

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

Vol. 112

Takoma Park, Washington, D. C., U. S. A., June 27, 1935

No. 26

HIDDEN BLESSINGS

By INA WHITE BOTSFORD

GOD HAS WONDROUS WAYS IN DEALING
WITH HIS CHILDREN HERE ON EARTH,
AT THE TIME NOT OFT REVEALING
ALL THE RICHNESS OF THEIR WORTH.

SELDOM KNOW WE, IN OUR BLINDNESS,
HOW ALL THINGS CAN WORK FOR GOOD;
BUT HIS CONSTANT LOVING-KINDNESS
WILL BE SOMETIME UNDERSTOOD.

LOVE SO LARGE IT STRAINS THE HEARTSTRINGS,
BROADENS, DEEPENS, WHILE IT HURTS;
AND THOUGH TIME MAY BRING SAD PARTINGS,
DEEPER JOY TO LIFE IMPARTS.

HARDSHIP, TRIAL, AND TEMPTATION
SEEM BUT HINDRANCES IN LIFE,
TILL WE GET A REVELATION
OF THE FRUIT OF TOIL AND STRIFE.

EVEN PAIN, WHICH SEEMS DISTRESSING
AND SO SORELY HARD TO BEAR,
MAY BECOME A MEANS OF BLESSING
IF MORE GRACE WE SEEK IN PRAYER.

LET US CHERISH THIS CONVICTION,
PRAYING FOR DISCERNING EYES
TO DISCOVER IN AFFLICTION
HEAVEN'S BLESSING IN DISGUISE.

Individual Relationship and Accountability

BY THE EDITOR

WHAT responsibility has the individual believer toward the subject of Christian temperance and Bible hygiene? Enough has already been said to indicate a direct personal relationship on the part of each one. The responsibility consists in so acquainting himself with the question and so regulating his life in harmony with the principles of health, that he may be able to render to God the highest possible service of all the powers, mental, physical, and spiritual, with which he has been endowed.

"Men who are engaged in giving the last message of warning to the world, a message which is to decide the destiny of souls, should make a practical application in their own lives of the truths they preach to others. They should be examples to the people in their eating, in their drinking, and in their chaste conversation and deportment. Gluttony, indulgence of the baser passions, and grievous sins are hidden under the garb of sanctity by many professed representatives of Christ throughout our world.

"There are men of excellent natural ability whose labor does not accomplish half what it might if they were temperate in all things. Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power. Their thoughts are not clear. Their words are not spoken in power, are not vitalized by the Spirit of God so as to reach the hearts of the hearers.

"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong."—*"Testimonies," Vol. III, pp. 490, 491.*

"He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?"—*"Counsels on Health," p. 22.*

Temperance in the Home

Not alone should the believer apply these principles to his own life, but consistently and in the fear of God he should make the application to his own family. Upon parents is thrown a dual responsibility: First, in living out right principles; and, second, in teaching right principles in their homes.

"Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health re-

form, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families."—*"Testimonies," Vol. VI, p. 370.*

"Moral principle, strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health."—*"Counsels on Health," p. 622.*

Church and School to Represent Principles

The work that is done in the home should be carried to the church and the school. Unitedly the members of the church should seek to represent these principles in their community, and the young men and women sent to our schools should have placed before them, on the part of instructors in both life and teaching, right principles regarding questions of health.

"There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be entrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize the question and find fault with health reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines.

"The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God.

"If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will lighten those newly come to the faith."—*"Testimonies," Vol. VI, pp. 370, 371.*

Responsibility of Leadership

If a grave responsibility rests upon each lay member to let his light shine in true, clear rays, an increased responsibility is thrown upon the church leader, whether he be the elder of the church, a minister of the gospel, or the president of the conference. True leadership in the cause of God involves something more than merely holding office. Unfortunately, through the centuries there have been men and women who were leaders only in name, who did not truly appreciate what was involved in their high and holy calling. God calls upon men and women who are placed in responsible positions to stand stiffly for His truth, and to represent in consistent lives and wise teaching the light He has given to His church. The responsibility of the leaders in the church is strongly emphasized in these words:

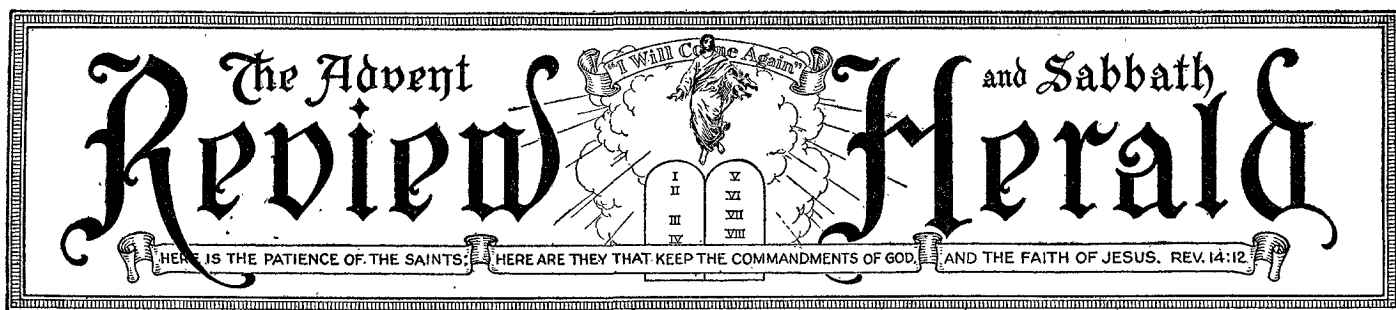
"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before them. This matter must not be passed over as nonessential; for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practicing the principles of true reform. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. 'Educate, educate, educate,' is the message that has been impressed upon me."—*"Christian Temperance," p. 117.*

A Knowledge of Physiology and Hygiene

God requires intelligent leaders. It is not enough for the leader to pass on to others, parrotlike, that which he has learned by rote. He needs to store his mind with a fund of information so that he may be able to view the question from all angles, giving not only the plain,

(Continued on page 11)



Vol. 112, No. 26

Takoma Park, Washington, D. C., U. S. A., June 27, 1935

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

The Authenticity of the Scriptures--No. 1

The Hittites

BY LYNN H. WOOD

THE Holy Scriptures are on trial before the court of public opinion on the charge of bearing false witness. Each individual is constituted a judge. His eternal destiny hangs on the decision he makes. Those presenting the charges maintain that the book is full of unhistorical statements and discrepancies, that its stories are but the whimsical fancies of folklore tales, or the selfish emanations of tribal medicine men's brains. They scoff at its philosophy, and maintain that it does not meet present-day needs. The time is soon coming when every individual will be obliged to decide for himself what his attitude toward this whole question is to be. Would it not be well for him to fortify himself with proper information, so that when that time comes, he may be able to give the reasons for his stand?

While the Bible has declared itself to be the word of God (2 Peter 1: 21), it has never intimated that this claim was to be substantiated by external witnesses. It is not the object of these articles to prove that the Scriptures are the word of God. They will attempt to set forth, however, that when all the evidence is gathered in, its statements will be found to be authentic. They will show how, as the years go by, those bringing these charges are obliged to admit that the statements first presented by them are devoid of truth. As the spade rolls back the coverlet of debris that has for centuries covered cities that were once the proud rulers of the world, and their voices are again heard, it is in substantiation of the Biblical text. The inscriptions on clay tablet or stone wall, deciphered by painstaking philologists, are gradually piecing together the jigsaw pattern of ancient history till some day, in the

not too distant future, the picture of man's past relationships will take permanent form. It is the intent of these articles to show how, as the haze of the picture clears, the historical outlines draw closer and closer to those pictured by the Bible.

Just about the middle of the fifteenth century, Johann Gutenberg published the first printed Bible. Now that the common people were to have the privilege of reading the Scriptures for themselves, influences soon made themselves felt to discountenance its authenticity. Almost three centuries to the day from the time Gutenberg's Bible was published, Jean Astruc, a French physician, published his famous "Conjectures," dealing with the original documents supposed to have been used by Moses when he wrote Genesis.

This was the start of the so-called "higher criticism." For decades the various conjectures of scholars had their own way. No one dreamed of trying to check their statements by uncovering the sites over which the controversies waged war.

Another century rolled by. Modern inventions made travel easier. Man seemed possessed with an urge to investigate the ruins in the Near East. Travelers made reports concerning the remarkable inscriptions and relics seen by them. However, little professional interest was taken in them. Even as late as 1868 Murray's "Handbook" said there were no antiquities in Syria. But the work of Champollion from 1821 on, in deciphering the hieroglyphics on the walls of Egyptian ruins, was to have a telling effect. It has now been little more than half a century since anything was done in a systematic way to uncover the records of the past and see how they checked with the hypotheses of the

critics of God's revelation to man.

As one sees the records now rolling in from literally scores of excavations all over the Near East, he is led to wonder why it was left for this generation to do all the uncovering. Some cities whose streets have not seen the light of the sun for 3,000 years are once more telling their mute stories of life and love, of bloodshed and statesmanship, of commerce and religion. While thousands of tablets still lie in the laboratories unread, the excavators are piling up an amazing mass of pottery, scarabs, idols, contracts, papyri, all definitely tagged and registered. Hundreds of eager brains and hands are sorting, segregating, classifying, and deciphering all this material. Dictionaries and grammars of new and strange languages are taking form. Men of wealth and industry are investing vast amounts of money to finance the various projects. Nations whose doors have been tightly closed to such work are not only flinging them wide open, but also assisting in the undertakings.

Why all this activity just at the time when the accuracy and authenticity of the Scriptures is challenged? Why have the records of the past been held so intact all these centuries? Why has the superstitious Bedouin at last relaxed enough to allow these "antikas" to be touched? I tell you, there is a most remarkable work going on before our very eyes. The average man about town, busy with his work, is unacquainted with its marvels. In seeing some of them may his heart be stirred deeply with the thought that God's providence is working in a wonderful way, and may he be assured that His last threefold message will not close with a whisper, but with the mighty thunderings of the loud cry.

Who Were the Hittites?

The Bible clearly indicates that they were a strong nation, possessing at least parts of Canaan along with the Amorites and others. As a nation, however, they completely disappeared from the pages of history. About 1843 a so-called "distinguished scholar" chose for his topic of criticism the passage in 2 Kings 7:6: "The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

In commenting upon it, he said in part:

Its "unhistorical tone is too manifest to allow of our easy belief in it. . . . No Hittite kings can have compared in power with the king of Judah, the real and near ally, who is not named at all. . . . Nor is there a single mark of acquaintance with the contemporaneous history."—"The Hittites, the Story of a Forgotten Empire," by A. H. Sayce, page 11.

He was not alone in his thought. His contemporaries heartily agreed with him; but the explorations started about this time were soon to dispel his arguments, like mist before the rising sun. Egyptian records were found referring to the "Kheta;" Assyrian tablets and inscriptions spoke of the "Khatti," while in the Hebrew writings they were referred to as the "Khittim." As the different records were placed side by side and deciphered, slowly the haze disappeared, and to the astonished gaze of the world there stood forth a mighty nation of antiquity, fulfilling in every detail the picture given of them in the Scriptures.

It was hard for the critics to admit that they were misjudging the evidence, however. More than a quarter of a century after the above statement was made, the Encyclopedia Britannica, ninth edition (1881), Volume XII, pages 25-27, published an article on the "Hittites," by T. Kelly Cheyne, Fellow of Balliol College, Oxford, in which he says:

"Some confusion has been caused in the treatment of the history of the Hittites by the uncritical use of the Old Testament. It is true that the Khittim, or Hittites, are repeatedly mentioned among the tribes which inhabited Canaan before the Israelites, but the lists of these pre-Israelitish populations cannot be taken as strictly historical documents. . . . How meager the tradition respecting the Hittites was in the time of the great Elohistic narrator is shown by the picture of Hittite life in Genesis 23. As Ewald remarks, 'Abraham's allies in war are Amorites; but when he desires to obtain a possession peaceably, he turns to the Hittites.'

"Not less unfavorable to the accuracy of the Old Testament references to the Hittites is the evidence deducible from proper names. . . . It is not surprising that at least two eminent Egyptologists (Chabas, Ebers) should absolutely deny the identity of the Khita and the Khittim. This, however, seems to be going too far. The Old Testament writers clearly meant by the latter name, the same people as the Egyptian inscriptions by the former, but in their time the memory of the Khita had grown so dim that they could include it among other shadowy names of conquered Canaanitish peoples. No impartial scholar indeed will deny that a branch of the Khita may once have existed in Palestine. Unfortunately there is no historical evidence that it did so."

After critics had held the field for more than two decades asserting the unhistoricity of the Scriptures on this question, archaeology produced the evidence which proved the Scriptural statements to be both truthful and accurate. In 1884 William Wright, a member of the Society of Biblical Archaeology in London, wrote a book of more than two hundred pages, entitled, "The Empire of the Hittites." The object of the book was, in the words of the author, "to restore the empire of the Hittites to its rightful position in secular history, and thus to confirm the scattered references to the Hittites in sacred history."—*Preface*.

In 1888 A. H. Sayce, professor of Assyriology in Oxford, published another stirring refutation of the critic's position in a book which has run through four editions, entitled, "The Hittites, the Story of a For-

gotten People." He is quite free in saying:

"Recent discoveries have retorted the critic's objections upon himself. It is not the Biblical writer, but the modern author who is now proved to have been unacquainted with the contemporaneous history of the time."—Page 12.

And so we might continue to note the statements of honest, serious-thinking scientific investigators, who, in unraveling the history of the past in the stories of modern excavation, have proved the accuracy of the Scriptural references to these facts. Much lies yet to be accomplished, but enough has already been done to give those who have placed their faith in God's word, confidence that it has not been placed in vain.

To any who would enjoy reading further concerning this fascinating subject, the following bibliography is given. As you read, you will be deeply impressed that the Creator of the universe is stretching forth His mighty arm to do wonderful things in these closing days of earth's history.

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Things Worth Knowing

BY D. H. KRESS, M. D.

THERE are some things not essential to know. Salvation does not depend upon knowing them. For instance, Paul said: "Now, behold, I go bound in the spirit unto Jerusalem, *not knowing* the things that shall befall me there." It was not essential for Paul to know the experiences through which he would be called to pass while in Jerusalem. It was, in fact, best for him not to know. Had it not been, God would certainly have outlined everything to him.

Again, when the apostle was called to go to Macedonia, God did not reveal to him the reception he would receive, and the experiences through which he would pass. "Come over . . . and help us" was the call. In response to that call, Paul and his associate went, not knowing what would befall them.

Arriving at Philippi, the chief city, they began their work. They

met with opposition and in a very short time they found themselves in prison. It seemed that their mission was a mistake and a failure, but not so. They still believed that God, who had called them, knew all about it before the call came. Such a faith in God's overruling providences knows no disappointment or depression. In prison, with their feet fastened in the stocks, they prayed and sang praises to God. God honored their faith by throwing open the prison doors. The jailer and his household were converted and baptized that night, and the way was opened for a great work, a work that could not have been accomplished, it would seem, in any other way.

Not a Program Paul Would Have Planned

This was not a program that Paul and Silas would have planned. God alone, who sees the end from the be-

gining, who is able to make the wrath of man to praise Him, and who works out everything after the counsel of His own will, had His hand on the lever of circumstances. Passing through such experiences again and again led Paul to say: "We glory in tribulations also: *knowing* that tribulation worketh patience," etc. This was something worth knowing, for Paul's usefulness and eternal salvation depended upon it. Again he said: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Not *some* things, but *all* things work together for good. Paul meant what he said. He had learned from experience that this was so. To be of service to mankind, it was essential for him to know this, and it is just as essential for us to know it. Such a faith in God brings into the life a calmness and composure that can be obtained in no other way. It makes men *patient*, not impatient, under tribulation.

It was this knowledge of God's overruling providences that enabled Jesus, when brought before Pilate, to reply in answer to the threat, "Knowest thou not that I have power to crucify Thee, and have power to release Thee?" "Thou couldst have no power at all against Me, except it were given thee from above." It was such a faith that gave Jesus composure and calmness in the presence of Pilate.

All Things Work for Good

"All things work together for good." Does it mean what it says? If it does, then why should we ever become discouraged and complain when we meet with reverses and disappointments?

Had the children of Israel possessed this faith in God's providences, the history of that people would have been altogether different. It was unbelief in God's providences that shut them out of the Land of Promise. God was leading them as verily when they came to the bitter waters as He was when they tarried at Elim a short time later, where there were palm trees and water from living springs to quench their thirst. They were, in fact, on the way to the living springs when they reached the bitter waters. God was leading them to Elim. They saw only the bitter waters, but God saw the living springs. God was leading them as they would have chosen to be led could they have seen what He saw,—the living waters just a little way from the bitter spring.

Reviewing the history of the people, Moses said: "Thou shalt remember *all the way* which the Lord thy God led thee these forty years in the

wilderness, to humble thee, and to prove thee, to know what was in thine heart." Here again we come to that little word "all." God was leading them *all the way*. "The Lord thy God bare thee, as a man doth bear his son, *in all the way* that ye went, until ye came into this place," but he added, "In this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place."

History of Israel Being Repeated

Collectively and individually God is leading a people today out of Egypt to the Land of Promise. They, too, are passing through bitter experiences to prove them, to know what is in their hearts and whether they will keep His commandments. The history of Israel is being repeated in the experiences of many today. The way to Elim still leads by the way of the bitter waters, and the path to the throne leads by the way of the cross—no cross, no crown. To those who are anxious to sit on the right hand of the throne with Jesus, come the words: "Are ye able to drink of the cup?" In other words, Are you willing to pay the price and travel the path that leads to the throne?

The Captain of our salvation was made perfect through suffering. If we would be captains, we too must suffer, and thus be fitted for our captaincy by the experiences through which we are passing.

While many of Israel's host fell out by the way, Moses, Caleb, and Joshua "endured, as seeing Him who is invisible" in all the providences through which they passed.

Jesus said: "Blessed are the pure in heart: for they shall see God." They see God where others see only disagreeable surroundings and men. They recognize that God orders their surroundings, and that He places them where they have test after test to reveal to them what is in their hearts. Only they that endure unto the end, seeing Him who is invisible, shall be saved.

It is worth knowing, that God leads us as we would choose to be led could we see the end from the beginning. Knowing this, we can enter into the spirit of the song,

"Let good or ill befall,
It must be good for me,
Content with having Thee in all,
Of having all in Thee."

Sketches and Memories of James and Ellen G. White

XVI. A Visit to Michigan

BY WILLIAM C. WHITE

DURING the winter of 1852-53, the steadily growing publishing work and an increasingly heavy correspondence called for much time and faithful effort. The REVIEW was being mailed to 1,600 homes, the list having doubled during the few months since it was moved to Rochester.

The circulation of the *Youth's Instructor* had made a steady growth. It was now being sent to nearly 1,000 addresses. Besides this, several new tracts and pamphlets had been issued, and these were finding their place in the field.

The details of the work of editing, printing, and sending forth the periodicals and books, were faithfully and courageously carried on by Stephen Belden, Uriah Smith, George Amadon, and their comrades. But there were many questions calling for serious study and painstaking correspondence, that were demanding the attention of Elder White.

In addition to the perplexities of this rapidly growing work, there was much sickness in the home, and this wore heavily on James and Ellen White. So the spring of 1853 found them both in very poor health. Early

in May, Elder White was confined to his bed for several days, suffering from fever. Prayer was offered for him, and the fever abated, but he still remained very weak.

Appointments had been sent out for meetings during May and June, 1853, in Mill Grove, New York, and several places in Michigan, but it looked as if they would not be able to fill them. Then, remembering past experiences, they decided to go as far as Mill Grove, and there decide whether to go farther or to return to Rochester. Of her husband's sickness Mrs. White wrote:

"While at Elder R. F. Cottrell's, at Mill Grove, he suffered such extreme weakness that he thought he could go no farther. We were in great perplexity. Must we be driven from the work by bodily infirmities? Would Satan be permitted to exercise his power upon us, and contend for our usefulness and lives as long as we remain in the world? We knew that God could limit the power of Satan. He may suffer us to be tried in the furnace, but will bring us forth purified and better fitted for His work.

"I went into a log house near by, and there poured out my soul before God in prayer that He would rebuke the fever and strengthen my husband to endure the journey. The case was urgent, and

my faith firmly grasped the promises of God. I there obtained the evidence that if we should proceed on our journey to Michigan, the angel of God would go with us.

"When I related to my husband the exercise of my mind, he said that his mind had been exercised in a similar manner, and we decided to go, trusting in the Lord. My husband was so weak that he could not buckle the straps to his valise, and called Brother Cottrell to do it for him.

"Every mile we traveled he felt strengthened. The Lord sustained him. And while he was upon his feet preaching the word, I felt assured that angels of God were standing by his side to sustain him in his labors."—*Life Sketches of James and Ellen G. White*, pp. 301, 302.

Traveling in Luxury

On their way from Mill Grove, New York, to their appointment in Michigan, Elder and Mrs. White took passage on a lake steamer from Buffalo to Detroit. The accommodations and comforts of this large vessel, familiar enough to most travelers today, were in such marked contrast to their usual methods of travel, that Mrs. White was led to comment about them in a letter to her sister-in-law, Anna White. Writing from Plymouth, Michigan, May 21, 1853, she said:

"It was a very nice boat. The air was sweet, and there was every convenience. We took a stateroom where, instead of finding narrow berths, we found a nice large bed for both of us, made up clean, and a neat looking glass in the room, a large Testament like Sarah's, with the Psalms in the back. There was a washbowl, soap, towel, and by turning a faucet we could bring water in the bowl. We felt almost at home. We prayed together before retiring, and committed ourselves to the watchful care of Him who never slumbers or sleeps, and we felt assured that He would keep us from all accident and harm.

"There were six hundred on board. We slept sweetly through the night. James felt much better than he expected to. He began to feel better directly after leaving Mill Grove, and he has been growing better ever since."—*Letter 2, 1853*.

Taking the train at Detroit, they were soon in Wayne, Michigan. Here Brother Henry Lyon met them with a comfortable conveyance, and took them twelve miles to his home near Plymouth. At the Lyon home they met Elder and Mrs. M. E. Cornell. Of Brother Lyon's pleasant home, she wrote in the letter referred to above:

"This is a most beautiful place surrounded with fruit trees. I should love to have you here today, but should not know what to do with you tomorrow. We shall have to ride thirty miles, and part of the way it is a very rough road.

"I am of good courage, but not very well in body. We believe the Lord will give us strength. The enemy made a powerful effort to keep us from Michigan, but he has not succeeded as yet. O that God would give us strength from the sanctuary; we shall plead for it

until it comes. It must come, we cannot labor without it. It will come from God. We believe, and mean to walk out by faith. The promise will not fail us. It will be verified."

A Vision at Tyrone

From the home of Brother Lyon they went to attend a three days' meeting in Tyrone township, where lived Brother J. P. Kellogg. Descriptive of a vision given to Mrs. White during a Sabbath meeting, in the barn of William Dawson, Merritt G. Kellogg has written:

"We were engaged in a prayer and social meeting, Sabbath morning, at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God,

Light at Eventide

BY MAY COLE KUHN

SOMETIME there shall not be
Some places dark on earth, and others
bright;
But it shall come to pass, at eventide
It shall be light.

The rosy hues of dawn
Will shed their radiance in perfect day;
Darkness and dread, with clouds and
gloominess,
Shall flee away.

For over all the world
A King shall reign in equity and peace;
And light and love, and righteousness
and joy,
Shall never cease.

A city shall be there
With walls of jasper shining crystal
clear;
The children playing in the streets
thereof
Shall know no fear.

And they who live therein
Shall never say, I'm weary, ill, or sad;
Immortal life and strength through
endless years
Shall make them glad.

however, that He would bless the meeting with His presence, and that He would bless the work in Michigan.

"As Sister White gave that triumphant shout of 'Glory! glory! glory!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, 'She doesn't breathe!'

"I am quite certain that she did not breathe at that time while in vision, nor

in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M. D., Battle Creek, Mich., Dec. 28, 1890."—*General Conference Bulletin, 1893, pp. 59, 60*.

Church Difficulties at Jackson

Their next appointment was at Jackson, Michigan. Here they found the church in great confusion. One of the members, a certain sister, had spoken harshly to one of her unconverted neighbors, who had persisted in a series of irritating annoyances. This neighbor charged her with the use of a wicked word, which the sister denied having uttered, though she admitted that she had used a word that sounded somewhat like it, and which was probably misunderstood. However, she refused either to confess to the truthfulness of the charge against her, or to discontinue the word that she had spoken.

The matter came before the church, and many of the members were very bitter in their charges and accusations against her. Two of the brethren were especially insistent that she was guilty and should confess. And so the peace and harmony of the company was broken up, and the Spirit of God was grieved by the dissension.

On Friday, June 3, 1853, a meeting was held and the entire Jackson church was present. As Mrs. White was offering an earnest prayer, she was taken off in vision, and something of the situation was revealed to her.

After coming out of the vision, Mrs. White related much that had been shown her, including a message especially for this sister. She reproved her for the wrong spirit she had manifested against her provoking neighbor, stating that it was not right to cherish such feelings even against an enemy. She also said that there was more that had been shown her, but the remainder was not clear in her mind.

The two accusing brethren were much pleased regarding the rebuke given to this sister, for it seemingly justified them in their attitude toward the "offender for a word." They arose and expressed their unbounded confidence in the visions as a genuine manifestation of the Spirit of God. And then in a harsh, stern manner

they addressed the sister, urging her to confess. But she remained silent, and the meeting closed.

The following day another vision was given to Mrs. White, in which she was shown that the accused sister did not use the word with which she was charged. There was also revealed to her the unchristian character of the brethren who had so severely censured her, and their wicked course was clearly pointed out. The sister humbly confessed her wrong feelings and sought forgiveness; but with her accusers it was entirely different. They complained bitterly of the reproof that had been given them. The very spirit manifested in resisting the reproof was, however, of just the character that the testimony had described. These two men, who only the day before claimed to have such abundant evidence of the truthfulness of the visions that they could never doubt again, were now ready to give up everything, simply because their own sins had been set in order before them.

The Messenger Party

Soon after this, these two aggrieved men, together with a few other disaffected ones, began actively to oppose their former brethren. After about a year, October 19, 1854, they began the publication of a paper, which they named the *Messenger of Truth*. The chief burden of this paper was criticism and condemnation of the REVIEW AND HERALD and its publishers. Attempts were made to substantiate unjust charges of greed and mismanagement against James White. For instance, a charge of "speculation" against him had no other foundation than the fact that he had purchased in New York some Bibles which he had later sold at an advanced price in Wisconsin. At one time it had been explained to the editor that the price charged did not quite cover the cost of the books and transportation, and notwithstanding that he then admitted that there was no ground for censure, yet he did not hesitate later to renew his charge of wicked speculation, based on this very incident.

Again, the fact that money was sent to James White personally (there being at the time no corporate body to transact legal business) was made the basis of spreading suspicion that he was becoming personally enriched by the liberality of the people who were giving to sustain the paper.

These malicious charges had one good result, they led the publishing committee to print statements regarding the self-sacrifice and liberality of James and Ellen White, that other-

wise might not have been brought to light. These statements, in turn, gave the people greater sympathy with them, and stirred them to more liberal cooperation than before.

After the opposition paper had been circulated for a few months, the laborers in the cause who met in the field the results of the false charges, were inclined to give to their refutation time and strength that were needed in spreading the truth. They were kept from this course by timely counsel given to Mrs. White, which

Enlightenment

BY MARGUERITE LACEY FORGA

In's strange that there could ever be
Observing eyes which never see,
In nature's wondrous scenes sublime,
A Father's love, a power divine.
The heavens above declare His might.
In silver moon and starlit night,
Blue sky with sunlight, clear and warm,
In summer's calm and winter's storm,
In pageantry of ev'ning skies,
A miracle of beauty lies,—
Rich crimson changing into gray,
As softly fades the light of day.

The surging ocean, vast and wide,
With ceaseless ebb and flow of tide;
Glad waterfalls and rippling stream,
In ecstasy proclaim God's scheme.
Majestic mountains, tow'ring high,
'Mid sloping hills, make God seem nigh.
The sun-kissed valleys' fertile land.
Yields for our need on ev'ry hand.

How can we fail God's hand to see
In lovely flower and blooming tree,
With colors fair and fragrance sweet?
In tender grass beneath our feet,
In dewy freshness of the rose,
In pure white lily's graceful pose?
Tall, stately pines which gently sway,
Look up to God, and whisp'ring pray.

Then, too, our joyous feathered friends,
Whose lilting song of praise ascends,
Reveal God's loving care and power
In their sweet way from leafy bower.

So let us raise our thoughts above,
And join fair nature's songs of love;
'Twill lift the veil that blinds our eyes
From Him who formed the earth and skies.

may be found in "Testimonies for the Church," Volume I, pages 122, 123. It was pointed out that the church would be injured less by the open opposition of these opponents than by their evil influence had they remained with the brethren. It was asserted that the work of giving the last message of mercy was of too much importance to warrant their leaving it to "come down to answer such falsehoods, misrepresentations, and slanders, as the *Messenger* party have fed upon and have scattered abroad." This was an effort of Satan, Mrs.

White declared, "to divert our minds from the present truth and the coming of Christ."

A Pattern of Future Apostasies

This experience is a true pattern of numerous apostasies. With clear perception they had received with gladness the truths of the message. In humility, they had been granted success as they presented these precious truths to others, through the power of the Holy Spirit. Witnessing conversions, they had taken the credit to themselves, and when they had met differences of opinion and irregularities of action, they had dared to condemn their fellow Christians in a harsh and self-confident manner.

From time to time, others have arisen, using Scripture texts and passages from the Testimonies in an unkind way in an endeavor to force their brethren to repentance and confession. They have professed great confidence in the Testimonies, and manifested great astonishment that others disregarded them. Later the time came when they themselves were reproved, and not being humble of heart, they rose up against the reproof. Then they began to question, afterward to doubt, and later to denounce both the message and the messenger. Soon the Bible doctrines in which they once rejoiced became to them of little consequence, and finally they took their stand in open opposition to the faith they once loved.

The steps in apostasy are graphically set forth in the following words found in the "Testimonies," Volume V, page 672:

"Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction."

The sad experience of the men who rejected counsel and became unscrupulous critics, then opposers, and finally apostates, should lead us to consider seriously the words of warning in mercy given us, and to guard against the first steps that may lead to separation in spirit from the church that is upholding the commandments of God and the testimony of Jesus.



The Gift of Song at Social Meeting

THE gift of song is a helpful gift in the worship season. How it cheers the heart in a testimony meeting to have some one, with no waiting for announcement of number, start a stanza of a familiar hymn, appropriate to the sentiment of the testimony just borne. The songs spring up from hearts like cooling waters.

I have run across old notes that I jotted down during a social meeting in the West Indies. And first, let me say, our brethren and sisters in that island field love the songs of the message, and know their song-books.

One brother testified, "I know that this is a saving message, because it saves me." Then some one began to sing,

"Saved to the uttermost, I am the Lord's;
Jesus, my Saviour, salvation affords."

A little later a brother said, "This is the very day I used to come into this district and drink and swear. I thank God that today I know something better." And the verse rang out,

"My Jesus, I love Thee, I know Thou art mine;
For Thee all the follies of sin I resign."

When one told the story, "God called me out of darkness into this wonderful light," some one led the song,

"The light of the world is Jesus."

It was something to be always remembered to hear the voices ringing out the songs of praise there among the hills. "I know I have spots and wrinkles still," said one, "but I am trusting in the blood of Jesus to make me clean." Thereupon,

"The cleansing stream I see, I see,
I plunge, and O, it cleanseth me!
O praise the Lord! it cleanseth me,
It cleanseth me, yes, cleanseth me."

Here, with faltering lips, a new soul made her surrender to Christ. "I here give my life and my all to God, and ask Him to take me." From many hearts burst forth the words, "Just as I am, Thou wilt receive, Wilt welcome, pardon, cleanse, relieve; Because Thy promise I believe, O Lamb of God, I come, I come."

So the meeting ran on, testimonies of praise echoed by the songs of praise. I have not yet forgotten the spiritual effectiveness of the gift of song I heard poured out years ago among island believers rejoicing in the Lord.

W. A. S.

that we are in danger of not having time to know God ourselves. To some, this danger is not so great; but even to the most devout, the problem of the hurry of our age presents a real danger.

Unexpectedness of the Advent

It is in the setting of these facts that we can better understand the repeated warnings of Scripture, that the day of the Lord will come suddenly, unexpectedly, and that unless we are very, very careful, we shall not be ready for it any more than the world is.

We think often of how the thoughtless world will be taken by surprise when Christ comes. And often in our public lectures we urge our hearers to acquaint themselves with the prophecies, that they may be ready for that day. But have we noted as we should the warning that the busy cares of life may prove sufficient to prevent our being ready to meet Christ? We may have a technical knowledge of the prophecies, perhaps we have learned many of the scriptures by heart, but if the busy cares of life are allowed to crowd out spiritual thoughts so that God's Spirit cannot impress on our hearts the realization of the times in which we live, that day will come upon us as a thief, just as surely as upon the thoughtless world.

We need to reexamine, courageously, our whole program of life, to make certain that we have sufficient time for private devotion with God; time not only for private devotion, but for some quiet and very personal missionary labor for God. As mentioned in an earlier editorial, there is nothing that can make more real to a Christian the things of God, than to go out quietly, unostentatiously, to a home where some one needs a word of spiritual help, and say that word, have prayer in that home, and ask the blessing of God upon it. Such missionary labor will serve not only to strengthen his faith in this advent movement, but also to protect him against the danger that the day of the Lord will come upon him unawares. These spiritual experiences give us a new sense of values, and lead us to a realization of the imperative need of spending more time in private devotion if we are to prove successful in these personal missionary endeavors.

Spiritual Peril of a Hurried Life

Part IV. Dangers Confronting the Church

EVEN more subtle than the dangers already considered is that presented by our hurried living. The danger lies in this, that the busy cares of life in a hurrying age will so definitely consume all our energy, thoughts, and time, that there will be no waking moments left for private devotion. If we would grow in grace, we must set aside some regular time for meditation upon the things of heaven. And if we would be protected against the snares of the last days, we must find time to think upon those prophecies which so definitely enable us to know where we are in the history of our world. Otherwise the day of the Lord will come upon us as it comes upon all the world, as a snare and as a thief.

Christ's Warning

It is today that the warning of Christ applies: "Take heed to your-

selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

We can see the singular appropriateness of this warning as we think of the hurried program under which the whole world is laboring. If it were only the world that was keyed up, we might ignore the problem. But this feverish haste has fastened upon all of us. It is in the air we breathe. It confronts us even in our religious work. We are oftentimes so busy with the organized work of the Lord

Evils of City Life

Not the least of the evils of city life is the temptation to hurry and rush from one activity to another that seems to control large cities. Abraham sitting in the door of his tent, and Isaac going out in the field at eventide to meditate, had opportunity for spiritual growth that does not often present itself to those who dwell in the teeming centers of population today.

But even the so-called quiet country is no longer as quiet as formerly. There is the roar of our modern conveyances along the highways, and the never-ending tumult of sounds that break forth from the radio. But these and other modern devices that might be mentioned, simply serve to impress upon us more strongly the need of rearranging our program, if necessary, to ensure time for fellowship with

God. We have visited some homes, for example, where the radio keeps up a ceaseless rattle and roar hour after hour. It is hard to speak, hard even to think in competition with such a tireless device. But the radio is only a symbol of one phase of our hurrying age, that restless desire to press into the hours of the day all the possible events and activities and interests humanly possible.

If such a program meant only physical exhaustion, it would be sad enough. But it means spiritual depletion as well. The soul of even the stoutest saint will soon break under our modern program, unless there are some definitely assigned moments for communion with God. Christ was dealing with a principle of basic importance when He said to His disciples, "Come ye yourselves apart, . . . and rest awhile." F. D. N.

The Sealing Work

Part V—The Seal

LAST week we took a survey of world conditions as they pertain to war. We examined the introductory scene to the sealing of God's servants, in which the prophet pictures four angels holding the winds of strife, that they may not hinder the work of God on the earth. The angel with the seal of God commanded the four angels to hold the winds until the servants of God were sealed in their foreheads. This seal to be placed in the forehead must be very important for such a command to be given—a command to restrain the nations from the mad conflict into which they are about to plunge.

In this study we shall examine the scriptures dealing with the seal, and seek to determine why it is so important at this time that the seal be placed on the foreheads of the saints.

The Seal of God

The use of the seal is well known and is very common. Legal documents of importance are sealed. Kings seal legislative acts, or decrees. It was common in ancient times to seal a proclamation. An enclosure made in harmony with the king's command was also sealed with the king's signet. Let us observe the following record of Daniel's committal to the lions' den:

"A stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of the lords; that the purpose might not be changed concerning Daniel." Dan. 6:17.

There is also an illustration of the use of the seal in the decree of

Ahasuerus, of Esther's day, when Haman wrote the king's decree. The following tells how this decree was made authoritative:

"In the name of king Ahasuerus was it written, and sealed with the king's ring." Esther 3:12, last part.

Just as earthly kings use the seal to make authoritative their legal documents, the Bible declares that there is "the seal of the living God." Rev. 7:2. This seal is represented as being placed in the foreheads of God's servants. We should hardly expect a literal, material seal to be branded visibly on the foreheads of the redeemed; for God particularly forbade His people anciently to cut or mark their flesh, as the heathen did. But we do find that God writes His law, under the new covenant, in the fleshy tables of the heart and in the mind. (See Heb. 8:8-10; 2 Cor. 3:1-3.) May it not be that here is the clue to the reason for placing the seal in the forehead? The forehead is the symbol of the mind; and in the mind of the saints God writes His seal.

Furthermore, the writing of the law in the mind, under the new covenant, aids in understanding the seal of God. His seal is in His law. This is just where we should expect to find it.

The Divine Seal in the Law

The Scriptures support our position that the seal of God is to be found in His law. Said the prophet Isaiah: "Bind up the testimony, seal the law among My disciples." Isa. 8:16.

The law had been loosened, a common expression for setting aside the law. The command was to bind it up, if we are to understand testimony here as referring to the law. Furthermore, the law was to be sealed among the disciples. That commandment in which the seal is placed had been especially set aside and trampled underfoot. The command was to restore the seal; make the law authoritative, as the law of Jehovah, among the chosen people.

Just where is this seal found in the law? Our answer is that the fourth commandment is the only one that contains all the requirements of a seal. In this commandment there is not only the name of the Lawgiver, but His authority as Creator, and the extent of His dominion—heaven and earth. Remove this commandment from the decalogue, and it might be commanded by any one claiming to be a deity. No wonder it has been Satan's studied plan to tear this commandment from the heart of the moral law.

The Sabbath the Sign, or Seal

Not only was the Sabbath set up as a memorial of God's creation, but it was distinctly declared to be a sign between God and His people forever. Thus Moses wrote:

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever." Ex. 31:12, 13, 16, 17.

The fact that the Sabbath is a sign between God and His people is supported by the prophet Ezekiel. (See Eze. 20:12, 20.) Thus the Sabbath is not only the sign of God's creative power in the beginning, but it is a sign of His re-creative power in the redemption of man.

But what has "sign" to do with "seal"? In reply we would say that sign and seal are used synonymously in the Scriptures. An example of this is found in Romans 4:11: "He [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised."

He received the sign, the seal. It is interesting to note that the Greek word *sêmeion*, for sign, here used, is the word employed by the Septuagint in Exodus 31 and Ezekiel 20, just quoted. And the Greek word

sphrayis, here translated seal, is the identical word used in Isaiah 8:16, Revelation 7:2, etc., the only difference being that here it is a noun and in Isaiah it is a verb. So the synonymous use of "sign" and "seal" is supported by the Greek of the New and Old Testaments, as well as in our English Versions.

Concerning the seal of God the Spirit of prophecy has this to say:

"Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force."—*"Patriarchs and Prophets,"* p. 307.

"The Lord commands by the same prophet [Isaiah], 'Bind up the testimony, seal the law among My disciples.' The seal of God's law is found in the fourth commandment."—*"The Great Controversy,"* p. 452.

"Too late they see that the Sabbath of the fourth commandment is the seal of the living God."—*Id.*, p. 640.

We should conclude, then, that the sealing work is the restoration of the fourth commandment to its proper place, and a movement which carries with it reform in keeping the Sabbath of the Lord. The perfected work of the Holy Spirit in writing the law of God on the heart and in the mind, and specifically the Sabbath, constitutes the sealing of God's servants in these last days. The Holy Spirit is the agent for placing the seal, but is not the seal. In some countries there is a high official who places the king's seal on his documents. Likewise the Holy Spirit places the seal of God upon His servants. (See Eph. 4:30.)

God's Finished Work

When the work of creation was completed, God looked upon what He had made, and, "behold, it was very good." Gen. 1:31. There was not a touch that an Infinite One could have added to make the fair earth more beautiful or more perfect. With a consciousness of this finished work of creation, God rested from all His works. The Sabbath became the memorial of the finished creation.

So it is also fitting that, at the completion of redemption for a lost race, a finished work, God should plant His seal, the Sabbath, in the minds of His people as a sign of His finished work. So we find special attention called to the sealing of the 144,000,—the last people saved from the last generation, when redemption's work is complete.

But there is another reason for sealing the 144,000.

The fact that the remnant people must be sealed before the winds blow upon the earth, suggests the seal as a protective measure in the day of the Lord's wrath. For how can the Lord justly arise and punish the inhabitants of the earth for their sins and iniquities, while His people are trampling underfoot the sacred Sabbath of the fourth commandment? Why should He punish the murderers and the fornicators, while His professed people desecrate the Sabbath? It must needs be that the people who are protected in the day of wrath must be in harmony with all the commands of Heaven.

The only way Providence can protect the saints from the coming storm is through complete and entire obedience to the divine commands. There never has been such a time as this—never a time when the whole world must face the just wrath of God in a closed probation. Hence the sealing message, restoring the one commandment almost universally trodden underfoot by Christendom.

The Mark of Protection

The seal will be a mark of protection during the seven last plagues and the time of trouble. The prophet Ezekiel was given a vivid description of scenes which will have their fulfillment in the last days. He said:

"Behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side. . . . And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity." "Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not." Eze. 9:2-5, 9.

Speaking of this day of slaughter, the servant of God says:

"The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and

women: but come not near any man upon whom is the mark; and begin at My sanctuary.' Says the prophet, 'They began at the ancient men which were before the house.' The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare."—*"The Great Controversy,"* p. 656.

Needed Preparation

Concerning the preparation needed for receiving the seal of God, the Spirit of prophecy says:

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world, are receiving the worldly mold, and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth,—these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.

"Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour."—*"Testimonies,"* Vol. V, p. 216.

Our next study will deal with the close of the sealing movement, and the translation of the saints.

T. M. F.



THERE is need of personal labor for the souls of the lost. In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.—*"Christ's Object Lessons,"* page 57.

Individual Relationship and Accountability

(Continued from page 2)

positive testimony of truth, but an answer as well to objections which may be raised against it. For this reason our ministers are urged to acquaint themselves with the laws of their being, so that they may understand the workings of the wonderful body which the Creator has bestowed upon them.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

"Thousands upon thousands know little of the wonderful body God has given them, or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences. . . .

"The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom."—*"Testimonies,"* Vol. VI, pp. 376, 377.

A Personal Appeal

We make a personal appeal to our workers. We have great confidence in the leadership of the Seventh-day Adventist Church in its various organizations and departments. We have also great confidence in the ministry of the church. We know that in a very large measure it is made up of earnest, consecrated men, who have turned aside from every worldly inducement and are giving their all to the work and service of God. We believe that the majority

are in full sympathy with the principles of Christian temperance which are set forth in the Bible and the writings of the Spirit of prophecy. But there are those who have failed to sense the importance of these principles. My appeal is to this class particularly.

The higher one's responsibility in the church of God, the larger his accountability in representing in his life and teaching the principles of the truth. Hence, upon those occupying leading positions in the church a greater responsibility is thrown. To these classes the following admonition is given:

"The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received. Their work in every line is needed. God will help them; He will strengthen His servants who stand firmly, and will not be swayed from truth and righteousness in order to accommodate self-indulgence."—*Id.*, p. 377.

Time for Advanced Move

Has not the time come for us to take our stand more fully than ever upon the principles of healthful living which God has given to His people? If we have failed in the past, has not the hour come when we should seek to redeem lost opportunities? We believe that our dear brethren and sisters throughout the world will follow our leadership. They are willing to receive instruction, and upon us God has thrown the responsibility of giving the instruction. We have been too much inclined in the past to feel that this was the work of the physicians. But it is, nevertheless, our work. We may not be able to deal with it from a physician's viewpoint, but we can work out these principles in our own lives, and then we can give to others the benefit of our experience.

As to the minister's own practice and the influence this will have upon his work, we are told:

"Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If, while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear."—*"Counsels on Health,"* p. 575.

"Working on the Wrong Side"

The following, evidently a part of a personal testimony to one of our ministers, we copy from the book *"Medical Ministry,"* pages 278-280.

Does it have application to any worker connected with this movement at the present time? This is not for us to say. It is, however, for each worker to determine this question for himself.

"It has been clearly presented to me that God's people are to take a firm stand against meat eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message? By the use of flesh meat, the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed to what they eat.

"Remember that when you eat flesh meat, you are but eating grains and vegetables secondhand; for the animal receives from these things the nutrition that makes it grow and prepares it for market. The life that was in the grains and vegetables passes into the animal, and becomes part of its life, and then human beings eat the animal. Why are they so willing to eat their food secondhand? . . .

"We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people.

"Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.

"While we do not make the use of flesh meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating; because the Lord is calling for reform.

"The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counterworking the efforts of your fellow laborers who are teaching health reform, you are out of order, working on the wrong side."

Appeal to the Rank and File

We appeal as well to the rank and file of our believers. We know that many of them are faithfully living the principles of health according to their best knowledge and ability, but

there are others who are indifferent regarding this important question. We believe that the time has come for all to realize the far-reaching importance of the principles of healthful living, recognizing them as a part of the message for this hour. They should study these principles with the purpose of applying them in their own lives, in their own homes. How can we live in all good conscience before God unless we are endeavoring to live up to all the light that has shone upon our pathway?

"I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear, bright rays."—*"Testimonies,"* Vol. IX, p. 158.

Fruit of Faith

Let us emphasize again that in the presentation of this question to others, we should never present it as the way of salvation, or even as the means by which salvation may be obtained. Christ is the way, His righteousness the means, by which we gain eternal life. In the outworkings of Christ's righteousness we shall seek to perform every act of life to His glory. The apostle Paul states the principle which should govern us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The professional physical culturist emphasizes the great value of food and exercise. We even hear of physical-culture churches, and many are coming to trust in these physical, material means for temporal salvation from disease and as a preparation for eternal life. Faith in the Lord Jesus Christ is left out of the reckoning. Others feel that they can trust divine Providence for healing and preservation while at the same time they manifest utter disregard for the laws of life and health. We must avoid both extremes. We can never hope to obtain salvation by physical living, any more than we can by tithe paying or Sabbathkeeping; nor, on the other hand, have we any ground for believing that we shall be kept amid the perils of the last days or be saved eternally by a superficial faith in Christ which ignores the instruction He has given us regarding our physical habits and course of conduct.

The devout student of the Bible will recognize that he belongs to God, spirit, soul, and body; that by nothing he can do on his part can

he commend himself to God's favor; that without Jesus Christ he is lost and undone, a child of wrath and eternal death; and that his only means of salvation is by simple, childlike acceptance of the unmerited favor and mercy of the One who died to redeem him. But he will also recognize that the highest expression of his love for Christ will be found in the path of obedience to all God's requirements. While the Christian cannot be saved by Sabbathkeeping, nor by the payment of tithe, nor by obedience to any physical law, on the other hand, an intelligent faith on his part will lead him to faithful and conscientious obedience to the instructions of his divine Lord, as relates to both his spiritual and his physical life. Only the one whose heart has been re-

deemed by Christ can render to God the full measure of his life in physical and spiritual service.

"God requires all men to render their bodies to Him a living sacrifice, not a dead or dying sacrifice, a sacrifice which their own course of action is debilitating, filling with impurities and disease. God calls for a living sacrifice. The body, He tells us, is the temple of the Holy Ghost, the habitation of His Spirit, and He requires all who bear His image to take care of their bodies for the purpose of His service and His glory. 'Ye are not your own,' says the inspired apostle, 'ye are bought with a price,' wherefore 'glorify God in your body and in your spirit, which are God's.' In order to do this, add to virtue knowledge, and to knowledge temperance, and to temperance patience. It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given."—*"Testimonies,"* Vol. II, p. 70.

Chinese Tribute to a Medical Missionary

KALGAN is a walled city of China, on the far Mongolian border. There we have a fine sanitarium work, founded by the late Dr. E. F. Coulston. In the sanitarium in the suburbs, and in a crowded dispensary on a main street in the city, Dr. and Mrs. Coulston ministered day and night. The visitor could see at a glance that our brother was as earnest in working for the souls of his patients as he was in seeking faithfully to heal their physical ills.

When the doctor died, having truly given his life for others, the Chinese people sent a white silk banner to his parents in Battle Creek, Michigan, on which they had inscribed in Chinese characters their tribute to a godly missionary. The following translation preserves something of the graceful Chinese way of expressing appreciation:

"From afar he came, over mountains and seas, to bring blessings to

our Chinese race. He used all his powers repairing the broken bones and healing the diseases of men. The poor and needy received many blessings from his hands. In the medical world he excelled. This kind physician was even better than Hua Pien of the San Kuo, and compares favorably with Chang of the ancient world. God gave, and now He has taken away.

"We longed for him as men long for rain from the clouds. When he used even a little medicine or operated with his instruments, his patients soon were healed. He gave his life to save others because he was obedient to God's great commission."

The spirit of that loving ministry, they added, will ever abide with them. That ministry to souls and bodies was a precious gift to a far land from our old Battle Creek headquarters, where Elmer Coulston grew into the service of God.

W. A. S.

Joyful Fields

ONE farmer brother wrote me of his having dedicated about fifteen acres especially to missions. "These fifteen acres," he says, "show a more thrifty growth than the rest of the field." He was rejoicing in the prospect that those thrifty acres would ere long be preaching the message of salvation for this day and generation in some far field.

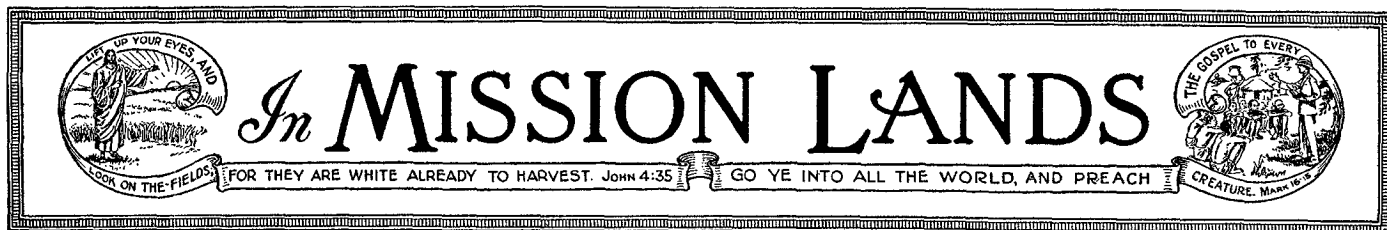
And in Heaven's eyes the field itself was rejoicing. In the ninety-sixth psalm, where we are exhorted to declare God's "glory among the heathen, His wonders among all people," the scripture represents the very fields of

His people as glad to swell the gospel call:

"Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

In these times of blight and drouth and storm, when nature itself is breaking down with age and decay before our eyes, we pray God to bless our farmer brethren in their efforts to give their fields a voice to preach the message.

W. A. S.



Africa's Abundant Harvest

New Doors Open to Us

BY W. H. BRANSON

PERHAPS no field on earth presents greater opportunities for soul winning at the present time than does the Southern African Division. Literally thousands of new believers are being won to the message with each passing year. So fast are they coming that the task of properly instructing and preparing them for baptism and church membership is bewildering to the workers. Appeals from new tribes and influential chiefs for evangelists and teachers to come to them, are so numerous that it is utterly impossible, with their greatly reduced budgets, to answer more than a small percentage of the calls.

In a recent letter from C. W. Bozarth, superintendent of the Congo Union Mission, he tells of Sabbath meetings at some of our stations in Ruanda (East Congo) where as many as seven thousand were in attendance at a single service. At a series of general meetings to be held in that field this summer they expect to baptize at least a thousand persons. In this productive territory scores of calls of long standing are still unanswered, because of the absolute lack of funds with which to pay additional native workers. If it were only possible for the mission to press into these open doors at once, we have no doubt that the harvest could easily be increased one hundredfold in a few months.

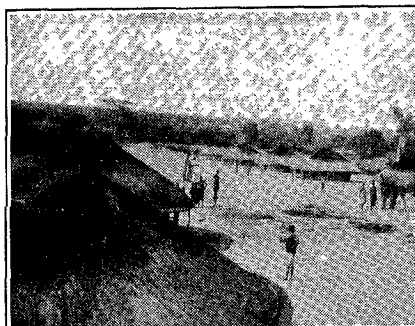
H. M. Sparrow, superintendent of the Southeast African Union Mission, writes that in the small province of Nyasaland alone they expect forty thousand people to attend their annual camp meetings this year when I. H. Evans and S. A. Wellman, of the General Conference, will visit that field. Think of it! Forty thousand! This large number will be made up of church members, unbaptized believers, and friends and relatives of these two groups. So vast will be the crowd that a number of sectional meetings will be held in various parts of the province, instead of attempting to accommodate so vast a number at any one place.

But even in Nyasaland, where so many have already responded to the message, there are still large sections where our workers have not yet gone, and from which earnest appeals continue to pour in to our established mission centers. This is illustrated by these two brief paragraphs from Elder Sparrow's letter:

"A letter has just come to me from Chief Salima, who is one of the leading native authorities on the Nyasa Lake shore. He is pleading that we open work in his section, but he will have to wait for a while, for we have no one to send just now, neither do we have the money.

"You will be interested to know that a man has just arrived from the northern part of Portuguese East Africa, where as yet we have no permission to work. He attended our school at Inyazura in 1922, and went back to his country from there. Now he has come to Malamulo for further training, bringing his wife and child with him. He says he has been walking for three weeks to reach the mission, and he begs us to send some one to his country to take care of the people who have joined the Bible classes as a result of his work. He says he has eighty-six in the Bible class who have been keeping the Sabbath for six years. We feel that we must do something for those people in the very near future. Surely the Lord is pouring out His Spirit on the heathen lands."

Word comes from the African Division office of an unusual opening just now for medical mission work to be started in old Zululand,



J. C. Rogers

A Village Near the Congo Border

which for so long remained closed to our missionaries. The local government is offering our missionaries, at a very low cost, a high school plant that was erected for the sons of native chiefs, but which they now desire to have us use for a hospital and dispensary.

A message has just been received from W. H. Anderson, our pioneer African missionary, to the effect that the hitherto closed door to Portuguese East Africa has at last swung ajar, and permission has been granted by the governor-general of that country for the opening of our first mission there. Scores of native people in Portuguese East Africa, who have come in contact with our work across the Rhodesian and Nyasaland borders, have already embraced the gospel message, and these believers will now rejoice that the way is open for missionaries to come and work among them. But funds are needed for the new station, if the brethren are to be able to move in and occupy this new territory.

So urgent is the need of additional funds for the opening of new work in Southern Africa, and for the addition of native evangelists and teachers, that the General Conference Committee in Spring Council voted to allocate the 1935 Midsummer Offering to that field, arranging that all the overflow above \$50,000 be used by the division committee in responding to some of the most urgent calls from unentered sections.

Last year the amount raised in the Midsummer Offering was \$43,708.77. This year we have set a goal of \$75,000. If it can be fully reached, there will be a \$25,000 overflow for new work. Such a sum, in addition to the regular budget, would cause our African mission staff to shout for joy. It would be an answer to their prayers. It would lighten the burden that now rests so heavily upon their hearts. And it would, no doubt, result in a short time in the saving of many hundreds of additional souls. Is this not worth while?

The date of the Midsummer Offering is Sabbath, July 20. Let us begin now to prepare for it with a determination to make it the greatest offering of the kind we have ever taken.

How the Sabbath Truth Came to Pitcairn

Pitcairn Island—No. 2

BY ADA M. CHRISTIAN

BEFORE J. I. Tay came and brought the truth to us in the year 1886, the people had known no other religion than that of the Church of England, which they had been taught to reverence since the days of John Adams. A year or two before he died, Mr. Nobbs, the son of an English marquis, having heard the story of the mutiny of the "Bounty" and the settlers on Pitcairn, became so fascinated that he made up his mind to come to the island and make his home there. He arrived in 1828, and was cordially welcomed by the inhabitants. He having had a superior education, the ministerial as well as school work was turned over to him, and he was faithful to his calling until the whole community was removed to Norfolk Island by the English government in the year 1856, where he still continued his work among the people.

In 1852 Mr. Nobbs took passage home to England on one of His Majesty's ships to be ordained to the ministry. The ship's chaplain, Mr. Holman, remained behind to carry on the work until he returned. He in turn acted as chaplain on the ship.

Families Return to Pitcairn

Preferring Pitcairn to Norfolk Island for a home, two families returned in 1858, and Moses Young, next to the oldest, took charge of the services until in 1864 another party returned, among whom was Simon Young (my own grandfather, and commonly called "Grandpa" by every one) and his family. Having been qualified under the teaching of Mr. Nobbs and others, he accepted the office of minister for the church, and was faithful to his post of duty, standing alone until Mr. Tay came and brought the Seventh-day Adventist religion. Even then, after keeping the Sabbath, and after the forms and ceremonies of the Church of England had been put away, he still continued his work as minister.

On the 25th of November, 1890, the much-talked-of missionary schooner, "Pitcairn," arrived, and during its stay eighty-two persons were baptized and organized into a Seventh-day Adventist church by Elders Gates and Read. Grandfather was ordained elder of the church, assisted by one of his sons. He was faithful to his work, and much loved and respected by all, both old and young, till he was called to lay down his burdens, in September, 1893, to await the call of the Life-giver.

None the less faithful was Grandpa in his school work, which began at the same time and closed when Miss Hattie Andre, a school teacher from Ohio, came and relieved him of the burden, a few months before he died. In the schoolwork he was assisted by his daughter, Rosalind, author of the book "Story of Pitcairn Island."

Attention Called to the Truth by the "Signs"

The minds of the people were first attracted to the new religion by a volume of the *Signs of the Times* and some books and tracts, accompanied by a letter which Elders James White and J. N. Loughborough sent to them in 1876. These documents were read by a few, but the majority were fearful lest, by reading, their religious minds would be poisoned. The more they read, however, the more the readers became interested, and talked about what they read, arousing the curiosity of others, who soon were interested enough to read for themselves.

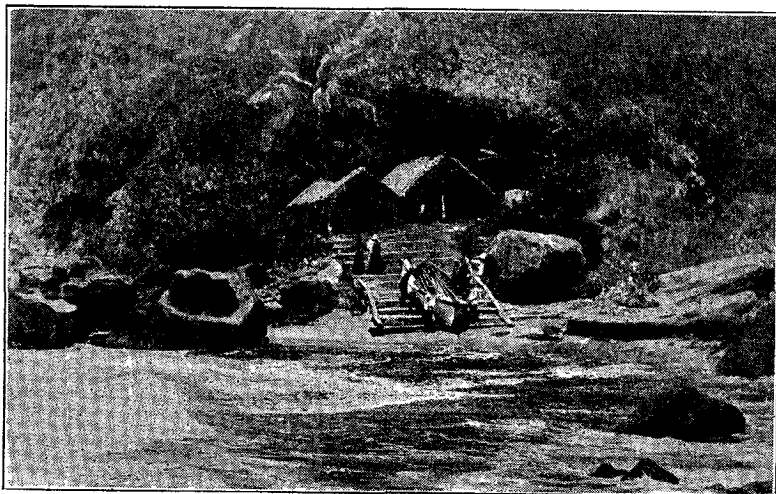
This new religion became the topic of much controversy. So wide had the difference of opinion grown that the suggestion of building another house of worship was made, one for the old and one for the new religionists. This, however, was not done. The right gained the day. The subject of the Sabbath was universally studied and agreed upon, so that when Mr. Tay came he found the field all ripe, ready for harvest. He had been for a long time impressed to visit the island, and finally his desire ripened into action. In 1886 he went to Tahiti with the intention of visiting Pitcairn should the way open up for him to come. On arriving, he found a British man-of-war on her way to Pitcairn, by which he was offered a free passage.

Mr. Tay Received by Islanders

The good Captain Hope, not willing to intrude on the islanders by leaving a stranger among them, uncalled for, asked permission of the chief magistrate. He felt that this question was too great and important for him to decide alone, so called for all the men of the island to come together and talk over the matter. Some were in favor, others disagreed. The final decision was brought about by the magistrate's asking his men to decide carefully, lest by rejecting Mr. Tay they be found fighting against the Holy Ghost. The question was decided in his favor, and Mr. Tay was permitted to remain.

Later, when the small missionary schooner was built and sent on her cruises among the islands, this magistrate had the privilege of being associated with the different missionaries as they went to their fields of labor, traveling with them on the boat as she cruised among the islands, and voyaging back to San Francisco. When, on her second voyage, the "Pitcairn" was in Auckland, New Zealand, he received an invitation to cross over to Australia. While there he received word of the death of his wife and daughter, who had died within a week of each other. In this trial he had the personal comfort of Mrs. E. G. White and others, whose kindly association lived in his memory till effaced by death.

Mr. Tay's stay on the island was not long. After witnessing the keeping of two Sabbaths on Pitcairn, he left by a French schooner, going to the Gambia Islands. Before leaving he expressed satisfaction with the way the people had so unanimously taken hold of the truth, and in knowing that the good work begun would grow to a glorious finish; and he had confidence that as different points of doctrine should be studied and adopted, new truths would be brought to their minds.



A Close-up View of the Landing Place at Pitcairn Island

Missionary Ship and Its Trips

After visiting among the different islands, Mr. Tay saw that, in order for the gospel to be carried to the people, a boat must be provided. When he returned to America, he pleaded the cause of the Polynesian Islands before the General Conference, and they, after discussing the matter, saw the utility of the undertaking, and voted to raise by donations the sum of \$12,000 with which to build a boat to work among the islands of the Pacific. This money was raised by the Sabbath schools. In less than a year's time the "Pitcairn" was built, dedicated, and sent on her first cruise among the Pacific Islands, arriving at Pitcairn, its first port of call, on the 25th of November, 1890. That was a day of unusual excitement for the Pitcairners.

The missionaries on board were E. H. Gates and his wife, W. E. Read and his wife, and Mr. and Mrs. Tay, with a missionary crew under Captain Marsh.

After spending nearly a month here, organizing the church and Sabbath school, they left on December 17,

and proceeded on their way to visit the other island groups farther to the west, going as far as New Zealand and Norfolk Island. Three of the islanders accompanied them on the voyage.

After an absence of nearly two years, the "Pitcairn" returned and stayed for a few weeks, then sailed away for San Francisco, going by way of Tahiti, where Elder and Mrs. Read were left to carry on the work already begun there. Elder and Mrs. Gates remained on Pitcairn for the same reason.

Elder Gates was invited to choose a site for a home, which was soon built by the islanders for him and his family. (An addition had been made to their family when in Auckland, by the adoption of a young girl.) He chose a place on the west end of the village, where the large, spreading banyan trees suggested the name "Shady Nook."

Thus the Pitcairners received the first Seventh-day Adventist missionaries and their views; and the good they did still lives in the memory and lives of those who knew them.

selling his merchandise and giving Bible studies to his customers whenever he can make the opportunity by asking them to help him read the passages to which he turns. He has won many souls.

In Tegucigalpa, Honduras

Again we were forced to bid farewell to friends old and new; but the plane that lifted us up from the airfield in Salvador, within an hour deposited us safely in Tegucigalpa, where we were again with fellow workers, and had the pleasure of meeting the believers who are holding up the torch of truth in that needy field. The meeting in Tegucigalpa was not large, but we were thankful to see the fine new chapel there dedicated. We were also grateful that Sunday evening Brother Baxter baptized nine new believers, with whom L. V. Cleaves, the superintendent, had been studying for some time.

In the past the work in Honduras has gone slowly, but now we can see the gray dawn of a better day, for there is an eager desire for our literature in many parts, and our colporteurs there are making excellent records this year.

The Meeting in Nicaragua

Our next and last general meeting was held at Managua, in Nicaragua, on the shores of the lake that bears the same name. Flying over the country, we saw many crater lakes, and were reminded that Nicaragua has been disturbed by volcanic eruptions as well as political ones. As the plane stopped in Managua, we were glad to see E. P. Howard and some of the native believers. As we entered the automobile to go to the mission home, Brother Howard informed us that right there on the airfield, Sandino, the much-feared bandit, and some of his generals met their tragic death a comparatively short time ago.

Again the Lord blessed greatly in the meetings, and as usual the people listened eagerly to the message of truth. It is not possible to pass on to you the testimonies to which it was our privilege to listen. After all it was but a continuation of the same wonderful story of the transforming power of the gospel. Brother Guzman, the Sabbath school superintendent at Managua, was steward on a large farm when he accepted the truth. His brother had been murdered, and he was awaiting an opportunity to kill the assassins. Finally the opportunity came, and he was urged to take vengeance; but God had changed his heart, and instead of wanting to take life, he longed to save those who had done him so great injustice.

*Through the Central American Republics**(Concluded)*

BY MRS. E. E. ANDROSS

On to Salvador

OUR next visit was to Salvador, where we were glad to join again Brethren Baxter and Dunn, and happy to meet our fellow workers there, as well as the many believers who had gathered to attend the meeting. Although Salvador is a small country, one finds there a spirit of industry that some claim has lifted that little republic to third place in the exportation of coffee, ranking next to Brazil and Colombia. Perhaps it was this same spirit that caused a number of the believers to walk long distances to attend the meetings. One sister had walked about forty miles, and two young men seventy-two miles.

Nor did they weary of attending the meetings. From five-thirty in the morning till late at night they were there, some with their notebooks. "Please give the references twice, so I'll be sure to get them," begged one young man, whose fingers probably were not as accustomed to wield a pencil as yours are. As in every other place, so here also we had the pleasure of listening to some thrilling testimonies. Among our believers were Brother and Sister J. M. Hasbun, Syrians, who were born in Beth-

lehem. For several years Brother Hasbun was our efficient secretary-treasurer of the Salvador Mission; and we regret that the cuts made it necessary to let him return to his former occupation as a merchant. His heart is in the Lord's work, and always he seeks opportunities to do soul-winning work, especially among his own countrymen, of whom there are many in Salvador.

We wondered how the truth had found Brother Hasbun, so he told us that it was the beautiful life of a man who can neither read nor write that gave him a desire to have the same religion that had so transformed the life of this man, whom he met frequently in his place of business. We learned that the man was Brother Torres, who, L. H. Olson, the superintendent of Salvador, had told us was one of their most active lay missionaries. Brother Torres is the successful Sabbath school superintendent at San Vicente. He has pledged to read the Bible every day. The way he reads the Bible is to ask others to do it for him. In his testimony he told us that he has his Bible marked in such a way that he knows where to find the texts he wishes people to read to him; and so he goes about

The first convert in Managua told us how she had been shown Brother and Sister Howard in a dream before they came, and had also been assured that they would bring the very gospel for which she was waiting. Another sister told how, when she was a member of another Protestant church, she used to wait anxiously for the church service to close so she could return to her cigar, for she was an inveterate smoker. But now her face beamed with gratitude as she told of complete deliverance through Jesus. All bore witness to the power of the gospel to save from sinful habits, and many also told of miraculous deliverances from death in the terrible earthquake that destroyed Managua in 1931, taking a terrible toll of more than 2,500 lives.

A Few Days in Costa Rica

We were thankful that, after the meetings had closed, we were permitted to come apart and rest a few days in the delightful climate of beautiful Costa Rica. And we were made happy upon arriving there to learn that the evangelistic effort which had just closed had resulted in a good baptismal class, some of the members of which were baptized while we were there. So Costa Rica, too, is beginning to yield her increase to the gospel reaper. It has required long and patient effort, but each year the prospects grow brighter.

Looking Toward Self-Support in the Philippines

BY J. H. MC EACHERN

ONE of the most inspiring itinerating trips I have ever enjoyed in a foreign field was my recent tour among the churches of the West Visayan field. This local mission embraces in its territory the islands of Panay, Romblon, Tablas, Palawan, and other smaller islands, together with the western half of the large and famous sugar island of Negros, with a total population of 1,686,194. The constituency of this mission has rapidly increased until they now have 4,465 members in sixty-three organized churches. Besides these there are many small companies of believers not yet organized into churches. There are 119 Sabbath schools, with a membership of 4,877. The entire Philippine Union embraces a total church membership of 16,567.

The Filipinos descended long centuries ago from the Indonesian and Malay races, and are a warmhearted, religiously inclined people. These characteristics are especially notice-

able among the Visayan groups who settled in the southern islands of the archipelago. To know a Filipino is to love him. One's heart thrills at the devotion and zeal which these earnest people manifest.

One of the greatest problems confronting the supervisors of our rapidly growing work in the Philippines, is the shepherding of the flock. The term "pastor," which is generally understood to refer to a minister devoting his time to the care of a church, is scarcely known in this sense among the 16,000 believers in this union. The few workers under mission employ, with the exception of a small office staff, are all evangelists. No sooner is a new church raised up by a minister than he must rush off to answer a call from some other place where colporteurs and laymen have already created an interest demanding a public effort and the personal attention of the evangelist. It is truly the time foretold by the

Call to Prayer

With deep gratitude we reflect upon the pleasant memories of this tour. God has done great things in Central America, and we rejoice over prospects of a still greater work in the future. In all places where we visited, our growing groups of believers desired to send greetings to fellow believers everywhere.

With all the bright prospects, however, comes an urgent call to earnest prayer. Central America, torn asunder by many national boundaries which add much expense and many perplexities to our work, needs our prayers. We must pray for our band of noble fellow workers, who in the face of many difficulties are forging ahead in their efforts to answer the many calls for the gospel. We must pray for our excellent army of lay members, many of whom, out of their extreme poverty, are sacrificing to the point of pathos for the advancement of the cause they love. And we must pray for our host of promising young people in these republics. On this tour we met hundreds of them, and ever and anon I seem to see them before me appealing for a Christian education which seems entirely out of reach of the great majority of them. Yes, we must pray that God will hasten the day when these youth can be trained to help finish His work in Central America.

prophet, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper." Amos 9:13.

Since appropriations from the General Conference have been decreased, causing a consequent reduction of laboring forces in these mission lands, we believe the only solution to the problem of finishing the work here is to strengthen the local church leaders and place more responsibility upon the lay members, that these fields may reach the status of self-support as quickly as possible.

To accomplish this, plans were laid for the carrying on of a series of church officers' institutes throughout the six local missions of the Philippine Union. I was happy to accompany and assist E. M. Adams, director of the West Visayan Mission, in the seven church officers' meetings held in his territory, to which the local church elders, treasurers, clerks, missionary leaders, and the Sabbath school superintendents were invited.

The method of teaching was distinctly that of an institute rather than the lecture method so often used in conventions. With chalk and blackboard the secretary-treasurer of the mission taught and drilled the church treasurers and clerks in the details of their work. The elders, missionary leaders, and Sabbath school superintendents were given a larger vision of their sacred responsibilities in feeding the flock and in leading the members in soul-winning service. Proper methods of computing the sacred tithe, and suggestive ways to increase Sabbath school offerings were effectively emphasized.

At each of these seven institutes, delegates were called upon to tell of the progress of the layman's movement in their localities. Without a single exception reports of souls won and groups awaiting baptism were brought to our attention, and appeals made for ministers to come and baptize the new converts. God has a willing people in the Philippines. The greatest ambition of every believer seems to be to win souls for the Master. They responded heartily to the suggestion to bring this part of the great mission field up to a status of self-support as quickly as conditions will warrant such a move. The investment made by our people in the homeland through the years in sending the light of the third angel's message to these emerald islands of the Pacific, is today yielding large returns for the kingdom of God.

FAITH in the Lord Jesus is the only sure medicine for troubled hearts.—
J. C. Ryle.



Conducted by Promise Kloss

Prayer and Home Religion

BY MRS. E. G. WHITE

PRAYER is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth.

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties.

Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have the outpouring of God's Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into His storehouse, but also time and strength of bone and brain and muscle into His service. Those who will do this, will walk in the light, and will triumph in God.

Let each professed follower of Christ carry out the principles of practical godliness in his own house. Religion in the home is the best proof of genuine piety. It is not the stranger, the visitor, the minister, that can best judge of your Christian devotion; it is your children, your servants, the workmen who toil in your fields, who can best tell whether or not you love God and keep His commandments. If your household, your workmen, are not better for your Christianity, then the truth has not wrought its designed work upon your soul. Let not your workmen say: "This man for whom we work has a queer sort of religion. There are no morning or evening prayers in his house." We

begin and end the day with drudgery, and we have so much to do on the Sabbath that we can scarcely get time for secret prayer."

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds, of the truth of your God and the value of His service, that will be as far-reaching as eternity. O, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp sickles in the great harvest field. You should wrestle with God as did Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe the promises of God. And

when prayer and faith abound among God's people, the world will see a steady light shining forth from them.

We should study the experience of past life, study it just as we study the proof sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every un-Christlike action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord.—*Signs of the Times, Feb. 15, 1905.*

Fitting Housework to Make You Fit

BY LOIS ATTEBERRY WAYLAND

IN these days most mothers do their own housework, perhaps with a little assistance, but usually with all the responsibility. Where there are children, the work seems sometimes to spread to mountainous proportions, so that you feel swamped, dragged down, and out of sorts. This kind of mother will never do, of course; so something must be done about it. Upon investigation of your work, you will probably find that it is not the kind or amount that tires you so much as the way you do it, and your attitude toward each job.

Housework can be as glorious exercise to keep you fit and make you happy as golf, tennis, or any other sport. It is the manner of the doing that counts. It is too bad that schools do not give courses in the proper methods of housekeeping for the sake of health and dispositions, as well as for the sake of knowledge, economy, and so forth.

But here are a few suggestions that I have found helped me in our family of six, and I hope they will make you sing at your work, so you will be able

to move the mountains of it and still have enough pep left to share yourself with the children according to their demands:

For any kind of lifting, instead of straining with arms and shoulders, bend your knees and get down under the weight, letting your hip muscles do the work. You'll be astonished at the difference it makes in your feelings. For almost all hard physical labor use these same muscles, remembering to assist your lifting powers by breathing deeply. When you sweep, sweep from the hips, swinging your upper body as on a pivot. That prevents aches through the shoulders.

Stand erect; never stoop to do any of your work. If your working surfaces aren't the right height so you can stand upright, they should be raised or lowered as needed.

For any work which requires leaning, do it from the hip joints, not from the shoulders, and you'll never become humpbacked, nor will the job tire you so much. Ironing is the same story: stand up to your job, swing from the hips, and don't lean on the

iron. The leaning helps neither the ironing nor the ironer.

Even at sitting work you can do it like a lady, and feel more like one afterward, if you assume the proper posture. If you use a kitchen stool, brace your feet on the floor or a rung, and sit so that a plumb line dropped through the middle of your head would also go through the center of your rib cavity and land in the middle of your pelvis or sitting bones. Such a position is naturally restful, and you will soon find you can conquer your work instead of having it subdue you.

When you go upstairs and downstairs, as you must numerous times, never follow your head upstairs, but put your hips to the front, sending them along first, and you will never feel back strain. These directions simply mean to walk erect instead of leaning forward, even when climbing stairs.

A test for hips forward is to walk backward with your hands on your back, so you can feel the position of your hipbones. Then walk forward. If they change any, walk backward again until you get in position. Then hold them there and practice standing and walking that way. It adds grace

to your carriage, takes inches from a protruding abdomen, thus straightening the hang of your skirt, and keeps your back from aching. Worthy aims for health and beauty, pep and duty, should go hand in hand.

I suppose I need hardly remark that it is necessary to have good footing in order to carry out these instructions. That means shoes with sensible heels. It is not economy to buy high heels for dress affairs, and when they lose their newness wear them for housework. What you may save in cents you lose in sense, for it spoils your disposition.

Lastly, a suggestion for getting on your knees to do scrubbing and the like. Keep hands and knees about a handbreadth apart for good balance, make your back as flat as a bridge, then imagine your legs are blades of a jackknife and fold and unfold them as you work. When your day's work is done and you find yourself rested and full of enthusiasm instead of tired and worn out, get down on your knees and thank the Lord for the women doctors who have taken the trouble to tell us how to manage our work to keep ourselves always fit.—*Home Department Magazine*.

The Dining Room Mirror

BY HILDA RICHMOND

MRS. BUTLER had been ill a long time, and Ruth and Herbert and John had been left to the care of a housekeeper, who was a good woman, but rather careless, and the three children—well, I don't like to tell it, but it may help some other little children—had dreadful table manners. Mr. Butler was much distressed about it, but he was a busy man who had to leave home before the children were up in the morning, and was often kept out until after their bedtime, so that Sabbaths were almost the only days when he had a chance to help them, and then it seemed hopeless.

Finally Aunt Fanny came to stay with them for a while, and Mr. Butler talked very seriously to the children about being nice and showing Aunt Fanny what good children they could be. Of course they all promised, but the very first day they all forgot, and Aunt Fanny was shocked. But being a wise lady, she said nothing.

"Why, Aunt Fanny, you've changed the furniture around in the dining room!" cried Ruth when dinner was served next day. "How odd it looks!"

"Yes, I rather like to turn things about," said Aunt Fanny. "Ruth, you may sit next to me, though I'll not promise that you'll have the same place always, for it's nice to shift about."

Right in the midst of her soup Ruth laid down her spoon and stared. In the mirror opposite was a little girl cramming crackers into her mouth at a great rate, and both her elbows were on the table. At last the little girl in the mirror took one elbow off and then the other, and though it was a cloudy day Ruth saw who the girl was. She turned as red as a poppy, and kept looking back often to see if the girl was doing anything wrong.

"Well, how nice and clean your place is at the table, dear!" said Aunt Fanny. "I do love to see well-behaved little girls."

Next day John was allowed to sit by Aunt Fanny, and he saw a small boy with a brushy-looking head and a necktie all awry before Aunt Fanny came in from the kitchen, where she had been called by the housekeeper. "Will you please excuse me a minute?" asked the little boy, slipping down from his place.

When he came back, the tie was straight and his hair was brushed. His hands were still wet on the backs and around the wrists, but nobody said anything about it. He kept looking at the boy in the mirror, and for the whole meal his elbows were where they ought to be and his mouth was not stuffed full of food.

"It's a pleasure to make good things for nice children," said Aunt Fanny, never looking at Herbert at all. "Now some children get gravy on the cloth, and spill things dreadfully, but John's place is tidy."

"So is mine!" said Ruth, who had twisted around for glimpses of the little girl several times. "I think if Herbert could have a mirror opposite him, he'd soon do better too, auntie."

"Is that why you changed the buffet, Aunt Fanny?" asked Herbert with wide-open eyes.

"Yes, one reason for it. I wanted you children to see yourselves as others see you. That is what mirrors are for, you know."

"Yesterday I saw myself in the big mirror in the living room when I was angry," said Ruth, "and it was dreadful. But, Aunt Fanny, we can't have a mirror before us all the time, can we?"

"Yes, dear, in a way we can," said Aunt Fanny. "The Bible is our mirror; and when we look into it, we see the things that are wrong in our lives just as clearly as you see table faults in the dining room mirror. What was your verse yesterday, dear?"

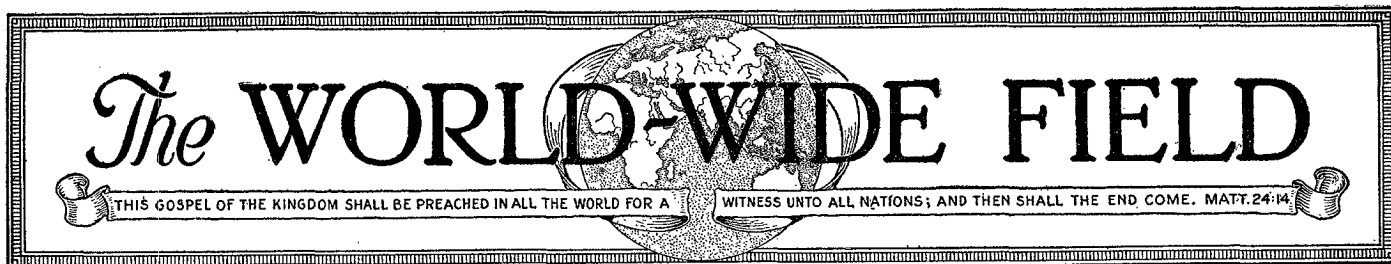
"'Little children, love one another,'" said Ruth, with downcast face. "And I quarreled with Edith," she added in a low tone. "I guess I was looking away from the Mirror when I got angry with Edith."

"Even grown folks are careless, dear," said Aunt Fanny. "And now, do you want the mirror moved back where you cannot see yourselves at the table?"

"No! no! no!" cried three small voices. "We want it to help us."

So the mirror is there to this very day, but it never shows any children with shocking table manners any more, only well-behaved, polite boys and a small girl, who are the delight of their father and the comfort of their mother, who is back in her old place at the table, well and happy.—*Sunday School Times*.

I AM bigger than anything that can happen to me. All things, sorrow, misfortune, and suffering, are outside my door. I am in the house, and have the key.—*Charles F. Lummis*.



Two New Churches in Texas

BY G. F. EICHMAN

IMMEDIATELY after the evangelistic council in St. Louis, last December, F. F. Schwindt, General Conference German evangelist, made arrangements for a series of German meetings in the Texas Conference, in harmony with an action of the Bureau committee.

The meetings started February 9 in a hall in the town of New Braunfels. Elder Schwindt was assisted by Brother and Sister B. L. Hassenpflug. The attendance was never very large throughout the entire meeting, but it was always regular. The German people in this part of the field are, as a rule, not very religiously inclined. The Lord blessed Elder Schwindt and Brother Hassenpflug in their ministry for God, and a good company took their stand for the truth.

On Sabbath, May 11, it was the writer's privilege, with R. L. Benton, our union conference president, and W. B. Johnson, of the San Antonio white church, to meet with Elder Schwindt and Brother Hassenpflug and their company of new believers, and organize them into a church. The organization took place in the church building erected by the new believers. These believers are all happy in their

new-found faith, and rejoice also over the fact that their church is built and paid for.

About the middle of February, G. A. Schwerin, our Spanish evangelist, opened a series of meetings in a tent at Falfurrias. These meetings were well attended. The Spanish people, as a rule, are not very religiously inclined. Most of them belong to the Catholic Church, and it is hard for them to sever from that church. Elder Schwerin was assisted by his wife and a young man who is doing self-supporting work in the vicinity where the meetings were held.

The last Sabbath in April, G. A. Schwerin and F. L. Perry, of the Bureau of Home Missions, organized the company of new believers into a church. Thus we have two new churches organized since the first of the year. The New Braunfels organization was the sixth church organized in this field since the last session of the conference.

Our workers in the entire conference are all of good courage, and are pressing forward, determined to do great things for God in 1935. We thank the Lord for the blessings and success that He has given to all of our workers.

The Florida Camp Meeting

BY W. H. BRANSON

THE Florida camp meeting was held on the beautiful grounds of the Forest Lake Academy, some fifteen miles from the city of Orlando. A permanent camp meeting tabernacle and other buildings have been erected there, and these, together with the commodious school dormitories and a large number of tents, furnished comfortable accommodations for this annual convocation.

The attendance was unusually large. The capacity of the tabernacle, built to seat about 1,000 people, was taxed during the week-end meetings.

It was especially inspiring to the writer to be able to attend this large

meeting in the conference where he began his ministerial labors in 1908, and to witness the excellent progress the work has made in the intervening years.

The membership has grown from some 600 to more than 4,000 believers, as it stands today.

We were made happy by the greetings of many familiar faces, among both workers and laymen, whom we knew in those earlier days, and to learn that they are still faithful and rejoicing in the faith of the third angel's message.

A deep spirit of revival ran throughout the meetings. Many responded to the earnest appeals that

were made to those who were out of Christ, or who had permitted their feet to stray from the pathway of truth, and these indicated their determination to walk henceforth with the people of God.

The president's report, rendered at the opening of the biennial conference session, showed that good gains had been made in every line during the last two years.

A total of 640 new believers had been added to the churches during this time, a number of new churches had been organized, and several new church buildings erected. The membership stood at 4,085 on December 31, 1934. The tithe income for 1934 was \$74,704.99, which represents a gain of \$13,665.89 over the previous year.

This conference suffered greatly from the depression, resulting in an operating deficit two years ago of over \$10,000; but the gains of the last two years have changed this, showing now a present worth of \$3,821.34. This includes both white and colored departments.

L. K. Dickson, conference president, was reelected as were nearly all his staff of officers and departmental leaders. The single exception was in the case of H. M. Kelly, whose tenure of office had expired in the departments he had formerly carried, and he will take up work as a pastor-evangelist in the conference. Elder Dickson and his staff seem to have the full confidence of the constituency in Florida, and we look forward to a rapid growth in that field during the ensuing term.

Besides S. A. Ruskjer and the union conference staff, the following visiting workers assisted in the meetings of the camp: G. W. Wells, W. H. Bergherm, F. L. Perry, W. R. French, E. L. Richmond, and the writer.



At the Forest Grove Seventh-day Adventist church at Cheswold, Delaware, on Sabbath, May 25, four were received into fellowship as the sacred rite of baptism was administered. The next two Sabbaths will witness baptisms in the Grasonville and Dover churches, when more will unite with these churches.

WILLIAM F. SCHMIDT.

Evangelistic Work in Southern Oregon

BY D. E. AND M. L. VENDEN

A YEAR ago last fall our portable tabernacle was moved from Eugene to the city of Medford, and we opened meetings there on the 26th of November. While we met with a good deal of opposition, the Lord blessed as a result of the earnest prayers and loyal support of our faithful church membership. The good help given by the members of the Ashland and Jacksonville churches was also much appreciated.

At the close of our meetings in Medford a short effort was held in our church at Grants Pass; and the members there proved their interest in the work by helping in every possible way. During the eight months of our meetings in Medford and Grants Pass, 187 were baptized into the message.

There is a sacred tie that binds the hearts of gospel workers to the church that joins with them in earnest effort to save souls, and to those who accept the message. And there is a pulling

at the heartstrings when the time comes to say good-by and move on to new fields of labor. We shall long remember the pleasant days spent in southern Oregon.

Last fall the tabernacle was moved to the city of Corvallis, where the Oregon State Agricultural College is situated. We began our meetings here in November. While our church membership was not large, they have manifested a good loyal spirit; and we have enjoyed to the fullest extent our labors here. Thus far we have baptized sixty-one, and we are encouraged to believe there will be more to follow.

In connection with our work here, we are now holding meetings in the church at Albany, which is eleven miles from Corvallis. We are having a good attendance there, and have faith to believe that the Lord will give us a goodly number of precious souls by the time our camp meeting begins on the first of August.

earlier in the year as a result of his labors in Amsterdam. During the past nine months Elder Walker has baptized seventy-seven new members as a result of a tent effort and two hall efforts which cost the conference but a small amount of money, nearly all of which was raised in the district. This evangelist also plans for another service in a few weeks when several more will be buried with their Lord in baptism.

M. V. CAMPBELL.

SABBATH, May 11, six persons were baptized by W. B. Johnson, of the San Antonio church, and five by J. F. Anderson, of the Dallas church, and three by G. A. Schwerin, at Kingsville. We rejoice greatly with these dear souls who have taken their firm stand for the Lord. We are happy that the work is advancing in our field. The Lord has greatly blessed the efforts of our workers.

Elder Anderson recently took eighteen members into the Dallas (Texas) church as a result of his Sunday night and Wednesday night meetings, which he started in Dallas late last winter.

A. G. Youngberg of Pharr, Texas, reports the baptism of nine on Sabbath, May 11, as a result of Sunday night meetings and Bible studies given in the homes of interested people. The work in the Texas Conference is advancing, and the workers are all of good courage. We are happy over the success our workers are having, and thank the Lord for His blessing.

G. F. EICHMAN.

W. W. WALKER has just baptized eighteen at Talowah, Mississippi. Several more are almost ready, and should be taken in shortly.

R. I. KEATE.

Evangelism in Michigan

BY CARLYLE B. HAYNES

SIXTY evangelistic efforts will be held in the Michigan Conference during 1935. We feel deeply grateful to God for making this possible, and believe these efforts will yield an abundant harvest.

Twenty-one of these efforts are already in the past, having been held since January 1 in every part of the conference. In the Upper Peninsula four efforts were held, two by W. C. Hankins at Gladstone and Menominee, one by R. W. Moore at Iron Mountain, and one by V. A. Anderson at Crystal Falls.

In the Lower Peninsula, Leonard Lee held an effort at Bliss, T. S. Hill at St. Charles, B. J. White at Cadillac, Hugh W. Williams at Muskegon, C. L. Vories at Bay City, A. R. Sherman at Clifford and Imlay City, Donald F. Haynes at Oxford and Pontiac, J. H. Laurence at Detroit, T. G. Bunch at Battle Creek, C. W. Pruitt at Lansing, O. T. Burt at Eagle, H. B. Taylor at Grand Rapids, D. S. Osgood at Kalamazoo, L. O. Irons at Battle Creek, and H. R. Coats at Benton Harbor. From these efforts many have already been baptized and one new church has been organized. Twenty more efforts are in progress for the summer.

Following camp meeting, from September to December, at least

nineteen more efforts, perhaps more, will be started. There will be at least sixty efforts this year.

In addition to these sixty efforts by our regular workers, there are many others being carried forward with heartening success by lay workers. An increasing number of devoted men and women from many churches are opening meetings in abandoned churches, halls, and schools, and in private homes.

We have every reason to expect this will be the largest soul-winning year Michigan has ever known.



North American News Notes

LAST Sabbath, May 18, there were two baptisms held in the New York Conference. At Syracuse eleven were baptized and two accepted on profession of faith as a result of an effort held by S. N. Rittenhouse, at Pulaski. There will be a second baptism in three weeks, at which time ten or twelve more will go forward in this sacred rite.

At Albany, New York, H. W. Walker baptized nineteen as a result of an effort which he held in the city of Troy. This is the second baptism this year held by Elder Walker. Ten others went forward

THE Lord is abundantly blessing in the effort that we are conducting in the Twentieth Century Auditorium in Wichita, Kansas. Sabbath, May 11, thirty-six were buried with their Lord in baptism; and another baptism is planned for Sabbath, June 1, when we are expecting another large class to be ready for the sacred rite.

A total of fifty-seven have been baptized in Wichita within the last six months. A number of lay members of the church are doing successful Bible work. The entire church is very cooperative. Our church slogan is, "We'll each win a member by the end of December."

A. C. GRIFFIN.

Appointments and Notices

CAMP MEETINGS FOR 1935

Atlantic Union

S. New England Youth's Congress -- June 26-28
New York, Union Springs -- June 28-July 7
S. New England, South Lancaster, June 28-July 7

Canadian Union

Maritime, Memramcook -- June 26-30
Ontario-Quebec Youth's Congress, June 30-July 3
Ontario-Quebec, Oshawa -- July 3-7
Manitoba-Saskatchewan Youth's Congress
Manitoba-Saskatchewan, Saskatoon -- July 5-9
Alberta: -- July 9-14
Beauvallon (Ukrainian) -- July 2-7
Lacombe -- July 11-21
Roycroft -- July 23-29
British Columbia:
Kelowna -- July 24-28
Vancouver -- July 31-Aug. 3

Central Union

Missouri, Clinton -- Aug. 1-11
Kansas, Enterprise -- Aug. 8-16
Nebraska, College View -- Aug. 14-24
Iowa, Nevada -- Aug. 22-Sept. 1

Colored

Missouri, Kansas City -- August

Columbia Union

New Jersey -- June 27-July 7
E. Pennsylvania -- July 4-14
W. Pennsylvania, Export -- July 11-21
Chesapeake, Catonsville, Md. -- July 19-28
Ohio -- Aug. 15-25
West Virginia -- Aug. 22-Sept. 1

Lake Union

Wisconsin -- June 20-30
Michigan -- Aug. 22-Sept. 1

North Pacific Union

Idaho -- June 24-30
Montana -- July 25-Aug. 4
Oregon, Gladstone -- Aug. 1-11
Washington, Auburn -- Aug. 8-18

Pacific Union

Southern California, Los Angeles -- June 20-30
Central California:
Mountain View -- Aug. 1-7
Santa Cruz -- Aug. 8-14
Arroyo Grande -- Aug. 16-21
Northern California:
Eureka -- July 25-28
Nevada-Utah:
Reno -- July 6--
Salt Lake City -- July 13--

Southern Union

Youth's Congress, Asheville, N. C. -- July 4-8

Southwestern Union

S. W. Indian Mission -- June 28-30
Texas -- Aug. 2-10
Texico, Clovis -- Aug. 8-18
Oklahoma, Guthrie -- Aug. 15-24
Arkansas-Louisiana -- Aug. 23-31

PRAYER FOR HEALING

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 Colorado requests prayer that her daughter may be healed.

A sister in South Dakota desires prayer for healing from nervousness and other chronic ailments.

A brother in Tennessee requests prayer for the healing of his little girl, who was run over by an automobile.

A Washington sister desires prayer for her daughter, who is afflicted with a diseased limb; also for her brother afflicted in the same way.

Prayer for the restoration of her father's sight, and that his hearing and her own may be improved, is requested by a sister in Indiana.

A sister in Pennsylvania desires prayer for the restoration of the health of her husband, whose mind is affected; and for strength for herself, that she may care for him; also for help for her daughter, whose health is failing.

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. 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. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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.

James T. Ryan, Victory, Wis.

Mrs. C. E. Burgeson, Remer, Minn.

Mrs. Mary McCart, Fallon, Nevada.

Mrs. Noah Scott, Animas, New Mexico.

Mrs. L. W. Myers, 703 E. B Ave., Waurika, Okla.

Mamie Steele, Route 2, Box 22, Hastings, Okla.

G. H. Clark, 523 S. Loudon St., Winchester, Virginia.

H. G. Bayliss, 2640 Rose St., Victoria, British Columbia, Canada, desires continuous, unlimited number of missionary papers in English, also in Chinese, Japanese, and Hindi, for hospital, jail, and tract rack distribution.

ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "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. Photographs cannot be used. Exceptions will be made as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

Williams.—Mrs. Eleanor Williams was born Feb. 28, 1893; and died at Marion, Ind., May 18, 1935.

M'Hattie.—Alexander M'Hattie was born in Scotland, Dec. 5, 1861; and died at Topeka, Kans., May 19, 1935.

Decker.—Mrs. Lila D. Decker was born at Anderson, Ind., Dec. 15, 1870; and died at Battle Creek, Mich., May 3, 1935.

Huffman.—Ruth M. Huffman was born at Auburn, Maine, Nov. 17, 1892; and died at Battle Creek, Mich., May 20, 1935.

Johnson.—Henry Johnson was born at Sogne Fjord, near Bergin, Norway, March 27, 1863; and died at Long Beach, Calif., May 15, 1935.

Tibbs.—E. A. Tibbs was born at Eau Claire, Mich., July 19, 1870; and died at Lead, S. Dak.

Bonus.—Mrs. Ida Bonus was born in Norway eighty-four years ago; and died at Lodi, Calif.

Bean.—Thomas Preston Bean was born in Texas, May 11, 1857; and died in California, April 22, 1935.

McCulloch.—Maggie McCulloch died at Savoy, Tex., April 26, 1935, at the age of eighty-three years.

Conner.—John Conner was born at Emporia, Kans., May 15, 1860; and died at Fort Laramie, Wyo., April 6, 1935.

Hall.—Aimee Key Hall was born in New Jersey, Dec. 28, 1896; and died at Phoenix, Ariz., April 10, 1935.

Harvil.—T. P. Harvil was born at Martindale, Tex., April 11, 1894; and died at Austin, Tex., April 28, 1935.

Sevatson.—Annie Sevatson was born in Wisconsin, June 26, 1858; and died at Puyallup, Wash., April 5, 1935.

Ainsworth.—Mrs. Bertha Ainsworth was born at Athens, Ill., April 18, 1875; and died in Illinois, May 18, 1935.

Weirich.—Mrs. Nellie Weirich was born at Monroe, Wis., Aug. 20, 1849; and died at Oakland, Calif., May 10, 1935.

Elwess.—Elmer J. Elwess was born near Winnebago, Minn., Sept. 12, 1902; and died at Carthage, Ill., May 3, 1935.

Shenk.—Mrs. Bertha Blanche Shenk, nee Stoneberger, was born July 2, 1907; and died at Luray, Va., May 20, 1935.

Frazier.—John C. Frazier was born at Rochester, Ind., Dec. 21, 1859; and died at Buffalo, Wyo., April 3, 1935.

Yeager.—Mrs. Anna Yeager was born at Buffalo, N. Y., March 3, 1870; and died at the same place, Feb. 6, 1935.

Dossey.—Mary Ella Thames Dossey was born in Georgia, March 8, 1862; and died at Phoenix, Ariz., March 8, 1935.

Pinney.—Harvey Harold Pinney was born at Fort Lupton, Colo., Dec. 15, 1917; and died at the same place May 17, 1935.

Rosenbach.—John Henry Rosenbach was born in Germany, Sept. 28, 1856; and died near Hygiene, Colo., May 7, 1935.

Cothren.—Molly Ackers Cothren was born at Allsboro, Ala., Dec. 16, 1873; and died at Nashville, Tenn., April 25, 1935.

Weishaar.—Mrs. Wanda Laske-Weishaar was born in Posen, Germany, May 29, 1859; and died at Lodi, Calif., March 28, 1935.

Darnell.—Martha Ardella Darnell was born at Roanoke, Ala., Oct. 6, 1859; and died at College Place, Wash., April 9, 1935.

Foster.—William D. Foster was born in Washington County, Indiana, May 30, 1848; and died at Pomona, Calif., April 26, 1935.

Anderson-Nixon.—Lillie May Anderson-Nixon was born at Grafton, Ill., Oct. 16, 1876; and died at Walla Walla, Wash., May 10, 1935.

Evans.—D. Palmer Evans died at Genesee, Pa., May 8, 1935, at the age of seventy-six years. He was a lifelong believer in present truth.

Brewer.—John Calvin Brewer was born at Akron, Ohio, May 26, 1871; and died at Milton, Oreg., May 5, 1935. He was a faithful colporteur for several years.

Howell.—Bertha C. Howell was born near Mankato, Minn., Aug. 21, 1870; and died at Anoka, Minn., April 29, 1935. She was of the third generation of a family of Seventh-day Adventists.

Thiel.—Anna Kathrine Thiel, nee Anderson, fell peacefully asleep in Jesus and the hope of the resurrection at her home in Alexandria, S. Dak., May 19, 1935, at the ripe age of seventy-five years. The two surviving sons, Arthur Thiel, of Kansas City, Mo., and Prof. Leo Thiel, with many other relatives and friends, were present at the funeral services, which were conducted at Alexandria by the writer, assisted by the two local pastors of the Methodist and Presbyterian churches.

J. H. Roth.

DeLancy.—Mrs. Susan Arlington DeLancy was born at New London, Conn., in 1853; and died in Oakland, Calif., April 23, 1935.

Peterson.—Jessie Ellen Washington Peterson was born in Wheatfield, Calif., Dec. 22, 1907; and died at Phoenix, Ariz., April 10, 1935.

Nickel.—Mrs. Martha Moore Nickel was born in Lancaster County, Pennsylvania, March 7, 1840; and died at Glendale, Calif., March 30, 1935.

Smith.—Mrs. Matilda Allen Smith, wife of Joseph Smith, of Battle Creek, Mich., was born in Sweden, Jan. 13, 1857; and died at Summit, New Jersey, April 16, 1935.

Wetmore.—Victor Allan Wetmore, son of Brother and Sister Will D. Wetmore, of Salamanca, N. Y., died Jan. 3, 1935, at the age of six and one-half years.

Mohr.—William Robert Mohr, only child of Brother and Sister W. B. Mohr, was born in Philadelphia, Pa., March 30, 1920; and died at Takoma Park, Md., Feb. 1, 1935.

Scotland.—Helen C. Scotland, better known throughout western New York as "Nurse Scotland," died at Buffalo, N. Y., Jan. 23, 1935, being more than seventy years of age.

Hamilton.—Mrs. Eva M. Hamilton, nee Selby, was born at Milwaukee, Wis., Aug. 3, 1867; and died at Wilmar, Calif. She had been a Seventh-day Adventist for fifty-five years.

Cupit.—Mrs. Mary Almira Cupit was born in Marion County, Illinois, Aug. 5, 1859; and died at Grand Ledge, Mich., April 22, 1935. She was a faithful Seventh-day Adventist for fifty-six years.

Crawford.—Clara Miriam Elizabeth Crawford, daughter of Brother and Sister R. E. Crawford, was born in Florence, Italy, where her parents were serving as missionaries, Aug. 11, 1925; and died at Takoma Park, Md., May 7, 1935.

Bennett.—William H. Bennett was born at Maple Park, Ill., April 15, 1862; and died at Pontiac, Ill., Jan. 27, 1935. He became a Seventh-day Adventist when twenty-seven years of age, and soon after entered the colporteur work, which he followed for many years.

King.—Richard Henry King was born at Des Moines, Iowa, Dec. 22, 1851; and died at Berrien Springs, Mich., April 30, 1935. Among the surviving children are Dr. Myron Scott King, of the Wabash Valley Sanitarium, Lafayette, Ind., and Mrs. G. B. Taylor, now on furlough from Chile, South America.

Peterson.—Johann Jacobsen-Peterson was born in Schleswig, Denmark, April 8, 1849; and died at Atlantic, Iowa, May 9, 1935. Sister Peterson was a pioneer Seventh-day Adventist, having accepted the truth over sixty years ago under the efforts of the first Scandinavian Seventh-day Adventist minister, Elder J. G. Matteson, who was also our second missionary to foreign fields. K. L. Gant.

Simpson.—Mrs. Helen Louisa Simpson, nee Clements, was born in Vermont, July 27, 1880; and died at Los Angeles, Calif. At an early age she consecrated a talented voice to God's service alone, and many have been heartened by sacred songs sung by her at camp meetings and by the song, "Never Part Again," which was her own arrangement. Among the seven surviving children is Helen Simpson-Bray, a senior medical student at the College of Medical Evangelists.

Mantz.—Merce C. Mantz died Feb. 23, 1935, at the home of her daughter, Dr. Alice Kani, of Omaha, Nebr., at the age of eighty-seven years. Sister Mantz had been a faithful member of the Seventh-day Adventist Church for nearly fifty years, having accepted the message through the efforts of J. D. Pegg, in Keota, Iowa.

Sister Mantz's home was visited by many of our pioneer workers. She was a liberal giver to the cause, having assisted materially in the erection of the Battle Creek Tabernacle, the Review and Herald office, the Battle Creek Sanitarium, Union College, and many of our other institutions. She was a subscriber to the Review and Herald from its beginning, and was active in missionary work to the end.

Besides her daughter and family, she leaves to mourn her loss a son, Dr. Russell Mantz, of Cedar Rapids, Iowa, and two sisters.

T. M. Langberg.

Hirlinger.—John G. Hirlinger was born in Cincinnati, Ohio, Nov. 19, 1895; and passed away at his home in Beaver City, Nebr., May 21, 1935. Mr. Hirlinger and Ruth Taft worked in Dr. George Harding's Rural Rest Home in Columbus, Ohio, and while there were united in marriage May 2, 1922. In 1924 they entered the Wabash Valley Sanitarium, where Mr. Hirlinger finished his nurses' course, and also took a course in X-ray as laboratory technician. From here they took up residence in Takoma Park, and both being nurses, worked at the Washington Sanitarium while Brother Hirlinger attended Washington Missionary College, intending to finish his education; but his health failed, and in 1933 he removed to Beaver City, Nebr., where he resided till the time of his death. He accepted present truth in 1918, and remained a faithful member of the church. While fully resigned to God's will, he had a longing desire to live that he might devote his life to the physical and spiritual interests of others. He leaves his devoted wife, an aged father, two brothers, and three sisters. Funeral service was conducted by the writer. T. B. Westbrook.

Swayze.—Alice Morrison-Swayze was born at Lathrop, Calif., Feb. 15, 1858; and died at Los Angeles, Calif., April 25, 1935. At the age of thirteen she with her parents accepted present truth under the preaching of Elder J. N. Loughborough. Her first work in the cause was as secretary of the California Conference and Tract Society. In 1885 she was united in marriage with Winfield Swayze in Healdsburg, Calif. They then studied medicine in San Francisco, being graduated in the early nineties.

After a period of general practice in California, the Doctors Swayze responded to a call to engage in medical missionary work in Guadaluajara, Mexico. They continued in this work until advancing years and failing health forced their retirement in 1922. They then returned to California, where they engaged in local church work to the extent of their physical powers. Brother Swayze was taken by death, Dec. 22, 1929.

Probably none of our foreign missionaries have enjoyed the confidence of the leading people among whom they labored more than the Doctors Swayze.

The funeral of Sister Swayze was held in the Spanish-American church in Los Angeles, Elders Phillip Knox, Carlos Nicolas, and the writer participating in the rites.

R. W. Parmelee.

Kilgore.—T. A. Kilgore was born at Washington, Iowa, Sept. 1, 1849; and died at San Francisco, Calif., May 19, 1935. He was born of Christian parents, who accepted this message in 1868, and they gave to Brother Kilgore that early spiritual training which was destined to shape his afterlife. In 1876 he was united in marriage to Sarah Catherine A. Reaser, and to this union two sons, Eugene Sterling and Alson, and one daughter, Ione, were born. They are all doctors. Sister Kilgore passed away in August, 1916.

In his early life, Brother Kilgore grasped the vision of an unselfish ministry for others. He taught school in Kansas, Iowa, Colorado, and New Mexico, and later connected with the Pacific Press Publishing Association, laboring for them for nineteen years. He spent eleven years in New York City, managing the New York Branch of the Pacific Press until 1899. Between 1900 and 1906 he served as business manager of the St. Helena Sanitarium. He was then elected secretary-treasurer of the California Conference, under the presidency of Elder W. T. Knox. He then connected with the Pacific Manufacturing Company, where he labored for twenty-three years.

During these years he faithfully served the Oakland church as local elder and treasurer. He was also a member of the board of trustees, and auditor, and also acted as Sabbath school superintendent for several terms. The cause of God has sustained a great loss in his death.

The writer assisted A. O. Tait in the services. Chester Prout.

ELDER J. J. SCHIFFNER

J. J. Schiffner was born in Russia, June 12, 1861; and died at Los Angeles, Calif., April 28, 1935. At the age of twenty years he was converted and dedicated his life to the Master's service, starting out as a literature evangelist. Later he was ordained to the gospel ministry, and labored constantly and faithfully in Oklahoma, Texas, and Iowa. He leaves his wife, four sons, three daughters, four grandchildren, two brothers, and one sister. Elders H. F. Westphal and G. A. Grauer officiated at the funeral.

"The Kind of Literature I Like to Read"

The following letter from one who is not a Seventh-day Adventist indicates how much our literature is appreciated:

"The Present Truth

"Dear Sirs:

"I have been asked who has this paper published, but I could not tell, yet it is the kind of literature that I like to read, and I subscribed for it. I am sending 25 cents for a subscription, the paper to be sent to a distant relative. He wanted me to send him some religious literature, and I thought I could not do anything that would please my Lord any more than to have this paper sent to him for one year, as I am a believer in and lover of prophecy, for it is God's word that is coming true today.

(Signed) "Mrs. W. H. B."

The LOGICAL SEQUENCE of topics, CONVENIENT SIZE, ATTRACTIVE APPEARANCE, and SMALL PRICE at which PRESENT TRUTH is published, are some of the reasons why this missionary paper has had an average circulation of more than four million copies a year for twenty years.

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REVIEW AND HERALD PUB. ASSN.

Takoma Park, - - - Washington, D. C.



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TERMS: IN ADVANCE

One Year\$2.50 Three Years\$7.00
Two Years 4.75 Six Months 1.40

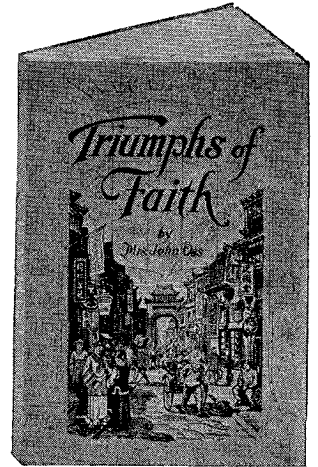
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Triumphs of Faith

A NEW BOOK
By Mrs. John Oss

For fifteen years a Seventh-day Adventist Missionary in the Far East.



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Jehovah-jireh

"TRIUMPHS OF FAITH" is very appropriately named, for it recounts the wonderful power of God in personal experience in the furtherance of His work in the dark fields beyond.

The author has passed through experiences that test and try the faith, and yet prove the miracle-working power of God in behalf of His faithful workers.

These experiences are told in story form. They are unusual, but true. They will thrill and startle. They tell not only the pleasant things of mission life, but the hardships as well, with ultimate victory under the guidance and protection of the hand of the great Leader of His people.

THE AUTHOR'S WISH

"'Triumphs of Faith' is sent forth with the earnest prayer that its message may be used of God to deepen that personal faith that works by love, and to impart courage and inspiration for the faithful performance of duty, whatever it may entail, and wherever it may lead."—Mrs. John Oss.

FOREWORD BY DR. H. W. MILLER

"Mrs. Oss . . . is so well known in the cities of Shanghai and Nanking that as soon as her card is presented, the purpose of her mission is understood, and although the officials are very important personages and very difficult to reach, they are always glad to receive Mrs. Oss, because of her personality, which exemplifies earnestness, faith, and sincerity."—Dr. H. W. Miller, President China Division, General Conference of Seventh-day Adventists.

"'Triumphs of Faith' contains 160 pages, with an attractive paper cover. Price, 60 cents; in Canada, 75 cents. Order of your Book and Bible House.

Review and Herald Publishing Association

Takoma Park, Washington, D. C.

OF SPECIAL INTEREST

To World War Veterans

WE are addressing this note to our brethren who were engaged in service during the World War.

1. Were you able to obtain noncombatant standing, or in other words, did you secure exemption from the bearing of arms?
2. What steps did you take in order to secure this exemption?
3. To what noncombatant work were you assigned?
4. Were you able to secure exemption from work on the Sabbath?
5. By what means were you able to secure this Sabbath exemption?
6. Did you pass through an especially trying experience?
7. Do you feel that the Lord especially worked with you in your endeavors?

We are anxious to secure some of the experiences through which our brethren passed. Will you not kindly write a letter to the editor of the REVIEW, and tell him of your experience? Be as brief and concise as consistent, but at the same time do not sacrifice necessary details to brevity. It may be that some of these experiences will be worth reproducing for the encouragement of our young men in coming days. We would greatly appreciate hearing from you.

F. M. W.

Buenos Aires

THE Lord has greatly blessed the efforts of Walter Schubert since he returned from the States to South America in 1933. Last year he and his helpers won fifty people to the truth in the city of Cordoba, one of the strongest Catholic centers in South America.

At the beginning of this year Brother Schubert was elected president of the Buenos Aires Conference, and soon began an effort in our new church in Buenos Aires. In a letter written May 2, M. V. Tucker gives the following cheering report of this effort. This city has been considered one of the most difficult fields in South America for evangelistic efforts. He says:

"Brother Schubert's public effort in Buenos Aires is developing favorably. The evening he presented the subject, 'The Inspiration of the Bible,' he invited those who were interested in knowing how to study the Bible to come forty-five minutes early the following Sunday, and he would give them some practical lessons in using the Bible. He was greatly surprised to find a hundred nonbelievers present for the Bible study. After his sermon on the inspiration of the Bible, twenty copies of the Bible were sold by the brethren to interested people.

"The attendance has been around 500 every night. Last evening he invited the people who wanted to consecrate themselves to rise, and one hundred nonbelievers went forward and knelt down while Brother Ferri prayed especially for them.

"Brother Schubert's aim is eighty baptized converts as a result of this effort. After the fourth meeting he asked for the addresses of those who would like to have some one visit them with our litera-

ture and to study more about the themes presented, and 150 addresses were secured. Brother Schubert finds the people just as responsive in Buenos Aires as in Santiago, Chile, where he brought in large numbers.

"The evangelistic work, not only in the Buenos Aires Conference, but in the whole Austral Union, is giving very definite evidences of reviving as the result of Brother Schubert's work, especially here in Buenos Aires."

N. Z. TOWN.

Did you know that in South Africa as many as 7,000 have been in attendance at a single Sabbath service?

Did you know that in a single province but little larger than the State of Indiana, 40,000 people will attend our annual camp meetings this year?

For other interesting facts, read Elder Branson's article on page 18 of this issue.

An Impressive Meeting

AT the Sabbath morning service during the 1935 China Division spring council the spacious meeting place was crowded with a large audience. J. C. Thompson, of the General Conference Sabbath School Department, the speaker of the morning, in his opening remarks, mentioned the fact that our first Chinese convert to the third angel's message in Mandarin-speaking China was in attendance, and asked him to please rise so the audience could see him. As old Brother Cheng Tao Seng arose, Dr. H. W. Miller, under whose labors he learned of the better way, who was sitting by his side, also stood and spoke of how Brother Cheng accepted the faith in 1904 in Sintsai Hsien in the province of Honan. "In spite of persecution and opposition in the home, he lived the truth as he saw it," said Dr. Miller, "and later, because of his patience and long-suffering, his wife became less bitter, and finally joined her husband, was baptized, and became a member of the church."

As I saw those two men standing there side by side in that congregation of believers, I felt grateful to the Lord of the harvest for what He has done in the land of the Middle Kingdom. What

a contrast! Up until 1904 we had only a few believers in South China, and none in the vast Mandarin-speaking area. As I thought of how our work has grown in all parts of China, I said to myself, "What hath God wrought!" Today we have upward of 15,000 believers scattered through China, with organized work in every province but one, and even here gospel colporteurs have penetrated, and our publishing house, schools, and medical institutions are doing a great work in all parts of this once closed land.

JOHN OSS.

"A Call to Medical Evangelism and Health Education"

THIS is the title of a pamphlet of forty-eight pages just issued by the Southern Publishing Association. It is made up of selections from the writings of Mrs. E. G. White. It has a foreword by L. A. Hansen, associate secretary of the Medical Department of the General Conference.

This pamphlet constitutes a call indeed to medical evangelism and health education. It emphasizes the great privilege, as well as the duty, which the remnant church has of entering into this very important work.

We have been told in the writings of the Spirit of prophecy that the health work is the entering wedge for the message, and this has proved true in thousands of instances. The influence that has gone out from our sanitariums and the work done by our physicians and nurses have favorably disposed many toward the message for this day. Every home should be a miniature sanitarium, and its inmates should be medical missionaries, ministering to the needy within the circle of their influence.

We urge every one of our readers to secure a copy of this pamphlet, obtainable through our Book and Bible Houses.

Missionary Sailings

ELDER and Mrs. C. E. Wheeler and Miss Helen Wheeler sailed from New York for Cape Town, on the S. S. "Rex," May 25. Elder Wheeler is returning from his second furlough, to continue his work in South Africa.

Elder and Mrs. J. E. Friek sailed from San Francisco for Shanghai on the "President Pierce," May 31. They spent some time in America following a period of service in Southern Europe, and are now appointed to evangelistic work in the China Division.

H. T. ELLIOTT.

E. L. RICHMOND, general manager of the Review and Herald Publishing Association, writes of the excellent meetings in the Southern Union Conference which he is attending. A good spirit exists in the meetings, and the word of truth is being proclaimed with power. The spirit of progress exists throughout the Southern Union field.

WE begin in this number a series of articles on "The Authenticity of the Scriptures," by Prof. L. H. Wood. These articles deal with the proof of the divine word in archaeological discovery. We believe they will be followed with interest.