us. That's why you put on better dishes in here, isn't it, mother?"

"Well, yes," admitted her mother, remembering that there had been hurried occasions in the kitchen when she had served milk from the bottle instead of the pitcher, "but we should always have nice table manners."

"Father doesn't put his elbows on the table in here, either," chirped Dorothy, the youngest.

"They're observant, all right!" exclaimed father. "We'd better stop eating in the kitchen, if we've caught kitchen manners!"

"We only ate there to save work," reminded mother. "But now it's summer vacation, the children can help, so we can eat in here all the time."

"It's cooler," said father.

"And more fun," exclaimed Eunice, so excited that she dropped a crumb of potato on the rug.

"Now, see, young lady," said father, "how much work it makes. Are you willing to pay for your fun? We can't make mother extra work, like using the carpet sweeper after every meal. I'll tell you: if you children will set the table in here, and be careful about your crumbs, I'll clear the dinner table every evening."

"It'll be very nice to have a butler," laughed mother. "But we must have good manner, for servants always notice those things!"

Eunice giggled and turned to Dorothy. "Mother will be cook and father, butler, so you and I should take turns being 'second girl.'"

"What'll we do?" asked the little sister.

"Bring in the dessert after the butler has cleared the table, and later wipe the dishes as I wash them," explained mother.

Thus were dining-room manners established in one family where the children were very impressionable, as most children are. And it being summer, the division of work was beneficial to all.

So if you find that your children have to be corrected in company, try the plan of practicing dining-room or company manners every day until they become a natural habit.—*Issued by the National Kindergarten Association.*

* * *

A Commonplace Saint

I HAVE been groping about lately among the lives of the saints. I find that in medieval days many of the most saintly people revealed their character and asserted their claim by a foregoing of worldly comfort and a scorn of luxury. In rags, if not in dirt, they walked up and down the earth; they did some kind and self-denying deeds, but their tempers were not always gentle, nor was their demeanor marked by self-control.

Asceticism and fretfulness are not invariably divorced, and no man or woman was ever saintly simply through the medium of external sacrifice. As a rule, the old so-called saints were deficient in common sense, a saving grace that when allied with mysticism produces excellent results.

Thinking of the barefoot monks and veiled nuns who thought saintliness was to be attained by mortification of the flesh, my mind was led along a backward path, until I remembered a commonplace woman whose earthly experience was diversified by many sorrows, but who held on her course bravely, seeing Him who was invisible. She was a real saint.

Apparently it was not her Father's will that this child of His love should ever have an easy time in this life. I have always felt that for her the joys were laid up. The problems and the tasks were always hard; but she met them undaunted, and with a faith that knew no wavering.

To how many, many things she set her capable and most efficient hand! She had a large family; but she taught every one of her children to read, and each of the little tribe early learned by heart many chapters of the Bible. The mother, busy over her sewing or her cooking, would prop a book in front of her and hear a lesson, or with her foot on the baby's cradle, would explain what was puzzling to the older child who had the next day's school work to do. Sometimes there were boarders to increase the size of the family. Sometimes the store, which was the main dependence, was not doing very well, and the clerk had to be dismissed. Then this busy house mother would go at intervals to keep the books or wait on customers, and on Saturday evenings the year round she was found behind the counter.

I remember once hearing one of her sons say, when the brood had grown and most of them had taken flight

from the nest, "My mother is the best and bravest and brightest woman I ever saw."

A young minister, not long out of the seminary, preached a sermon on the sisters at Bethany, disparaging Martha as I am sure the Master never did. My old friend's son listened with a whimsical expression of protest on his face. As we walked home from church he observed, "That young man never had the advantage of an acquaintance with my mother. She has been a Martha all her days,—some women have to be,—but she's been a Mary too, sitting at Jesus' feet."

Many Commonplace Saints

A commonplace saint! Are there not many such going quietly about the work of the kitchen and the parlor, themselves unseen forces, making smooth the paths of others? God recognizes their worth, and often gives them to eat of the hidden manna.

From what springs is everyday religion nourished, so that it vitally affects life? How may you and I so dwell that we unconsciously illustrate the beauty of holiness? To show forth our Lord, He must live in our souls, and we must live in Him. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me."

The person who longs unutterably to be like Christ, and so to live that the Christ temper will be in him or her, will be often engaged in prayer; there never will be the thing too small to carry to the Saviour; never the thing too great to consult Him about, and the times for prayer will not be set times merely; not the two ends of the day, the beginning and the close alone, but there will be little blessed spaces all along the day, marked with a white stone; there will be little visits of a moment or a half hour when the heart will feel that its Beloved is sustaining it; there will be the sweetness that needs no words to translate, the friendship that dares, like the dearest disciple, to lay its head on the Master's breast and pillow its unrest and its fears and its sadness there.

And thus leaning, fears will fly away, sadness will be changed into rapture, and unrest will become repose and refreshment. One who lives in intimacy with Christ will show forth His goodness and win others to Him, because Christ in a human soul is always potential. We are not saintly, we do not invest our commonplace duties and our commonplace homes with beauty because we are too far away from Christ.—*Mrs. M. E. Sangster, in American Messenger.*

* * *

While We May

THE hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out
With trifles scarcely thought about,
So many times they'd do
So many things for me, for you —
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us, pray, in love strips
Them of discretion many times,
Or if they speak too slow or quick, such
crimes
We may pass by; for we may see
Days not as far off when those small words
may be
Held not as slow, or quick, or out of place,
but dear,
Because the lips that spoke are no more
here.

They are such dear, familiar feet that go
Along the path with ours,—feet fast or
slow,
And trying to keep pace,—if they mistake
Or tread upon some flower that we would
take

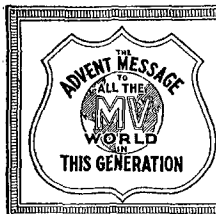
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go,—can be
Together such a little while along the
way,—
We will be patient while we may.

So many little faults we find,
We see them, for not blind
Is love. We see them; but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and
me,
But just odd ways,—mistakes, or even
less,—
Remembrances to bless.

Days change so many things,—yes, hours,
We see so differently in sun and showers,—
Mistaken words to-night
May be cherished by to-morrow's light.
We will be patient; for we know
There's such a little way to go.

—*Frances E. Willard.*

THE mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.
—*B. F. Westcott.*



YOUNG
MEN AND



YOUNG
WOMEN



David Brainerd, Apostle to the North American Indians

BY BEATRICE L. LEVINE

"GRAD my heart Jesus Christ do what He please with me. Den me tink, grad my heart Jesus Christ send me to hell. Did not me care where He put me, me to be Him for all."

It was an old Indian squaw who spoke these words. All the night before she had prayed that God would bless the good man who had brought her the heart-gladdening story of Christ; that God would strengthen the tall, spare young man with eyes lustrous and sad; that God would bless the white people who had sent David Brainerd as an apostle to the North American Indians.

The third of four sons, this David Brainerd had been born April 20, 1718, at the small town of Haddam, Hartford, Conn. His austere Puritan father died when he was a very little boy, and soon after, his mother passed away, leaving him, a feeble, sickly David, orphaned. He was a queer child. The old theology of his Puritan blood clung to him in early years. Melancholy, of a delicate constitution, he gained a deep Christian experience born of fear of God. Always he had misgivings that he would lose this experience, and as the years went by and the time came when he must needs prepare for Yale, he was sick at heart.

Young Brainerd's college career was far from an agreeable success. It came at the time of the Great Awakening, when Whitefield and Tennent gathered many followers. Brainerd, "sober and inclined to melancholy" from childhood, sympathized with these new lights. Time and again he attended their meetings, forbidden by the faculty. Moreover, he saw too readily the faults of his instructors, and was outspoken in his opinions of them. Just before he would have graduated with honors, he criticized one of the professors for a lack of Christlikeness, declared he had no more of the grace of God than a chair. The insulted tutor demanded an apology, but his student refused to apologize, and was expelled from the college. In vain did Brainerd plead that he might continue to study for a ministerial degree; the faculty stood firm in its decision. This darkened the whole of his already sullen life. Thus it was that only in private with a Mr. Mills of Ripton, could he proceed with his studies. Finally he

was licensed to preach by the board of the Association of Ministers in Fairfield, Conn.

Facing a Missionary's Life

The first of 1743 found David Brainerd resolutely facing a life of danger as a missionary. He had long ago counted the cost and deliberately made the choice. It meant hardship, toil, and possibly an early and lonely death. Dangers neither few nor slight awaited. The risks were many. Yet he realized on his property inherited from his father, invested the money to pay the expenses of a God-fearing man at college, and went with earnest solemnity, mayhap never to look on friends' faces again.

He received instructions to go to Kaunaumuck, N. Y., in the dense woods near Albany. This was a settlement inhabited by Indians. A horse was his conveyance over roadless wastes; news of a conflict between the Indians and the whites was his encouragement. The journey was hazardous. At last, the first of April, he reached the place and found rest on a heap of straw.

Here prayer alone sustained him. He was mighty in prayer, as Christ's true men must be. He was a man with one great purpose,—to save souls and to pioneer the kingdom of God in the woodlands. Brave soul that he was, he was in perpetual spiritual eclipse. When he had built his own hut, he walked and wandered alone on the dark moor, catching bright glimpses of heavenly rapture, and at times plunging into gloomy dejection.

More than once he grew discouraged, and one night he wrote in his diary, "My circumstances are such that I have no comfort of any kind but what I have in God, . . . having but one single person to converse with that can speak English. I live poorly. . . . I lodge in a bundle of straw. . . . But what makes all my difficulties grievous to be borne is, that God hides His face from me."

Physical trials were many, but there was a mental difficulty, too. Brainerd had no special talent for languages, and diligent, persevering labor was necessary to master the Indian tongue. How complex was the Iroquois as manifested in the translation of the English word "question" into *kremmogkodonaltootiteavreganumeouash*. A distance of twenty miles separated

Brainerd from his instructor, Mr. Sergeant, at Stockbridge, and in the depth of winter it was a fervent spirit that urged on a feeble, aching frame.

Asks for Change

For a long year, the delicate, ailing young missionary worked on in his Master's cause at Kaunaumuck. Success had been small. It seemed that his words returned to him void. All his efforts to lighten the temporal burdens of the Indians had in no way opened a door to spiritual endeavors. So he asked the commissioners of the society at Elizabethtown for a change. Then it was that he went to native encampments on the Forks of the Delaware, destined to be his future sphere. Before starting out he was asked by several wealthy congregations in New England and Long Island to be their pastor. These congregations offered him prestige among his own people, the comforts of this life, and comparatively easy work. The call to the Forks promised him only a more isolated place than that of his first essay as a missionary to the Indians. Yet on he trudged through the wilderness in the pouring rain. The march was long; the Hudson had to be forded. On and on he went, nearly one hundred miles beyond, through the woods, until he reached a small settlement of Irish and Dutch. Then, the twelfth of May, 1744, more dead than alive, David Brainerd caught the first sight of wigwams. Here he labored steadily with a very short interval when he returned to a white settlement to be ordained. He was happy with his "poor Indians," preaching glad tidings of a Saviour.

Rumors came at one time that a tribe of Indians some miles away was soon to participate in a series of feasts and idolatrous practices. Brainerd with Christian zeal rode three days to get to the encampment, walked into the midst of the feast, and broke it up to preach the word of the Lord. Three weeks of illness followed. Intense pain made the man sick ready to die, but in all his suffering he managed to crawl to his "poor Indians," and speak to them of the One who would some day put an end to all sorrows.

Longing to do much in a little while, and to finish speedily his work in a tiresome world, in 1745 Brainerd left

with an interpreter for Susquehannah. The journey was most unpropitious; the country, bleak and shelterless. Awful storms of rain and thunder came up at night. The horses had eaten some poisonous plant on the way that made them a hindrance rather than a help. The poor animals had to be led patiently along on the wearisome tour. Eight or ten distinct tribes Brainerd encountered, and to each he gave of the bread of life. But rebuff, criticism, and hostility met him on every hand.

Great Indian Revival

At the request of the society, Brainerd stopped at the Indian town of Crossweeksung in New Jersey, and from there constantly made his journeys to surrounding tribes. The fruits of his efforts seemed meager and inconsequential, but suddenly upon the whole Indian population fell "a most surprising concern." People came from settlements far distant to hear the white missionary talk. From everywhere they came to learn how "to be good." Missionary Brainerd would walk up to a group of men bitterly weeping, and ask them what they wanted God to do for them. Between sobs would come the answer that they wanted Christ to "wipe their hearts quite clean."

Poor children of the woods, they stretched out their hands of faith to the Saviour, and "wept their way to forgiveness and peace." Old men and old women came. Drunken wretches hobbled into the mission. Little children, not more than six or seven, as well as the middle-aged, were in distress for their souls.

An Indian squaw, converted in these days of blessing, was found one morning bitterly weeping. Brainerd inquired what the cause of her grief might be. It seemed that the sorrowing squaw had spoken in anger to her child the evening before, and the thought made her so grieved and sorry that until daylight she had wept over her misdoing. How many to-day, supposedly converted, have reached such a spirit of sensitiveness?

Yes, David Brainerd had forsaken friends, home, and earthly prospects, but the sight of whole tribes of Indians hungering and thirsting after righteousness which is in Christ, gave him comfort, joy, and compensation.

Brainerd baptized his native converts and then prepared to leave. Before he left, he asked them to pray earnestly that his works might be blessed. The Indians, filled with the Spirit of God, spent all the night in prayer while the one for whom they sought God went on to the *Invocanta Islands*.

On his arrival Brainerd found the Indians engaged in a great sacrifice and dance. Quietly he went to bed in a little crib made for corn, his heart burdened for these pagans of the wilds. He found the Indians here quite different in their customs from those among whom he had ever before

been. They never buried their dead. The bodies were allowed to decay in cribs above the ground, then the bones were carefully washed and buried. Moreover, this encampment was so near to settlements of white people that the habits of nominal Christians made missionary endeavors difficult. These Indians had had to deal with white Christians who took strong drink and cheated in business. What an urge to every Christian to uphold "the white flag of truth"!

Brainerd was glad to return to Crossweeksung. Here the work prospered. Having converted his interpreter, the interpretations of his messages were more fervent. Of all the adult Indians he baptized, none afterward failed to give him "comfortable grounds to hope that God had wrought a special work of grace in their hearts."

The year 1746 found Brainerd physically weak. He felt that the end soon must come. His physical break-up urged him on to increasing effort. Always he depreciated what he had done or suffered in the cause. Always his cry was, "Not unto us, O Lord, not unto us, but unto Thy name be the glory."

Opposition from the outside world added to his discomforts. His aims were deliberately perverted. Men spoke all manner of evil about him. He was reported to be a Roman Catholic in disguise. He was scorned and laughed at. When he tried to secure the degree from Yale which had been wrested from him because of a bit of youthful impetuosity, he was snubbed and hurt to the quick. Funds for his work were insufficient, and his own scanty store was often called upon. In all this, only once did he mention in his journal the desire for "a quiet settlement and stated home of my own." "I will spend my life to my latest moments in caves and dens of the earth if the kingdom of Christ may be thereby advanced," he would stoutly declare.

The end came quickly. His heroic efforts to better the spiritual and temporal welfare of his "poor Indians" wore out a naturally feeble constitution. No longer were his strong will and determined spirit able to overrule his fast-failing health. His only regret was that he had but one life to devote to others.

His prayer to the end was:

"Here I am, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom."

Reluctantly Brainerd left the Indians to return to his white friends. On Oct. 19, 1747, he drew his last breath as he lay in the home of his friend, Jonathan Edwards, at Northampton, Mass.

Little remains to-day to mark the results of his efforts. The white settlers have long since cut down the wilderness, and the fire of men's guns

has made desolation on the frontiers. The Red Men themselves have all but become extinct. Yet through the years lives the story of young David Brainerd, to inspire other youth to go forth into the vineyard. Others listening to the tales of his missionary life have become fired with a zeal like his; reading, others have been stirred to more Christlike lives. The memory of the youthful missionary lives on, the memory of a lad who toiled in the wilderness and gave his life in service.

It lives on and makes its appeal to you, young man, young woman. Do you hear the call to more prayer, more Christlikeness, to greater missionary endeavor? Can you add your testimony to David Brainerd's, and say, "Send me even to death itself, if it be but in Thy service and to promote Thy kingdom"?

* * *

"He Did It With All His Heart, and Prospered"

BY IVOR C. BROOKER

"THUS did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

What a wonderful acknowledgment, as well as a beautiful testimony, coming direct from God regarding His servant Hezekiah! In spite of any weaknesses he may have demonstrated during his reign over Judah for twenty-nine years, we have this striking testimony written in the last two verses of the thirty-first chapter of *Second Chronicles*.

Should not this example be an inspiration to us to keep on in the way of God's commandments? There are times when we are hard pressed by sin and temptation, and some even grow weary, but in *Galatians 6:9* we have that wonderful and definite promise, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

When Jesus made that statement, "My yoke is easy and My burden is light," He meant exactly what He said; and when we are sorely tried and tempted, and are in danger of fainting, if we will only stretch out our hand and call to Him, we have full assurance that He will meet us half way, yes, He will come all the way if necessary. Just think, God added fifteen years to the life of Hezekiah in order that he might continue his life which was "good and right."

Let us take fresh courage, reconsecrating our lives anew to Him who loves us dearly, and who died for us that we might be saved, and share His home with Him throughout all eternity. Let us resolve from now on to be "whole-hearted" for God, and let us do it with all our heart.

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

COLLECTION FOR THE COLORED

SABBATH, OCT. 27, 1928

BY W. H. GREEN

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18-20.

"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.

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets." Rev. 10: 7.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 6-10.

In the foregoing scriptures and others we are fully informed that God has a message with which He will finish the gospel work for the salvation of men through Christ, and has promised that He will do a quick work and cut it short in righteousness.

There has been committed to us as a people who believe and are obeying the truth for this time, a final message, and we should bend by might and main, in the power of His Christ and under the inspiration of His Spirit, to make ready a people for the coming of the Lord, as expressed in Luke 1: 17: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Since the message is to go to all nations, there must be no lessening of our efforts until both at home and in the far corners of the earth the nations shall have heard the glad tidings of salvation through Him who is mighty to save.

Whatever our fellow men may think of us, or think concerning us as a people, we believe that we are among the "all nations" to whom the final message is to go in this generation and that we should come in for our share of the blessings and assume our part of the responsibilities of this last movement.

It has been only a few years (a little less than forty years) since the message

began to take definite and positive shape among our people as a part of the great mass of the nations of the earth in this country. At this time there was only a member here and there in the United States, with scarcely a worker among us, except a few of the white people who had pity upon us and love for us and came among us to help us. In the language of the prophet who asks: "Who hath despised the day of small things?" (Zech. 4: 10) I may raise the question, Who has despised the day of small things among our people? for we have grown to large proportions in the United States, and continue to make steady advancement.

As God sent His prophets to strengthen and encourage the people in the days of the restoration from Babylon, and caused princes to give material aid, so He has sent to us the message of the soon coming Saviour by men and women of another race and of those raised up among us, with financial help from our people and the Gentiles to help us establish and build the work among our people. I wish to say that the means thus expended have not been lost, and that whatever may be contributed to the work of the department in general, and especially for the Oakwood Junior College, where we are trying to train our youth for service in the cause, will not have been given in vain and will be greatly appreciated by us as a people.

Annually we make an appeal to our people throughout the country through what is known as the Negro Collection, which is set this year for Sabbath, October 27, the same being a part of the 60 cents a week per member for missions, in the hope that you will remember our plea and come to our assistance with a liberal donation. Please try, if you can, to make it average \$1 per member in the United States and Canada, which will greatly enhance the mission funds as well as help us a little.

It may be in place for me to say here that we, as a people, between nine and ten thousand strong in the United States, are raising \$220,000 in tithes, \$137,000 in foreign mission offerings, and approximately \$80,000 for local church expenses, making a total of around \$437,000. In view of these facts, I am pleading with you to help us in this fall collection.

In conclusion, since many of you have no doubt classed us among the least of the brethren, how can you fail to come to our help in the light of the Scriptures, as expressed in Matthew 25: 34-40:

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

CAMP MEETINGS IN THE NORTH PACIFIC UNION

BY C. A. RUSSELL

CAMP meetings were held in the North Pacific Union as follows: Western Oregon at Forest Grove, August 2-12; Western Washington, at Auburn, August 9-19; Montana, at Billings, August 16-26. C. K. Meyers and the writer from the General Conference and G. A. Grauer representing the German work, attended the three meetings, and G. F. Enoch and Alonzo L. Baker the first two. Several missionary families home on furlough were in attendance at these meetings, and rendered much appreciated assistance.

WESTERN OREGON

This meeting, which was the largest of the series, was held at Forest Grove, a beautiful little village about twenty-five miles from the city of Portland. The camp was pitched on the site occupied last year. This ground consists of a large grove of magnificent fir trees, with space beneath the canopy of their interlaced branches for all the family tents. Between this grove and the main highway was an open space sufficiently large to accommodate the pavilion and several of the departmental tents. One could hardly conceive of a more ideal spot for such a gathering.

There was no conference session, and the entire time was given over to the spiritual interests of the meeting. On the last Sabbath there was an estimated attendance of 4,000.

The needs of the mission fields were ably presented, and \$10,000 in cash and pledges was raised.

A beautiful baptismal service was conducted in a near-by stream, about forty candidates going forward in this sacred ordinance. Many others were recommended to their home churches for this rite.

Morris Lukens and the full corps of union conference workers were present, and gave efficient help along all lines of the work. C. T. Everson, who has been conducting an evangelistic effort in Victoria, B. C., was present for a short time, and gave two studies. I. J. Woodman is the president of this strong conference. He has an efficient committee and a strong corps of departmental workers associated with him.

WESTERN WASHINGTON

This meeting was held on the grounds of Western Washington Academy, which is about four miles from the city of Auburn. The dormitories of the school were occupied and tents were pitched on the spacious campus. The chapel was used by the young people for their meetings.

A conference session was held in connection with this meeting. The business sessions passed off harmoniously, and E. L. Neff, who came to this field a few months ago from the Central California Conference to act as president, was unanimously elected for the ensuing biennial term. L. E. Biggs was re-elected secretary-treasurer. The friends of J. M. Cole, for many years a laborer in Australia, will be interested to learn that he was placed on the conference committee.

A unique service was held one evening by Elder Meyers. On the platform, most of them dressed in the costume of the country from which they came, were the

following missionaries with their families: G. F. Enoch, India; J. Phillips, Burma; R. A. Smithwick, India; A. L. Ham, China; O. H. Shrewsbury, India; H. A. Oberg, Chosen. Each took some part in the exercises, presenting something in the language spoken by the people in his field. Following this Elder Meyers gave an earnest appeal on behalf of the great unfinished task.

A baptismal service was held on Sunday, at which time about thirty candidates were buried with their Lord.

The people responded to the appeals for mission funds by giving \$5,000 in cash and pledges.

MONTANA

This meeting was held on the beautiful and spacious grounds of the Billings Polytechnic Institute, which were freely offered by the board of management. The fine auditorium as well as other assembly rooms were tendered the conference; also the use of dormitories and kitchen and dining room. While this meeting was not a large one, quite a number of tents were pitched to accommodate those in attendance in addition to the dormitory facilities. All present greatly appreciated the use of the grounds and buildings of this fine school and many gave expression to their gratitude.

There were no business sessions at this meeting. Reports of progress, however, were rendered by the conference president, B. M. Grandy, and by departmental workers. There were seventeen baptisms at this meeting. The offerings for missions amounted to over \$1,000.

It was a personal pleasure to visit these meetings, and to be associated in labor with the excellent corps of workers in this great Northwest. Every conference in the union has made a substantial gain in both tithes and offerings during the first seven months of 1928, the total increase in tithe for the union being \$31,000. Under the competent leadership of the workers in this field, we believe a good degree of success, under the blessing of Heaven, will be achieved.

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THE TENNESSEE RIVER CAMP MEETING

BY C. LESTER BOND

THE Tennessee River camp meeting was held August 24 to September 1, on the property of the Madison Sanitarium and school, about eight miles from Nashville, Tenn. The site seemed ideal from the standpoint of shade and scenic beauty, as well as convenience for the membership of the conference. All the meetings were unusually well attended every day, but it was especially gratifying to see so many present at the early morning devotional meetings.

Early in the meetings baptismal classes were organized for the juniors and young people, which made it possible to give thorough instruction to those who were desirous of going forward in this sacred ordinance. These classes grew from day to day, and on the afternoon of the closing Sabbath our hearts were thrilled as thirty-three of our youth were buried with their Lord in baptism.

H. E. Lysinger, the conference president, and his loyal staff of workers labored untiringly to make the meetings a success. The entire camp was districted, and each morning the workers met with the members of their respective districts for prayer and Bible study. The revival of this old custom was much appreciated, and proved a blessing to all concerned.

Though the meetings were held some distance from the city, there were many visitors from Nashville and the surrounding community in attendance.

Many responded every day as appeals were made in which all were urged to put away sin, and thus open the way for the Spirit of God to have His way in our lives.

The meetings of the last Sabbath were entered into heartily by practically all on the ground. Many took their stand for the Master for the first time, while others renewed their consecration to God, and gained victories over sinful habits that had long been hindering their Christian experience.

Sabbath afternoon, N. S. Ashton, president of the Southern Union Conference, presented the needs of our world-wide mission work, and those present responded by contributing approximately \$1,700 for the aid of our endeavors in foreign fields.

In addition to union conference workers present, B. G. Wilkinson, of Washington Missionary College, and the writer assisted in the public and personal work for the adults and youth.

Many of those present expressed themselves as having been greatly benefited by the meetings attended, and we believe that all returned to their homes with a determination that by the grace of God they would live more consistent Christian lives in their homes, and that they would be more diligent in their service for the Master.

* * *

CAMP MEETING IMPRESSIONS

BY M. E. OLSEN

THERE were various features in the camp meeting of the Lake Union that interested me, but I was especially impressed with the renewed interest in Bible study that was widely manifest. At the Indiana meeting, Professor French, of Emmanuel Missionary College, conducted a daily study at six o'clock in the morning. The first day the attendance was good, the second day there were many additional hearers, and the third day and thereafter, it seemed as if the whole camp was there, barring those who were in the young people's tent. This excellent attendance was the more striking, because there was nothing in these Bible studies to appeal to the curiosity. They were simple, direct, spiritual; and they dealt with the fundamental truths of the message.

The same deep interest in our doctrines was manifest at the other camp meetings in the Lake Union, and it was an interest in the study of these doctrines and a desire to be able to explain them to others. This became evident when at the close of one of the studies at the West Michigan camp meeting twenty-seven of the members present eagerly enrolled for the new Fireside course which Elder French is preparing for us, in order that the interest aroused at the camp meeting may be further developed by systematic study during the fall and winter just before us.

The spirit of evangelism is taking hold of our people everywhere, and they are realizing more and more that they cannot possibly have a vital knowledge of the truth themselves unless they are doing all in their power to communicate it to others. During the coming winter there will be in many of our churches, men and women, who will make it a practice to devote their evening hours to a study of the truth, and ways and means of communicating it in a vital and attractive way to their neighbors.

It was good to see the young people's tent well filled at six o'clock in the morning. Oftentimes the first song of the day came from the clear, strong voices of the boys and girls in their teens, who assembled at this hour to worship their Creator. The meetings for the juniors were also well attended, and marked by interest and enthusiasm.

COLLEGE TRAINED WORKERS

I was pleased to note a goodly number of promising conference workers who had been trained at Emmanuel Missionary College. The enthusiasm manifested at the various rallies for that institution bore witness to the love and esteem in which it

is held. Neither were our academies one whit behind the college in the hearts of the boys and girls who attend them.

Another thing that pleased me, was the real concern manifested by the older members of the church in the education of the young people. Church elders and other earnest members sought out young men and women and brought them to us to see if plans could not be made for them to attend school. Where going to a residential school seemed impracticable for the present, they urged them to take Fireside studies, and in many cases set the example by enrolling themselves.

It was encouraging to meet a goodly number of students who had finished Fireside courses, and were planning further studies for the winter. Some who had begun, but for some reason had not finished, determined, the Lord helping them, to go on and finish the course. Let us hope and pray that all our Fireside students will cultivate the grace of "holding on" in this great work, and then we shall soon see results that will gladden every heart. Unknown possibilities are wrapped up in the laymen of our churches. When they give their leisure hours to study and spiritual work, the message will go to the world with a rapidity not now dreamed of.

Our publishing interests were well represented in these camp meetings. Not only did Elder J. W. Mace and the various field missionary secretaries relate many instances of the manifest working of the Spirit of God in this great branch of our work, but the colporteurs themselves, in dress and behavior and holy enthusiasm for their calling, made us all feel anew how absolutely indispensable is the work they are doing.

The general impression one carries away from a series of Seventh-day Adventist camp meetings is one of unity and strength. Here were many different branches, all vitally joined together, one helping the other, and each and all acting a definite part in giving the great threefold message to the world.

* * *

A MAN WHO CHANGED HIS MIND

BY A. KOCH

WHILE canvassing with Brother Medaguchi in Matsuyama, Japan, we came to an old man who was very indignant when he learned our business. Among other things he said: "Christian missions are only after the people's money, and are disappointing men," etc. Two days later, while I was canvassing with our preacher at that place, we met this same man. We greeted him in a friendly manner. Two hours later he with his boy came to our home, asked to be forgiven for his hasty words, and wanted a copy of the book which we had shown him. He paid the five yen, and went home with a Japanese "Patriarchs and Prophets."

* * *

RELIGIOUS LIBERTY WORK IN THE COLUMBIA UNION CONFERENCE

BY A. J. CLARK

At the beginning of this year the Columbia Union Conference committee decided to appoint a secretary of the religious liberty department, who should devote his entire time to this work, and the writer was called to fill this position. The work has been interesting indeed, and its importance is manifesting itself more and more. That we face a crisis in this country in the near future no one can doubt, and that we need to put forth a more determined effort to get these principles before people of influence is certain.

The Lord's Day Alliance and other like organizations are determined to bring every pressure to bear this winter to secure the passage of the Sunday bill now before

Congress. The present bill is for a Sunday law for the District of Columbia, but the seekers of such legislation are endeavoring through this bill to commit Congress to Sunday legislation.

The servant of the Lord has told us that "the substitution of the laws of men for the law of God, the exaltation by merely human authority of Sunday in place of the Bible Sabbath, is the last act in the drama," and that "when this substitution becomes universal, God will reveal Himself."—"Testimonies," Vol. VII, p. 141. With these warnings before us, we are endeavoring in this union to create a greater interest in this most important work, realizing that with the enactment of Sunday laws comes a condition that will make it much more difficult to carry on our other lines of work, and will soon mean that it can be done only under great persecution. As to working where the Sunday law question is being agitated, we read in Volume IX of the "Testimonies," page 51: "It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause."

We are praying that the winds of strife may be held a little longer, that in a time of peace we may carry on our work a little longer, and hasten the coming of our Lord.

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STATISTICAL FACTS

NO. 14. DENOMINATIONAL INSTITUTIONS

BY H. E. ROGERS

The equipment of the first denominational-owned publishing house first used in Rochester, N. Y., May 6, 1852, cost \$652.93, the contributions for that purpose being \$655.84. In 1900 the number of publishing houses and their branches had increased to 13, having resources of \$1,400,000, literature sales \$250,000, employing 600 persons, issuing 96 periodicals, and literature of all kinds in 39 languages. In 1920 there were 45 publishing houses and branches, with resources of \$4,338,099.16, annual literature sales, \$5,682,972.35, employing 1,125 persons, issuing 144 periodicals, and literature of all kinds in 99 languages. For 1927 there were 56 publishing houses and branches, having resources of \$3,986,451.55, annual literature sales, \$4,638,127.18, employing 1,000 persons, issuing 201 periodicals, and literature of all kinds in 132 languages.

In 1866 the value of the one sanitarium was \$24,800.60, employing two physicians and 12 other persons. In 1900 the assets of the 27 sanitariums had risen to \$1,294,474.73, employing in all denominational lines 74 physicians and 1,142 other persons. For 1927 the resources of the 32 sanitariums and 39 treatment rooms were \$7,088,086.56; connected with these institutions and other lines of denominational work were 435 physicians and 3,279 other persons.

In 1872 the denomination began the operation of one advanced school, employing three teachers, with an enrollment of 90, the equipment being valued at \$500. In 1900, 25 schools were in operation, employing 199 teachers, with an enrollment of 2,357, these schools having a value of \$800,000. In 1920, there were 97 schools, employing 1,020 teachers, with an enrollment of 14,614, and a value of \$4,922,953.19. For 1927 there were 144 schools, employing 1,433 teachers, having an enrollment of 21,045, with a valuation of \$7,478,599.29.

A summary indicating the growth in the number of institutions carrying on work in the lines shown above, appears below:

Year	Publishing Houses	Sanitariums	Treatment Rooms	Colleges, Academies, Etc.	Food Companies	Total
1865	1	....	....	....	....	1
1885	6	2	....	3	....	11
1900	13	27	....	25	....	65
1920	45	33	8	97	....	183
1927	56	32	39	144	20	291

LIFTING THE BURDEN OF OUR LARGE CITIES

BY F. E. THUMWOOD

THE accompanying picture shows a band of young women magazine workers, taken while they were visiting the camp meeting at Trenton, N. J., this summer.

We are told in the spirit of prophecy

Young Women Magazine Workers at the Camp Meeting in Trenton, N. J.

1928



that when the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. They must be taught how to labor for the Master.

"Many a lad of to-day, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—"Christian Service," page 31.

Most of these young people have learned how to labor successfully with the magazines in these large cities which have been the burden of this denomination for many years. One of these sisters has sold as high as 125 copies in a single day, while many have sold 100 copies in the same time. A young man in our conference, during his summer vacation, delivered \$750 worth of magazines, or 3,000 copies, during his summer vacation. A young lady not pictured in the group has delivered \$1,300 worth of books in our large cities since the first of June.

In summing up the total work done by this band of magazine workers, we would say that fourteen have made either full or half scholarships, and having put eleven weeks of time in the field, are entitled to their fare to the field from their respective colleges.

Surely God has ordained the youth to be His helping hand. Think of the hundreds of thousands of pages of literature placed in the homes of needy souls. There is no better opportunity to work for God than that offered our youth among the four million population of this New Jersey Conference, most of whom are crowded in the cities.

We have an army of youth to-day who can do much if they are properly directed and encouraged. We want them to be blessed of God, and to be able to tell of the hope that is within them.

"Blessed, soul-saving Bible truths are published in our papers. There are many

who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. . . . Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?"—"Testimonies," Vol. IX, page 63.

While these young ladies are in college

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BAPTISM AT SAPULPA, OKLAHOMA

BY SAMUEL A. HODGE

As a result of a series of meetings held six miles from the town of Sapulpa during the month of April, a company of thirteen adult believers has been raised up. Of this number one is over eighty and two are over seventy years of age. It was both pathetic and interesting to see these old men, who have virtually lived out the allotted time given to mankind, immersed in the watery grave, accepting God's last message to this generation.

It might be also interesting to note that one of these old men, with whom we had labored up to the morning of the baptism, decided, after the writer left him, to surrender his heart to God, and for two hours sat by the roadside awaiting some one to take him to the place of baptism. Later he said that he had no rest, as a voice kept repeating in his ears, "To-day is the day of grace for you." Truly the Spirit of the Lord is working in a marvelous way upon hearts as the end hastens on apace.

We now have at this place a Sabbath school of twenty members, with tithes and offerings being turned in to the conference.

Pray that this new company may prove faithful to the end.

* * *

HARVEST INGATHERING EXPERIENCES

RECENTLY a number of Harvest Ingathering experiences have been reported to our office, which are so good we cannot keep them, and so are passing them on to you.

Gordon Oss, home missionary secretary of the South Dakota Conference, sends in this good experience: "A few weeks ago, while presenting the Harvest Ingathering work to a business man, I handed a paper to a farmer sitting near by. Then I directed my attention to the business man, but before he had given his donation, the farmer said, 'Write him out a check for \$5 for me.' Then he explained that he had promised the Lord that if he would protect his crop from hail, he would give Him the price of the hail insurance.

South Dakota has had much hail this summer, but this man's crop was spared. I thanked him for his offering, but he would hardly accept my thanks, saying that it was the Lord's money and not his. Of course the business man was glad to give his donation then."

E. R. Potter writes from Chicago that God is particularly blessing them in their campaign. He says: "One of our brethren called on a man who had given \$25 last year, and found him impressed to give \$50 this year."

"While out with the missionary secretary of the Morgan Park church, a few days ago, she made the remark that we were getting dollars where they had previously received dimes and quarters."

"Last year I with another missionary secretary called on a banker. He refused us quite abruptly, but when we called on

him again this year, he readily gave us a good offering."

"This afternoon a business man telephoned, asking me to come down and talk over the Harvest Ingathering with the members of his firm. I had tried repeatedly before this year to interest them, but without success; now comes an invitation from them. This all goes to show how the Spirit of God is impressing hearts."

From Saskatchewan, Canada, comes a good word by wire from D. E. Reiner, home missionary secretary of the Western Canadian Union Conference: "Our campaign has begun with great enthusiasm. Alberta's three leading city churches have passed their total goals of over \$2,000, and are still working. Saskatchewan is opening fire in the cities. Prospects are good. Tell the brethren we are in the race to win."

E. F. HACKMAN.

mail, and among them was a paper called the ADVENT REVIEW AND SABBATH HERALD. I liked this paper, and I subscribed for it and read it week by week, and read myself into this great advent message. I then brought up seven children, and they are all in the faith to-day.

I inquired who this dear mother was, and learned that it was Sister Conway, formerly of Keene, Tex., one of the pioneers in the work in that State. She is the mother of Dr. Alice Parker, who was engaged in faithful medical missionary work in the South at the time of her death; also the mother of Sister E. M. Adams, one of the faithful workers in the Philippine Islands to-day; and also the mother of Elders Felix and Norman Conway, of the North Pacific Union Conference, faithful ministers in this work. We are learning that the parents of workers are and have been faithful readers of the good old REVIEW.

Springfield: July 4; Attendance, 27; Subscriptions, 7

I was pleased indeed to meet here at Springfield Prof. K. R. Haughey, with whom I became acquainted in Arkansas. He has been called to the work here in Missouri as pastor of this church. I appreciated once more his hearty co-operation. This was the evening of the Fourth of July, and the attendance was very good considering, twenty-seven in all being present. We had a blessed meeting, and seven families subscribed for the REVIEW. Professor Haughey assured me that he would endeavor to place it in every home of the membership of the Springfield church.

Oak Grove: July 5; Attendance, 100; Subscriptions, 5

A large intermediate school is conducted year by year at Oak Grove, and God is blessing the labors of the members of this church in this direction. A large percentage of the audience this night were young people. Nearly if not quite one hundred persons were present. Prof. and Mrs. K. R. Haughey, who accompanied us to Oak Grove, assisted in the service. All present enjoyed the beautiful duets which they sang together. God blessed me in speaking this night. Many had the REVIEW. There were five families that subscribed for it.

St. Louis: July 6; Attendance, 200; Subscriptions, 24

Elder W. K. Smith is the pastor of the St. Louis church, and God is blessing the work here under his leadership. He gave me this day his full support in the meeting. Twenty-four families subscribed for our good church paper, and the church voted at the close of the service to support their pastor in an endeavor to place it in every family of the church.

At St. Louis I was taken quite ill, and although I had appointments ahead for about six weeks, it was necessary to cancel them all and stop work. I came on from St. Louis to the Wabash Valley Sanitarium, and stayed for a week, taking treatments, after which I left for the East, arriving shortly in New Hampshire, and have been resting here for a number of weeks, and due to the blessing of the Lord am regaining my strength.

I wish to say the following of my impressions gained during my recent visit at the beautiful Wabash Valley Sanitarium, four miles from the city of Lafayette, Ind., and only sixty miles from Indianapolis:

"Beautiful for situation" indeed is this sanitarium. It is on the very "banks of the Wabash." In front of the beautiful main buildings are spacious and well-kept lawns gently sloping down toward the river. The lawn is well shaded by stately oak trees, and is dotted here and there by lovely shrubbery and flowers. Here in this beauty spot of nature the patients bathe in the sunlight, drink in the fresh air, and just rest and rest.

The sanitarium buildings and living cottages are beautifully nestled at the foot and on the sides of a large wooded hill,

The "Review" Forward Movement

MISSOURI CONFERENCE

Mr. L. W. Graham,
Takoma Park, D. C.

DEAR BROTHER GRAHAM:

We arrived in this good State the last of June. I was glad to get back this way again, and have the privilege of once more visiting a few of the churches in this field. It is now about two years since I first came to Missouri in the interests of this good work. It was just at the time of the beginning of the REVIEW Forward Movement. At that time, in company with the president, Elder H. C. Hartwell, I visited nearly all the churches in this conference, spending in all about three weeks here. About 350 families at that time subscribed for the REVIEW. At this time I could spend only about one week, and visited only eight of the churches. Eighty-five families subscribed for the REVIEW AND HERALD.

Missouri is a large Central Western State, having a population of nearly three million and a half. The conference has a membership of 2,539, and is divided into fifty-six churches. The Lord is blessing the work and workers here under the able leadership of the president, Elder Hartwell. My first appointment was at Kansas City.

Kansas City: June 30, Attendance, 200; Subscriptions, 28

Elder G. R. West is the pastor of the Kansas City church. He had just arrived from Denver, Colo., where he had been in charge of the work for many years. I appreciated his excellent co-operation this day in the service. The Lord truly blessed the meeting, and twenty-eight families subscribed for the REVIEW at the close of the service. One of the local elders of the church, Brother A. Cossetta, came to me as the meeting closed and said, "I wish to tell you that because of what I have read in the REVIEW and its influence upon my life, I am selling out my business here in the city, and am definitely planning to enter Broadview College this year and study and train for the work of giving the message." I know that the REVIEW through its columns is indeed calling men and women to the blessed work of giving this precious message to others.

Kansas City (colored): June 30; Attendance, 50; Subscriptions, 14

This Sabbath afternoon it was my privilege to speak at the Kansas City No. 2 church, of which A. L. Perkins is the pastor. I was sorry that he was ill and unable to be with me. We had a good meeting, and fourteen families signed the little cards this day for the REVIEW AND HERALD to come to their homes.

St. Joseph: July 1; Attendance, 20; Subscriptions, 3

It was an exceedingly hot night at St. Joseph, and the attendance was not large,

but the Lord's presence brought to all a blessing in the service. Three families subscribed for the REVIEW.

Clinton: July 2; Attendance, 60

Clinton is the headquarters of the conference. I enjoyed visiting the conference office and workers there. We were hospitably entertained at the home of Elder H. C. Hartwell. The Lord has two churches at Clinton, English and German. There was a union meeting this night, and each church was well represented, sixty in all being present. Elder Hartwell wholeheartedly supported this work in the service. Nearly every one present had the REVIEW, and so there were none that subscribed. We were glad that the good old REVIEW is in practically every home here in this place.

Joplin: July 3; Attendance, 22; Subscriptions, 5

At Joplin the brethren and sisters have a very neat and well-located church building. Twenty-two were present this evening, and God blessed the word spoken. A good per cent of those present had the REVIEW. There were five families that subscribed this night. For this we were glad. In my former visit to Joplin I well remember the testimony that one dear elderly sister gave in the meeting. Since my last visit this sister has passed away, and now sleeps in Jesus. This was her testimony:

"I have been a member of this faith for the last thirty years, but only the last four or five years have I been a reader of our church paper, the REVIEW, and I wish to thank God for the help and encouragement it has been to me in my experience these last few years. But each week I weep when I read the Home Circle, and think of my children who have grown up by my side during these thirty years, and not one of them in this precious truth to-day. I believe that if the REVIEW had been in my family as the 'Testimonies' say that it should be in every family, my children would have been in this message to-day."

Well, Brother Graham, they might have been. The reading of the REVIEW does have a great influence in the training of children. I well remember the testimony which was given at the close of the service at Lincoln, Nebr., by a dear old mother about eighty-three years of age. She was sitting on the very front seat, and seemed so interested in the subject. At the close of the meeting she said, "May I speak a word about the help that the REVIEW is in the family?" I replied: "Certainly you may speak." She said:

"When I was a young lady I lived on a ranch in Texas, far from neighbors, and I had no church privileges. All I had to read on the ranch was my Bible. I was not a Seventh-day Adventist and knew no people called Seventh-day Adventists. But one day some one sent me some papers by

which towers high above the valley and river. The buildings without and within are kept in excellent condition.

The sanitarium itself is well equipped for its work. The rooms for the patients are especially pleasant and well furnished. A spirit of restfulness and Christian atmosphere pervades this splendid institution. A consecrated group of physicians, nurses, and helpers are working unitedly and harmoniously together for the advancement of God's work in this place. The Lord is especially blessing the leadership of Dr. W. R. Simmons, the medical superintendent, and the strong spiritual influence of Elder W. A. Young, the chaplain. God is truly watching over and blessing His own appointed work in this place. Here is a place where the sick and weary come and do receive help and blessing in body, mind, and spirit.

As ever,

Your brother in Christ,
A. E. SANDERSON.

Appointments and Notices

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 Canada requests prayer for herself, and that her son may give himself entirely to the Lord.

A secretary of a Bible Society in New York requests prayer for the recovery of his wife, who has been very ill for over a year.

A Bible worker who is burdened for the souls of those for whom she is laboring, requests prayer for victory in her own spiritual struggles.

Prayer is desired for the conversion of the father and son in a family where the mother is a devoted Christian, especially that the young man may be guided in starting life aright.

An Ohio sister requests prayer for the conversion of her husband, son, nephew, and brothers and sisters who are not Seventh-day Adventists; also for a sister who has backslidden.

A mother in Oklahoma requests prayer for physical health, that she may bring up her five children in the truth; her eldest daughter has recently joined the Seventh-day Adventist church, and she is keeping the Sabbath; also pray for the conversion of her husband.



PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Miss Oleta E. Utley, 2259 E. 92d St., Los Angeles, Calif. Seventh-day Adventist literature of any kind for missionary work.

Mrs. R. H. Gilman, Pisgah Industrial Institute, Candler, N. C. Our Little Friend, Youth's Instructor, Signs of the Times, and Life and Health.

Dr. John W. Ford, Box 43, Bowling Green, Ky. Continuous supply of late copies of Signs, Liberty, Watchman, Present Truth, Life and Health, and tracts.

Miss Mary Moore, 2119 24th Ave., North, Nashville, Tenn. Watchman, Signs, Present Truth, Instructor, Life and Health, and Our Little Friend, for use by the Bordeaux (Tenn.) church in neighboring hospitals and reform schools.

OBITUARIES

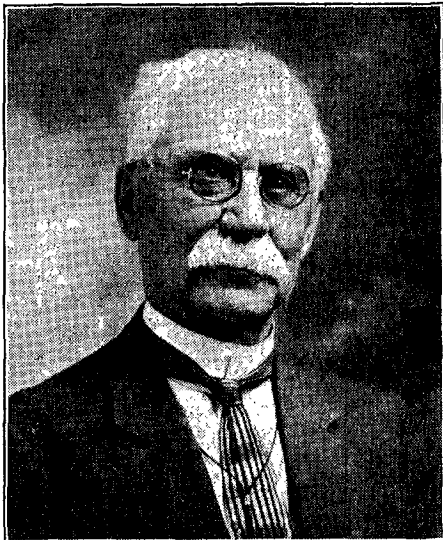
"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I (Jesus) am the resurrection, and the life: he that believeth in Me, though he were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

ELDER M. G. HUFFMAN

Elder M. G. Huffman was born near New Market, Va., May 23, 1847; and died in Glendale, Calif., Aug. 29, 1928. In early life the family moved to Middletown, Ind., where the father died, and the mother was left with a large family. This misfortune greatly militated against the educational prospects of the children.

At the age of twenty-one Brother Huffman married Miss Anna May, and two daughters were



Elder M. G. Huffman

born to them, one of whom, Zoia, is still living, the other having died in infancy. Tuberculosis later claimed the mother, and three years after her death, Brother Huffman was again united in marriage, choosing as his companion Jane Jester. Shortly after this marriage they attended a series of meetings conducted by Elder W. W. Sharp at Yorktown, Ind., accepted the truth, and became charter members of the church that was raised up as a result, with Brother Huffman as its first elder. Three years later death claimed Sister Huffman as a result of an epidemic of typhoid fever, which also attacked her husband.

In his bereavement and impaired health, Brother Huffman visited his birthplace. Opportunities were afforded for presenting the truth in the neighborhood, and the success of his efforts there, and the inspiration that it gave him, resulted in his making the ministry his life work. After spending some months in presenting the truth in Virginia, he returned to Indiana, and was given a license as a preacher, with a salary of \$5 a week. In that State he participated in pioneering the way with the truth in Rochester, Dupont, New Marion, Bellview, Homer, and Waldron. He was ordained to the ministry by Elders G. I. Butler and D. M. Canright.

Later he labored for a time again in Virginia as president of the conference, and for a little time in West Virginia; then in Georgia, South Carolina, and Florida. Having traveled life's journey alone for eight years, he again married, uniting with Josie Alexander, a worker in the cause. They labored in Maine and Tennessee and again in Florida. The one child, a son, born to his former union, died in infancy. One daughter was born to this later union, Ruth, who now resides in Battle Creek, Mich.

Altogether Brother Huffman labored in seven-teen States. Fifty of his eighty-one years were spent in this message, and forty-five years of that time in the ministry. In his life history, written by himself a short time before his death, he said, "I praise God that the blessed message ever came to me, and that I had a heart to accept it. I can truthfully say that there has not been one second since I first embraced the truth that I have ever had a doubt. This blessed truth will land us, if we prove faithful, on the sea of glass. Christ is coming soon, and God grant that we may be ready, whether awake or asleep, to meet Him."

Elders J. E. Fulton and E. W. Farnsworth and

the writer conducted the funeral, and we laid him away in beautiful Forest Lawn Cemetery to await the Life-giver.

R. W. Farnelle.

Link.—Peter Link was born in Rohbach, Russia, Nov. 7, 1850; and died Sept. 5, 1928.

A. G. Steinert.

Milner.—Grace Milner died at Nevada, Mo., Aug. 8, 1928, at the age of sixty-four years.

H. C. Tarr.

Baer.—Benjamin Baer was born Dec. 29, 1855; and died in Logansport, Ind., June 7, 1928.

W. A. Young.

Bilbey.—Joseph Bilbey was born Aug. 25, 1850; and died in Los Angeles, Calif., Sept. 7, 1928.

C. J. Kunkel.

McCray.—Robert C. McCray was born Oct. 31, 1880; and died in Indianapolis, Ind., May 26, 1928.

W. A. Young.

Pease.—William Pease was born in Iowa, Feb. 7, 1872; and died in Tacoma, Wash., Aug. 23, 1928.

A. R. Bell.

Potter.—A. T. Potter was born at Belfast, N. Y., in 1841; and died near La Farge, Wis., Sept. 12, 1928.

E. H. Oswald.

Brown.—Charles Wesley Brown was born in Indiana Aug. 29, 1856; and died near Udall, Kans., April 21, 1928.

Mrs. J. B. Nichols.

Brooks.—Mrs. Florence Brooks was born in Missouri in 1869; and died in Centralia, Wash., Aug. 30, 1928.

A. R. Bell.

Ebert.—Mrs. Almira C. Ebert, nee Altham, was born Nov. 25, 1852; and died at Kokomo, Ind., June 26, 1928.

W. A. Young.

Sherwood.—Mrs. Alice Ann I. Sherwood was born in England, July 3, 1861; and died in Salem, Oreg., Aug. 31, 1928.

J. T. Jacobs.

Doloway.—Mrs. Ursula Doloway, nee Alden, died in Montrose, Pa., Aug. 23, 1928, in her seventy-ninth year.

C. E. Eldridge.

Bentley.—Mrs. Jannie Bentley was born in New York April 9, 1856; and died in Los Angeles, Calif., Aug. 29, 1928.

C. J. Kunkel.

Williamson.—George G. Williamson was born in Pennsylvania in 1859; and died at Bowling Green, Ohio, Sept. 1, 1928.

Ham.—Mrs. John Ham was born in Wales, England, May 25, 1859; and died in South Madison, Wis., Sept. 10, 1928.

E. H. Oswald.

Watson.—Edward M. Watson was born at Topeka, Kans., Aug. 31, 1870; and died in Salt Lake City, Utah, July 22, 1928.

B. W. Brown.

Cook.—William Whitney Cook was born at Kipton, Ohio, May 2, 1873; and died at Quincy, Mich., Sept. 17, 1928.

R. U. Garrett.

Bundy.—William Ethan Bundy was born in Hutchinson, Kans., July 4, 1903; and died in the same place, Aug. 15, 1928.

J. T. Spriggs.

Ulrich.—Mrs. Julia Ulrich was born in Wurtemberg, Germany, Aug. 11, 1854; and died in Austin, Minn., Aug. 8, 1928. Her son, Elder Charles F. Ulrich, of Ohio, survives her.

M. E. Anderson.

Wood.—Olevia Wood, daughter of Mr. and Mrs. John J. Wood, was born Sept. 20, 1923; and died at West End, Ruatan, Bay Islands, Honduras, Central America, Aug. 21, 1928.

Malon Wood.

Kresse.—Mrs. Emily Belle Kresse, nee Emerick, was born near Fort Wayne, Ind., May 20, 1867; and died in Indiana. She was a charter member of the Fort Wayne company of believers, having been an Adventist thirty-three years.

F. A. Detamore.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

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Jesus and the Sabbath
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Jesus Heals Jairus' Daughter
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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.

CRITICISMS

THERE are two kinds of criticism,—that which helps and that which hinders; that which builds up and that which tears down. Some people offer criticisms with an earnest desire to help the one criticized and to build up the work of God. Others offer criticism with the intention of causing embarrassment, and of tearing down that which is good. The one kind is helpful, and should always be welcome. The other kind is destructive, like rust on a good piece of machinery.

At the Review and Herald office we receive many helpful criticisms from the friends of this movement. These are greatly appreciated. From time to time important changes have been made, and the methods of work improved by the constructive suggestions of those who love the work. There are many others, however, who severely criticize this movement and its leaders, and who seem to have a special relish for difficult and moot questions. It is not often advisable to spend valuable time dealing with such people, either through our papers or by correspondence.

Many years ago, Sister White wrote the following paragraph concerning her own method of dealing with such questions:

"It has ever been against my principles to enter into controversy with any one, or to spend my time in vindicating myself against the attacks of those who do not hesitate to adopt any means to pervert the truth, or to cast stigma upon those who stand in defense of the law of God. Nothing would please Satan and his followers better than to have me engage in this work; for then they would give me enough to keep me busy all the time, and thus my real work would be left undone. But this is not the work that God has given me. Years ago I determined to let nothing draw me from the work of speaking and writing plain Bible truth. Unmoved alike by condemnation or approval, censure or applause, falsehood or flattery, I have not shunned to declare, without partiality and without hypocrisy, the message that God has given me. I have always borne, and trust that I shall ever continue to bear, a plain, decided testimony against sin in the church and out."

This is good counsel. Time is so precious, there is so much of importance to be done, there are so many souls lost in sin, so many in this world of sickness and sorrow who can be helped by our ministry, that it seems a waste of the precious time and talent God has given us to allow ourselves to be kept busy answering questions, objections, and criticisms which perhaps are of little importance, and might better be left to that time when we shall

all see more clearly than we do in this world, handicapped as we are by our human limitations.

Should we not aim to put the great things first, and may we not discover that in doing so, we become too busy to spend our time on unprofitable questions and destructive criticisms? E. R. PALMER.

* *

HARVEST INGATHERING

ALL the sophistries of Satan and his legion cannot stop the work of God. No hurricanes, storms, fires, crop failure, droughts, etc., can stop God's work. He has promised to turn such obstacles into opportunities for the advancement of His work, and truly He is verifying this promise, for all over the country we see the manifestation of His blessing on the Ingathering work. The third report of Harvest Ingathering from the field represents all the unions but two: The results to September 21 are as follows:

Atlantic Union	\$ 63,100.00
Central	12,166.17
Columbia	19,195.96
Eastern Canada	
Lake	49,428.00
Northern	18,223.88
North Pacific	11,114.70
Pacific	30,064.00
Southeastern	3,229.00
Southern	4,688.53
Southwestern	4,194.38
Western Canada	
Total	\$215,404.62

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow men. . . . The law of service becomes the connecting link which binds us to God and to our fellow men.—"Christ's Object Lessons," page 326.

HOME MISSIONARY DEPARTMENT
GENERAL CONFERENCE.

* *

OUR WORK IN PERU

I HAVE been in the city of Lima ten weeks, and after a strenuous struggle that lasted two months, in which we were trying to refute the calumny of the priests of the department of Ayacucho, we at last are able to sing the song of victory.

As the priests did not succeed in their effort to excite the ire of the people against us, they accused me to the bishop of Ayacucho, to the prefect, and to the archbishop of Lima, to the minister of the interior, and even to the president of the republic, of having stirred up the people against them and of having undertaken the destruction of all the churches and convents and of killing all the priests, as had been done in Mexico, adding that already I had begun to demolish the saints and crosses. Every day they telegraphed to the governor, accusing me of being an anarchist, a Bolshevik, a destroyer of good order and the tranquillity of the homes, a promoter of disorder among the people, and things of this class.

Naturally, on receipt of all these accusations the authorities became alarmed, and I was compelled to present myself before the highest officials of the government, including the president himself. Our enemies insistently demanded of the authorities that they compel me to leave the department of Ayacucho; and this was the first order that came to me from the minister of the interior, namely, that I leave Huanta at the earliest possible moment with my family, so as to avoid bloody conflicts. I replied that if it were possible to prove even one of all the accusations they had made against me, I would be willing to comply with this command; but if they could not prove these things, then I never would leave Huanta. I told him that I and my family preferred to die rather than to retire; that we do not know such things as fear and cowardice,

and that we never turn our backs in a just and noble cause as that in which we are engaged in this town.

The minister then said to me that my return to Huanta meant for him a serious compromise, because if any criminal attack were committed against me and my family, the responsibility would fall upon the authorities.

He then presented the subject to the president of the republic, and during several weeks the government asked for information from the authorities of Ayacucho. But the reports that these men gave were altogether unfavorable, and they said that it was not possible, under any circumstances, for me to return to Huanta. The central authorities in Lima, in view of this situation, began to study in detail our work in Peru, asking us for data regarding the work we are doing. This gave us an opportunity of putting into the hands of some of the leading members of the government copies of *El Atalaya* and other literature, several albums prepared especially for such circumstances as this, with photographs of our schools and missions throughout Peru. Our work was put to the severest test that it has ever had since we began in this country.

The prefect of Huanta was called by the central authorities of Lima, as he had witnessed the attacks that were made against us, and in a fair and just manner he told exactly what our actual situation in Huanta is, and just how these things had happened. In all the years that I have been laboring in Peru I have never heard a report more fair and impartial than that which the subprefect gave on this occasion. Only the great God who sees and knows all things can recompense the just and noble proceedings of this man, as also the prefect of the department of Ayacucho, whose reports were given notwithstanding the serious situation in which these men will find themselves and the opposition they will meet.

Thus we can see how God prepared the way for carrying forward and protecting His work in the midst of a backward and perverse people. Thank the Lord that notwithstanding these experiences in Huanta, which have meant so many sacrifices, efforts, and prayers, and notwithstanding the great opposition that we have endured, the question has been decided favorably to us, and the Lord has given us the victory. All that the enemies of the work of God have been able to do is to elevate in the minds of the authorities their conception of us, because as they have studied carefully our work, they have become thoroughly convinced that it results in freeing men from the slavery of their sins, in curing the sick, and in teaching the people the true principles of the gospel.

Notwithstanding the unfavorable opinion that the authorities had of us at the beginning, owing to the accusations of our enemies, recently we have been congratulated by the minister and other high officials of the government. The authorities of the department at Ayacucho that came to Lima received special instructions regarding the ample guaranties which they should give us and the facilities which they should provide for us, to the end that no more such attacks should be made against us, and that we might carry forward our work freely in the department.

All the other evangelical denominations have been watching and following very carefully these incidents, to see what would be the final result, as they have failed more than twenty years in their efforts to start evangelical work in this department. To-day they can see the great victory gained by the Adventists. We should therefore praise God with joyful hearts, and go forward in our work.

Day after to-morrow I return in company with the subprefect, who has orders to give me special guaranties and ample protection, as the government would not permit me to return alone to the city where we have been working.

PEDRO KALBERMATTER.