

PROSPERITY OF THE MISSION FIELDS

By J. L. SHAW

THE General Conference Committee in session recently gave consideration to the tendency of some of our missionaries who are home on furlough, to solicit funds for work outside of the budget.

Occasionally a worker has a great desire to start some new line of work—a school, a hospital, or some other project—for which there is no provision in the budget, and which possibly his associated brethren do not approve. While appreciating the zeal of our earnest missionaries in the foreign fields, and their desire to advance the work as rapidly as possible, the General Conference Committee, after considering the matter fully, drew up the following statement, that our people may know the attitude toward individual mission requests as compared with the regular calls that apply on the budget:

"Through the years it has been loyally agreed between missionary leaders in the mission fields and home base leaders, that it is for the protection and prosperity of the work abroad that a regular system of support be maintained at the base, so that by monthly or quarterly remittances from the General Conference Treasury the funds may be kept moving to the division offices. In order that this constant flow may be attained, it is necessary for conference officers and workers at all the home bases to be continually fostering missionary giving among the churches. We of the General Conference office bear witness to the remarkable way in which conference workers at all the home ends are bearing this burden of leading their membership in the systematic support of missions. We marvel at it. Only God could so lay the burden upon workers and believers. It has meant a steady holding of the ropes. It has enabled the Mission Board to establish a budget system, and make regular appropriations to the fields.

"Therefore we view with regret occasions on which workers in mission lands sometimes forget or overlook the advantages of regular and systematic support. After their field has made up a budget of the most pressing needs and the General Conference in Autumn Council has estimated its expected income from churches and conferences

and appropriated accordingly, certain workers have sometimes felt inclined to go beyond this, and launch into the conference appeals for special work and needs, hoping to get funds beyond the budget by appealing to the believers to make special gifts to this and that additional need. This brings confusion into the churches, and in the end, if persisted in, would weaken our plan of systematic support. The missionary who seeks to draw extra support for his enterprise from the churches by direct appeals to individuals might surely see what would be the result if all the hundreds of missionaries adopted this procedure, and our churches were deluged with appeals for something different from that agreed upon by the mission fields in the budget calls year by year.

"We are moved to record again the necessity of loyally standing by the most important enterprises first, as listed in the budget for which the appropriations are made. Our attention is just now called to an appeal going to a large body of the supporters of our work by one of our missionaries, setting forth special needs beyond the budget, in a way calculated to lead people to make their gifts to those needs. And in another division a building enterprise is urged, and numbers of correspondents send in appeals for large gifts and small to make up \$10,000. It can readily be seen that if all fields and all workers should turn to this method of securing additional funds for new enterprises, the funds for the old and regular work would not be forthcoming. At the last Autumn Council appropriations were made away beyond any income in sight. By faith the conference delegates took it upon their hearts to ask their churches to increase gifts in 1935 from 15 to 25 per cent. The union and local leaders are loyally trying to bring the gifts up to the mark set in faith.

"We ask our mission divisions to stand by this support of the missionary advance, and to see that the interest and liberality of our generous brethren and sisters are not diverted from the support of the regular work by direct appeals from individual missionaries for the support of enterprises which are not listed as of greatest need. We know our mission division committees will do this. Let us work together for a steady world-wide advance."

Union of Evangelistic and Medical Missionary Work

BY THE EDITOR

CHRIST was the great gospel teacher, the greatest evangelist this world ever knew. He was also a great medical missionary. His healing touch extended to both the souls and the bodies of men. He said to the palsied man, "Son, thy sins be forgiven thee," and He said also, "Arise, and take up thy bed, and walk." The divine record is that He was anointed "with the Holy Ghost and with power," and that He "went about doing good, and healing all that were oppressed of the devil; for God was with Him."

In this blessed ministry He became an example for all His children. They may not possess the power of healing in the same sense or in the same measure that He possessed it, but they may give a gospel message so complete in its application to the souls and bodies of men that those for whom they labor will find in it not only absolute forgiveness of sins, but, if God wills, healing of their physical ailments.

The Acceptable Fast

We carry to the world the message of salvation. That message has to do not only with the souls, but also with the bodies of men. The principles of health and temperance constitute a part of the great threefold message of Revelation 14, and it is incumbent upon us to present the message in its entirety.

Upon those who do this work for the great needy world, the special blessing of the Lord will rest. Fastings and penances and men's own feeble efforts to obtain salvation are of little value. Petitions seeking the blessing of God to consume upon self, for personal pleasure and aggrandizement, are abomination in His sight. The petition which finds a response in the heart of the great Father is outlined by a prophet of old:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou

take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:6-11.

A Continual Reform Essential

"Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind."—*"Counsels on Health,"* p. 445.

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*"Ministry of Healing,"* p. 149.

"To those who have been engaged in this work I would say, Continue to work with tact and ability. Arouse your associates to work under some name whereby they may be organized to cooperate in harmonious action. Get the young men and women in the churches to work.

"Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest to them."—*"Testimonies,"* Vol. VI, p. 267.

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in

their evangelistic work. But such make a great mistake. God's word declares, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation."—*"Counsels on Health,"* p. 443.

Teaching Christian Temperance to Others

We are instructed as to the manner in which the principles of Christian temperance should be taught to those ignorant of our faith:

"In teaching health principles keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good: that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*"Ministry of Healing,"* p. 146.

"The Lord desires our ministers, physicians, and church members to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing men to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. Nor does the Lord require His messengers to present the beautiful truths of healthful living in a way that will prejudice minds. Let no one put stumbling blocks before the feet that are walking in the dark paths of ignorance. Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear. Present the principles of temperance in their most attractive form.

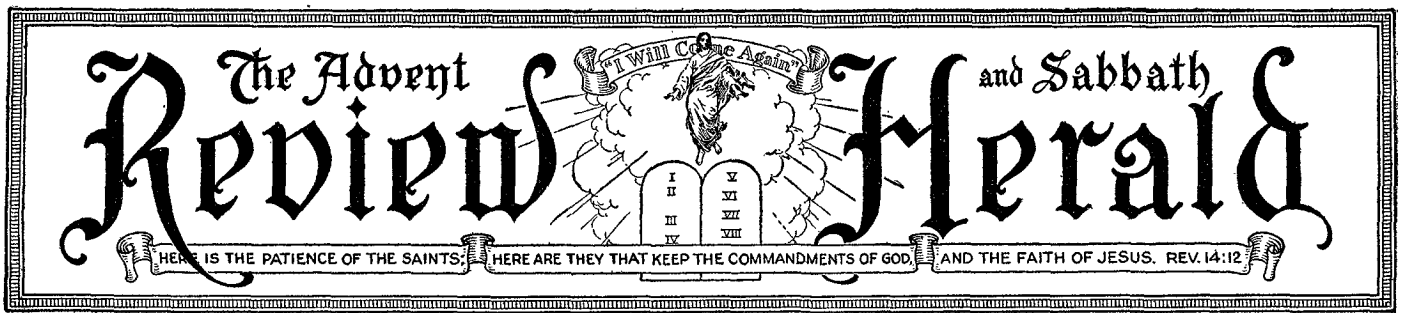
"We must not move presumptuously. The laborers who enter new territory to raise up churches must not create difficulties by attempting to make prominent the question of diet. They should be careful not to draw the lines too closely, for impediments would thus be thrown in the pathway of others. Do not drive the people; lead them."—*"Gospel Workers,"* p. 233.

A United Work

The work of God in the earth is one united whole. For convenience we speak of it as divided into various departments, but none of these departments can successfully operate as an independent agency. They must be recognized as parts of one work. Thus in the giving of the gospel message to the world, it is Heaven's purpose that medical, educational, and evangelistic agencies should present not a separate but a united front:

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*"Testimonies,"* Vol. IX, pp. 169, 170.

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Rapid Movements

LESS than a year ago I clipped from the *New York Times* a London dispatch (dated July 30, 1934) reporting the discovery of new tribes in New Guinea:

"Shut off from the outer world by towering mountain ranges, the natives have been 'lost' for centuries, yet they have evolved a civilization all their own."

Mr. Chinnery, Australian government anthropologist, was reporting the discovery to an international congress in London.

I saved the newspaper clipping, thinking some day we would have to reckon these new peoples as a challenge to our missionary program. Then, lo, the next thing came news from Australia that our brethren had gone into this new mountain region, high above the clouds,—gone in, flying by airplane! And work had begun.

Now comes word from A. G. Stewart, vice-president of the Australasian Division, telling us that for these newly discovered tribes our brethren are drawing their missionary helpers from that island of

Mussau, entered by us three years ago, and where, within one year, a whole island people turned from devil worship to seek the living and true God.

At once school work was begun among the Mussau youth; and now these youth are pioneer helpers in the heights of the New Guinea interior, reached from the coast by airplane only. Missionary Stewart says:

"It is very gratifying to see that from among a people who three years ago were degraded heathen, we are now able to recruit foreign missionaries, and send them many hundreds of miles across the ocean to risk their lives for their Saviour's sake among the newly discovered tribes on New Guinea."

That is quick work, truly. The Spirit of prophecy says: "The final movements will be rapid ones." It seems a reference to swift changes in world conditions. But if this message is to keep pace with world changes, we may expect rapid movements also in our work.

W. A. S.

The Subjects of the Kingdom of Christ

THE nature of the kingdom of Christ is clearly indicated in the Scriptures, not only by what is said of the kingdom itself, but by what is said of the subjects of that kingdom. That the kingdom itself is to be an everlasting kingdom is plainly declared in the words of the angel to Mary, when announcing the coming of the Son of man: "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom

there shall be no end." Luke 1:31-33.

Of this kingdom, the prophet of God says:

"In the days of these kings [the last earthly kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but . . . it shall stand forever." Dan. 2:44.

This text shows not only that the kingdom is eternal, but that its subjects are immortal; for "the kingdom shall not be left to other people." In this mortal state one generation passes off the stage of action, leaving its institutions and possessions to the succeeding generation; but in the im-

mortal state it will not be so. "The righteous shall inherit the land, and dwell therein forever." "The Lord knoweth the days of the upright: and their inheritance shall be forever." Ps. 37:29, 18.

Many testimonies of this character might be quoted from the Scriptures, but one more must suffice. Said our Saviour, speaking of His future, glorious kingdom:

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they . . . are the children of God, being the children of the resurrection." Luke 20:35, 36.

Judgment Before Immortality

The words of our Lord show that the subjects of His glorious kingdom will, before inheriting the kingdom, be accounted worthy. This places that kingdom after the final judgment of "the great day." And with this agree the words of the apostle:

"Behold, I show you a mystery; we shall not all sleep [that is, die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed." 1 Cor. 15:51, 52.

As already seen from the quotations made from the thirty-seventh psalm, the eternal nature of the kingdom of God was not a new truth, nor was it a truth revealed for the first time; neither was the immortal nature of the subjects of that kingdom a new thought. As already seen, the psalmist had declared that they should "dwell therein forever," and in the Acts of the Apostles we learn that the "fathers" did not expect to inherit this everlasting kingdom in the mortal state, but that they looked to the resurrection as the time when they should enter upon the promised inheritance. When before the council, Paul declared: "Of the hope and resurrection of the dead I am called in question." Acts 23:6. And again,

when declaring his faith before Felix, he said: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

And finally, before Agrippa, the apostle plainly declared his hope, the hope of the resurrection of the dead, to be the hope of the fathers. He said:

"Now I stand and am judged for the hope of the promise of God made unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

The apostle's question, "Why should it be thought a thing incredible with you, that God should raise the dead?" connects this unmistakably with his words already quoted from Acts 23:6, and shows that the promise to the fathers was dependent upon the resurrection of the dead.

To Abraham and to His Seed

The promise referred to by the apostle was the promise made to Abraham and to his seed, namely, "the promise that he should be the heir of the world." Rom. 4:13. And that this was not a promise to mortal men, of a temporal inheritance, is made clear in the eleventh chapter of Hebrews. Here we learn that those to whom the promises were made "all died in faith, not having received the promises [or, as the Diaglott renders it, "the promised blessings"], but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The promise was, as we have seen, the earth as an everlasting inheritance. The promise to Abraham was, the apostle says, that "he should be the heir of the world."

"Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29.

So, then, every one who belongs to Christ is heir to this world, the dominion promised to Abraham and to his seed, which is Christ,—not "this present evil world," sin-cursed and marred by violence, but the new earth of which we read in Isaiah

65:17 and 2 Peter 3:13, and which is, according to His promise, to come forth purged of sin and restored to its Edenic beauty. And this promise will be realized, not by governmental action, not by acts of legislative bodies or decrees of civil rulers, but by the power of God, who has promised to call from their graves all those who have died in the faith of this promise, that they may share in its fulfillment.

The Resurrection of Dry Bones

The promise and the manner of its fulfillment are graphically described as follows, in the "resurrection of dry bones" (Eze. 37:1-14):

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live?"

"And I answered, O Lord God, Thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon

these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

The promise was not to literal Israel, but to spiritual Israel: "Neither because they are the [literal] seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And so all Israel shall be saved." Rom. 9:7, 8; Gal. 3:29; Rom. 11:26.

So then the kingdom of God is an everlasting kingdom, and its subjects are to be men and women saved by divine grace, and changed to immortality in that hour foretold by our Lord, wherein "the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25), and come forth clad in immortality.

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

C. P. B.

The 144,000 Sealed Under the Sixth Seal

Part VI—The First Fruits Unto God

IN our last article we discussed the seal of God and the purpose in placing the seal. We saw that the seal of God is in His law, and specifically in the fourth commandment. Thus the sealing work is a Sabbath reform, beginning with the proclamation of the third angel's message. It is to be completed with the sealing of the 144,000. This seal is finally bestowed as a sign of the finished work of grace on the hearts of God's

people, and also as a protective measure against the day of God's unmingled wrath.

Sealing of the 144,000

While the sealing message has been given for years, and without doubt some have gone down to the grave having received the seal, yet it remains for the final 144,000 to be sealed at the close of the message. Supporting this conclusion, the Spirit of prophecy says:

"The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people.

"This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. 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 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.'—*"Testimonies,"* Vol. III, p. 266.

The final work of sealing, then, is "in the closing work for the church, in the sealing time of the one hundred and forty-four thousand."

The First Fruits

Since the sealing of the 144,000 is in the closing work of the church, meaning the remnant church, they are not a select class of teachers and preachers who go forth to save the "great multitude, which no man could number, of all nations, and kindreds, and tongues," who stand "before the throne" (Rev. 7:9), as some today assert. Against this position we should like to set forth the following reasons:

1. The seal of God is not the word used in setting apart men for preaching the gospel. Ordination is the term for setting apart such men. Instead of the seal placed upon the 144,000 denoting the beginning of a great work in the earth, it is rather the sign of the finished work.

2. There will not be a great multitude which no man can number gathered out of this generation. The whole population can be numbered; so the expression, "which no man can number," cannot apply to this generation. Furthermore, such a position is not in harmony with the Scriptures or the Spirit of prophecy. On this point the servant of God says:

"I saw the rapidity with which this delusion [Spiritualism] was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel, 'They are binding in bundles ready to burn.' . . . I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth. . . . Said the angel, 'The third angel is binding, or sealing, them in

bundles for the heavenly garner.' This little company looked careworn, as if they had passed through severe trials and conflicts."—*"Early Writings,"* pp. 88, 89.

Here what appeared to be the "whole world" was being bound into bundles to burn, while it was the "little company" who would receive the seal.

3. The great multitude, which no man could number, who came out of great tribulation (verse 14), does not necessarily refer to the people coming through great trouble in the last days; for the Saviour referred to the papal persecutions in the Dark Ages as a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

The redeemed of all ages are represented by the Spirit of prophecy as coming out of great tribulation. (See "The Acts of the Apostles," p. 602; "Testimonies," Vol. IV, p. 125; and Vol. VIII, pp. 44, 45.)

4. The 144,000 are "redeemed from [Greek, "separated from"] the earth, . . . redeemed from among men." "Redeemed from among men" must refer to living men; so the 144,000 are redeemed from among the living inhabitants of the earth, and delivered by the covenant God makes with His people under the seventh plague (see "The Great Controversy," pp. 636, 637). They are said to be the "first fruits unto God and to the Lamb," not the first fruits of a great harvest among the living yet to be saved, as some would have us believe. They are rather the redeemed from among men, and the first fruits of that great multitude who shall come up from the grave in the first resurrection, when the redeemed of all ages will be raised. Of course we must take this expression "first fruits" in a general way, as the following will show:

"Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf. . . . Those who came forth from the grave at Christ's resurrection, were raised to everlasting life. . . . These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power."—*"The Desire of Ages,"* pp. 785, 786.

The first fruits of the great final harvest at the first resurrection are those chosen out from among the living, and are sealed with the seal of God. They are the first to pass, while living, that unseen line, the close of probation, and are chosen for eternal life. While men are still living, they are sealed, and thus chosen, live on through the seven last plagues, and are glorified when God makes a covenant with His people

just before the second advent. Concerning this the servant of the Lord says:

"They sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. 'These are they which follow the Lamb whithersoever He goeth.' These, having been translated from the earth, from among the living, are counted as the 'first fruits unto God and to the Lamb.' 'These are they which came out of great tribulation;' they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an Intercessor through the final outpouring of God's judgments. . . . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat."—*"The Great Controversy,"* p. 649.

When the sealing is accomplished, as described in the seventh of Revelation, the next view John had is of that blessed scene around the throne, when the redeemed of all ages are gathered into the kingdom. The great multitude described in the ninth verse includes those who have come up in the first resurrection—the just of every age.

5. In this scene about the throne the prophet saw the great multitude; he saw the angels, the elders, and the four living creatures. This is all he saw. If this great multitude of people is the innumerable company saved out of this generation, where are those who are to come up in the resurrection? Have they no place among the redeemed when they are gathered around the throne? The Spirit of prophecy makes this plain by the following description:

"Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the 'great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands.'"—*Id.*, p. 665.

Observe that the great multitude, which no man could number (Rev. 7:9), were not among those "who honored the law of God when the Christian world declared it void" (in the present generation), but were "beyond" them and the martyrs of all ages.

We cannot determine, of course, who will constitute the 144,000, but this should not deter us from carrying the last message to a perishing world. It is not for us to say who are to be sealed. That is in the province of God. The Scriptures, as well as the Spirit of prophecy, tell of a great shaking. Nor should we look about us to determine who will be shaken out. The work of the remnant church is to carry the last gospel message to all nations.

Surely there is nothing gained in fruitless discussion about the number. The vital duty of every one is to prepare for the seal, and use every resource at his command in saving others.

Sealed of the Twelve Tribes

We believe the twelve tribes mentioned in Revelation 7 refer to the true Israel of God, and not to the literal seed of Abraham. When Jacob prevailed with God in prayer, he was given the name "Israel." Just so those who overcome are the Israel of God.

The classification among the twelve tribes is doubtless determined by character. (See Genesis 49.)

"Silence in Heaven"

The prophecy of the seven seals closes with the following statement: "When he had opened the seventh

seal, there was silence in heaven about the space of half an hour." Rev. 8:1.

The half hour here referred to is symbolic time. Eze. 4:6. Reckoning a day as a year, a half hour would be about eight days. During this time there is silence in heaven. Heaven is emptied at the time of Christ's coming. Titus wrote of "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13); and the Saviour spoke of His coming, "When the Son of man shall come in His glory, and all the holy angels with Him." Matt. 25:31.

So heaven is emptied for the grand welcome of the saints to the heavenly abode. The angels cease to sing, their harps are silent, and their continual praises to the Most High die away in heaven; and that mighty throng add their glory to that of the Son of God as they take part in the grandest, most glorious event in the history of the universe. This is the great climax of salvation, the time when the prodigal returns to the Father's house, the event of great rejoicing over the one lost world that has been saved. To the redeemed the King shall say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

T. M. F.

Union of Evangelistic and Medical Missionary Work

(Continued from page 2)

"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."—*Id.*, Vol. VI, p. 376.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other. . . .

"Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation, 'Come, for all things are now ready.' Let them be joined in an inseparable union, even as the arm is joined to the body."—*Id.*, pp. 289-291.

Christ, Our Example

"Christ has given us an example. He taught from the Scriptures the gospel truths, and He also healed the afflicted ones who came to Him for relief. He was the greatest physician the world ever knew, and yet He combined with His healing work the imparting of soul-saving truth.

The Physician as an Evangelist

"And thus should our physicians labor. They are doing the Lord's work when

the commission Christ gave to the twelve and afterward to the seventy: 'Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.' Christ stands by their side, as ready to heal the sick as when He was on this earth in person."—*Medical Ministry*, p. 253.

Press Together

"We are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, 'Here are they that keep the commandments of God and the faith of Jesus.' He calls upon His people to work in perfect harmony. He calls upon those engaged in our medical work to unite with the ministry; He calls upon the missionary workers; and He calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to be spoken to discourage any, for this grieves the heart of Christ and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from censuring and disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the co-workers with Him are carrying. 'Press together; press together,' are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat."—*Counsels on Health*, pp. 517, 518.

When Prayer for Healing Is Presumption

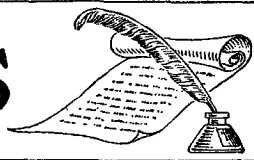
"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.

"Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly periled. The cause has produced the effect. Many, as their last resort, follow the directions in the word, and request the prayers of the elders of the church for their restoration to health. God does not see fit to answer prayers offered in behalf of such, for He knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite."—*Medical Ministry*, pp. 13, 14.



As the will of man cooperates with the will of God, it becomes omnipotent. —*Christ's Object Lessons*, p. 333.

GENERAL ARTICLES



Pray for the Standard-Bearers

BY CARLYLE B. HAYNES

IN all our conferences the ministers are going out with their tents in a great forward movement in evangelism. Soul-winning efforts are being held more widely than for a long time past.

It is sometimes the case that our people forget to pray for those who really most need the help of their prayers. They look upon them as strong, as needing no special assistance. They think of their talents, their abilities, the works which they have done, the influence they wield, their former successes, and say, "Surely they have no need of any help from such weak ones as we are."

But greatness and position are no guaranties of goodness and safety. Strong men have strong passions. Great men have great faults. The man who today seems adequate to every emergency, capable of meeting every foe, may, by the subtle influence of temptation, before another morning dawns, be smitten, wounded, and destroyed.

The fight rages most fiercely where the banners wave above the fray, just where the standard-bearers are. Those who have been sent forth in the providence of God, and by the

appointment of His church, to bear the standards in the fight of faith, of all persons, need the earnest, sympathetic, prayerful help of all who love our Lord in sincerity.

Many a minister has failed for lack of support and cooperation. Many have fallen. Many are now trembling on the verge of overthrow. Pressed down with burdens, afflicted in various ways, tempted, tried, flattered, and praised, unless God interpose it is a wonder that their lives are not an utter failure, and the hopes of those who love them wrecked in ruin and despair.

So, remember the standard-bearers, those who head the van, who are out in the front ranks, those who mold and guide the opinions of others, who shape the sentiment which rules the hour. We expect them, and we are justified in expecting them, to be faithful to God in all that they do.

Then let us pray for them, that fulfilling all His will, they may be accepted in His sight, made successful in His work, and bring into His church much fruit from their labors for their hire.

Pray, dear brethren, for the standard-bearers.

tide of Spiritualism as one of the signs of Christ's second advent, and to furnish strong arguments to combat the deceptive movement. The need of such a work will be better appreciated if we give thought to the rapid rise of Spiritualism at this particular time.

In the latter part of March, 1848, while James White and his wife were living in Topsham, Maine, and he was working each day from dawn till dark to earn a pittance of fifty cents by cutting cordwood, the outlook for the cause they had espoused seemed dark indeed.

Origin of Spiritualism

It was at this time, shortly before the first conference of the believers at Rocky Hill, Connecticut, that a family living in an obscure village in western New York were startled one night by hearing a series of mysterious noises, like knockings, in various parts of the house. They were aroused, and all sought vainly to ascertain the origin of the sounds.

Night after night the disturbance was repeated. Soon it was ascertained that there was an intelligence back of the phenomena. A code was suggested by some of those present—one knock for a negative and two for an affirmative answer to questions; numbers to be indicated by a corresponding number of knocks; and later, as the alphabet was repeated, a knock would indicate the letter desired by the unseen intelligence. When these letters were arranged, they would spell words and sentences. Thus, not only might questions be answered, but the unseen visitor could communicate to the startled listeners whatever he might desire to say to them.

The enemy of righteousness had chosen this time, the spring of 1848, this family of John D. Fox, and this village, Hydesville, New York, for the beginnings of a great deceptive movement,—a movement which is the subject of prophecy, and one of the signs of the last days. As the fuller light was about to shine forth to the world, as the Bible truth of immortality only through Christ was to be restored, Satan would seek to hold men in belief of his great falsehood uttered in Eden, "Ye shall not surely die." As seemingly conclusive evidence that human intelligence survives beyond death, he and his hosts

Sketches and Memories of James and Ellen G. White

XVII. Meeting the Rising Tide of Spiritualism

BY WILLIAM C. WHITE

SHORTLY after the meetings in Jackson, Michigan, spoken of in our last article, Elder and Mrs. White, accompanied by J. N. Loughborough, held meetings in Battle Creek, and in Bedford, a small village eight miles north-west.

Here, after the opening exercises of the first meetings held in the school-house, James White arose to speak, and read for his text 2 Thessalonians 2:7-12. Then there was a pause, and turning to his fellow worker, he said, "I am faint, Brother Loughborough; will you take my place?" Elder Loughborough entered the desk, re-read the passage, and spoke freely

from this text, which sets forth the delusions of the last days. Mrs. White followed with an effective appeal. After the service, the congregation adjourned to a near-by lake for baptism.

A Pamphlet on Spiritualism Planned

In the meantime Elder White had left the building, and after lying on the grass for a few minutes, had returned to the home of Brother Brooks, where he rested an hour. He awoke greatly refreshed. His mind was alert, and he outlined the sections and chose texts and proofs for a pamphlet designed to set forth the rising

of evil angels would communicate with men, and would make them believe that they were conversing with the spirits of the dead. This would be a masterpiece of deception, for if he could gain their confidence, he could turn their ears away from the truth unto fables, and keep them from accepting God's last message to a perishing world.

Soon after the occurrence of these strange events at Hydesville, a part of the Fox family moved to Rochester, and then the rappings were heard in both places. Many people investigated, coming to scoff, but going away convinced that they had witnessed superhuman phenomena.

Spread of the Delusion

One night, in November of 1849, a message was given to those assembled in the house: "You all have a duty to perform. We want you to make this matter more public." In response to this, a hall was secured in Rochester, and a lecture was given by a gentleman of Auburn, New York. A report of this and of subsequent meetings was printed in the *New York Weekly Tribune* of December 8, 1849. Committees were appointed for investigation, and they all agreed that "the sounds were heard, but they entirely failed to discover any means by which it could be done." The rapid growth of this movement, which came to be called Spiritualism, was phenomenal. Regarding the spread of Spiritualism, a judge of the Supreme Court wrote in 1851:

"Scarcely more than four years have elapsed since the 'Rochester knockings' were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city (New York) and its vicinity, there must be from twenty to twenty-five thousand.

"There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate."

Falsity Revealed in Vision

Before the movement had become widely known outside of the city of Rochester, Ellen White was shown in vision its nature and its future popularity. Speaking of a view given her at Topsham, Maine, March 24, 1849, she says:

"I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to greater security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the holy Ghost."—*"Early Writings,"* p. 43.

In August, 1850, a further revelation was given to Mrs. White, regarding the future signs and wonders that would be manifest through Spiritualism. She "saw that the 'mysterious rapping' was the power of Satan; some of it was directly from him, and some indirectly." She predicted that "it would spread more and more, that Satan's power would increase," and that "some of his devoted followers would have power to work miracles, and even to bring down fire from heaven in the sight of men." She further asserted that through the phenomena of Spiritualism, men would "account for all the miracles wrought by our Lord Jesus Christ," many being thus deceived into believing that "all the mighty works of the Son of God when on earth were accomplished by this same power." "Could our eyes be opened," she wrote, "we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us. And we should also see angels of God guarding us from their power."—*Id.*, pp. 59, 60.

It was revealed to her that the deceptions of Spiritualism "took away all the glory of heaven," and that in its fire, to many minds, "the throne of David and the lovely person of Jesus have been burned up."—*Id.*, p. 77.

Future Developments

She wrote further regarding the future developments of Spiritualism:

"Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present; the words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear. All this is to deceive the saints, and ensnare them into the belief of this delusion."—*Id.*, p. 87.

As the headquarters of the Sabbath-keeping Adventists was in Rochester, they saw many reminders of the beginnings of the "rappings." With the knowledge of the future growth of Spiritualism, and its deceptive power as revealed to Mrs. White, James White felt a burden to do something to enlighten the minds of as many as possible, and to save them from the fatal delusion.

In the light of the prediction by Paul, as stated in the morning's text, presented in the meeting at Bedford, Elder White saw in Spiritualism a remarkable fulfillment of prophecy, and one of the evidences of Christ's soon coming. He recognized in it

In Christ Revealed

BY W. A. GOSMER

"Turning from all lesser representations, we
behold God in Jesus."

Nor all the tokens of God's beaming
glory,

Not all the emblems of His love and
power,

Are heralded by earth's transient story,
Or seen upon its fairest bower.

Sun, moon, and stars would fain pro-
claim it;

The firmament itself can ne'er declare
With full, complete enunciation,
The marvelous Power that hung them
there.

Nor misty deeps, nor rock-ribbed moun-
tains,

Can all the greatness of His might pro-
claim;

Nor crystal seas, nor purling fountains,
Tell all the wonders of His glorious
name.

For myriad worlds through endless space
are swinging,

Of which old earth is like a drop on
ocean's shore;

How sweet the notes from their glad
voices ringing,—

Celestial paeans, sung out o'er and o'er.

E'en though their voices thus together
blended,

Though age on age their universal an-
them swell;

And though His fame afar is thus ex-
tended,

They yet not all His life and love can
tell.

But there is One, the Christ supernal,
By whom the Father fully stands re-
vealed;

In whom all fullness of the God eternal,
Eclipses far creation's fairest field.

O wondrous love revealed unto the
straying

Through Him who trod the winepress
all alone;

Hear now His voice in gentle accents
saying,

"My Father's love will lead the wand'rer
home."

Wouldst see the Father's face revealed
in blessing,

O helpless, weary soul, by sin op-
pressed;

Come, lay thy burden down, thy sin con-
fessing,

And God, through Christ the Son, shall
give thee rest.

"the working of Satan with all power and signs and lying wonders," as he had not seen it before, and he determined to publish his thoughts in pamphlet form.

Persons Saved From Deception

One incident on the journey had helped to impress upon his mind the subtle workings of the enemy through Spiritualism. At Mill Grove he had conversed with Brother Cottrell, an aged pilgrim of nearly eighty years, who had been keeping the Bible Sabbath for more than thirty years. Brother Cottrell had accepted the light on man's nature in death, having rejected the doctrine of man's consciousness between death and the resurrection. He had recently received through some Spiritual friends in Wisconsin, a letter signed "M. Cottrell," and purporting to be from his wife, who had recently been laid to rest. But the bereaved husband, "believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living."—*Review and Herald, June 9, 1853.*

A glimpse of the workings of James White's mind on this subject may be caught by his comments on another incident that occurred on the way from Bedford to their next appointment at Vergennes. The party stopped at a farmhouse for refreshments, and there met a woman who was much interested in the truths of the second advent. She wept freely as they conversed with her on spiritual themes. During the conversation she mentioned having had opportunity to "witness the spiritual manifestations," but stated that she "could not believe in them, for she could not give up her Bible." Speaking of his reflections after resuming their journey, Elder White wrote:

"The stranger that had kindly entertained us was a sample of thousands, especially in a new country, who are starving for spiritual food, and whose minds the Spirit of God is opening for the reception of the present truth. But, oh, the dreadful thought! These poor souls have not on the whole armor of truth, and are daily exposed to the damning influence of what is called 'Spiritualism' [spirit manifestations]. When once immersed in that heresy, they are beyond the reach of truth. These persons, not knowing their danger, like the innocent bird, are in danger of being decoyed into the fatal snare that will hold them fast forever.

"Michigan is dreadfully cursed with Spiritualism. The 'spirits of devils working miracles' have penetrated even the most wilderness portions of the State. . . . May God raise up friends of the cause of truth, who shall, through the press and the living preacher, send the truth and the warning to these perishing souls, ere Satan and his legions

blind them with the last great deceptiveness of unrighteousness, that is to shut up its thousands in darkness until the day of the Lord come upon them as a thief."—*Review and Herald, July 7, 1853.*

Pamphlet Written

Returning to Rochester a few days later, Elder White began the writing of the proposed pamphlet. Of the difficulties connected with its preparation, Mrs. White has written:

"His health was poor. He was troubled with aching head and cold feet. He could sleep but little, but the Lord was his support. When his mind was in a confused, suffering state, we would bow before the Lord, and in our distress cry unto Him. He heard our earnest

prayers, and often blessed my husband so that with refreshed spirits he went on with the work. Many times in the day did we thus go before the Lord."—*Life Sketches of James and Ellen G. White,* p. 304.

The aim of this pamphlet was set forth on the title page in the following words: "THE SIGNS OF THE TIMES, showing that the second coming of Christ is at the doors. SPIRIT MANIFESTATIONS, a foretold sign that the day of God's wrath hasteneth greatly." Its 124 pages were filled with information of thrilling interest, forty pages being devoted to the rise and development of modern Spiritualism.*

The Authenticity of the Scriptures---No. 2

The Invasion of Shishak

BY LYNN H. WOOD

EVEN though ancient astrology was scientifically unsound, a divine Providence knew how to lead men from its errors to the truth and accuracy of modern astronomy, so exact, for example, that it could enable men to tell their companions at the telescope, the definite time and position of the instrument in order to discover a mighty member of our planetary system.

Just so the alchemist generations ago, in his crude and unscientific attempts, was the forerunner of the scientist today who, through inspiring thought and laborious tests, has arrived at the wonders of modern chemistry. The same God who gently led men from the errors of astrology to astronomy, and from alchemy to the marvels of modern chemistry, has seemingly used the errors of the higher critics to stir up a longing to investigate the ruins of past ages, with the wonderful revelations of archaeology as a result.

A satanic influence is abroad in the world today, sowing tares, hoping thereby to reap destruction. Suppositions, once conscientiously taught but proved later to be nothing but sheer error, might produce a harvest of misery except for the miracle-working power of Christ, who delights to take lives tangled in webs of despair, and free them from the blight of wrong thought. Not every cause for doubt will ever be cleared away, but abundant ground for the growth of a firm, abiding faith is vouchsafed to all who with true hearts long for light. The trouble is that we do not study for ourselves. We are willing to believe certain philosophies of life because some one in whom we have confidence has told us of them and they sound very reasonable. The

Spirit of prophecy is very definite on this point:

"When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance.

"And there are many in the church who take it for granted that they understand what they believe, but until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. . . .

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them."—*"Testimonies," Vol. V, pp. 707-709.*

The whole of that chapter on "The Mysteries of the Bible" is well worth reading and meditating upon. Then

* Note.—The facts and quotations regarding the rise and rapid growth of Spiritualism as presented in this article have been taken from this pamphlet.

look out upon the results of archaeological discoveries today, and see the providential massing of evidence concerning the authenticity of the Scriptures. Satanic influences have been at work for more than two centuries, sowing seeds of doubt and unbelief in the hearts of men concerning God's Holy Word. But just as in astrology and alchemy, these mistaken conclusions have been mysteriously used to inspire men to unearth the ancient cities and let them speak for themselves. And now that they have begun to voice the real story of the past, we see that these hypotheses of the critics were tares after all.

Archaeology Supports Chronicles

Right at the close of two centuries of critical study of the Bible, and just at the beginning of the period of modern archaeological excavation, Karl H. Graf, one of the eminent leaders of the school of higher criticism, published in 1866 a book entitled, "The Historical Books of the Old Testament." After using more than two hundred pages in defending his positions, and maintaining that the very inaccuracy of the Scriptural record is an evidence of the low spiritual tone of the period covered, he closes thus:

"Büsst dabei die Chronik als urkundliche Quelle für die alte Geschichte fast allen Werth ein, so ist sie dagegen eine um so wichtigere Urkunde über den Geist und Charakter des uns ausserdem so unbekannten vierten Jahrhunderts."—"Die Geschichtlichen Bücher des Alten Testaments," p. 247.

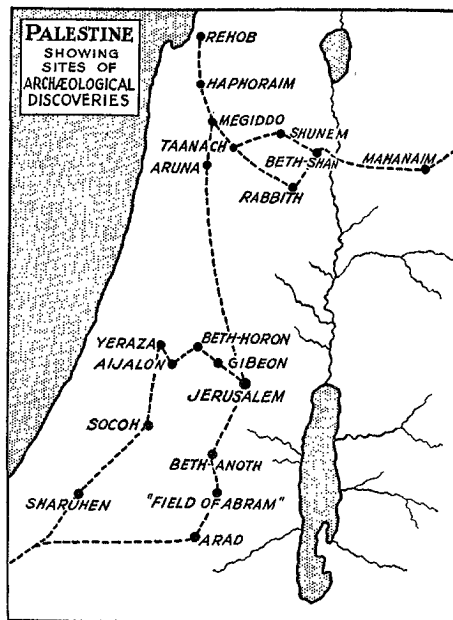
"While Chronicles thereby forfeits almost all worth as an original source for ancient history, yet on the other hand it is a much more important document concerning the spirit and character of the four centuries, otherwise so unknown to us."

Little did he realize that at that very time discoveries had been made in Egypt of inscriptions that were one day to prove his conclusions false. At that time higher critics said the books of Chronicles were a later bad copy of material found in the books of Samuel and Kings. But archaeology today finds the records of the chronicler of great value, and accurate in detail. An interesting example of this is found in the invasion of Palestine by Shishak, as recorded in 2 Chronicles 11:5-11; 12:1-12.

Records of Palestinian Towns

Inscriptions cut in the rock at the great Silsileh quarries prove that Shishak built the first pylon and colonnade of the great court of the temple at Karnak. Between the small temple of Ramses III and the second pylon of the great temple, and through the south wall of the court, he built the portico of the Bubastides in honor of his thirtieth jubilee. On

the outside wall of his new court and on the right of the portico is Shishak's great relief. It represents captives to be sacrificed to Amon and the patron goddess of Thebes. There are 156 of these captives, each representing a city in Palestine. The name of each town is in a molded oval, above which appear the head and shoulders of the captive. Forty-three of the names have been destroyed. Others have in recent times been removed by vandals. Fifteen names occupy two ovals, but still about seventy-five names of ancient Palestinian towns are discernible. Of these, seventeen can be located with accuracy and two more with probability. Of these nineteen, sixteen are found in the Old Testament. The inscription on the ovals of Nos. 71 and 72 of this great relief reads, "The Field of Abram," which in itself is a very interesting side light on Genesis 23. Placing the towns that we are able to locate on a map of Palestine, we have the following:

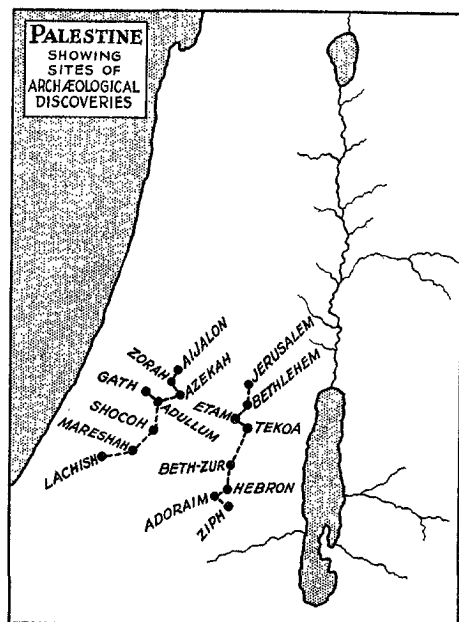


Prof. A. T. Olmstead, in his "History of Palestine and Syria," pages 354-356, says of this invasion:

"A detachment appears to have swept the south country, reducing a whole group of settlements with 'Field,' 'Stream,' or 'Negeb' as the first element, and then turned north into Judah, taking on the way Arad, Ziph, Adoraim, the 'Field of Abram,' the plot bought by the patriarch at Hebron, Beth Tappnah, Beth Anoth, Beth Zur, Etam, and Bethlehem. From Lachish, his main force traversed the Shephelah, and captured Libnah, Mareshah, Gath, Adullam, Shocoh, Azekah, and Zorah, and by the ascent of Aijalon and Beth Horon, and through Gibeon and Gittaim, joined with the first detachment before Jerusalem. Rehoboam made no resistance, and suffered the loss of all his temple and palace treasures. Shishak then turned against Jeroboam, and by the pass of Aranna reached Megiddo, which he burned and then honored with his stele. Taanach, Shunem, and Rabbith in or near the great plain were occu-

pied. The capture of Beth Shan permitted entrance to the Jordan Valley with Rehob and Hapharaim. Jeroboam retreated across the river to Pennel, which he fortified, but Shishak followed as far as Edrei and Mahanaim."

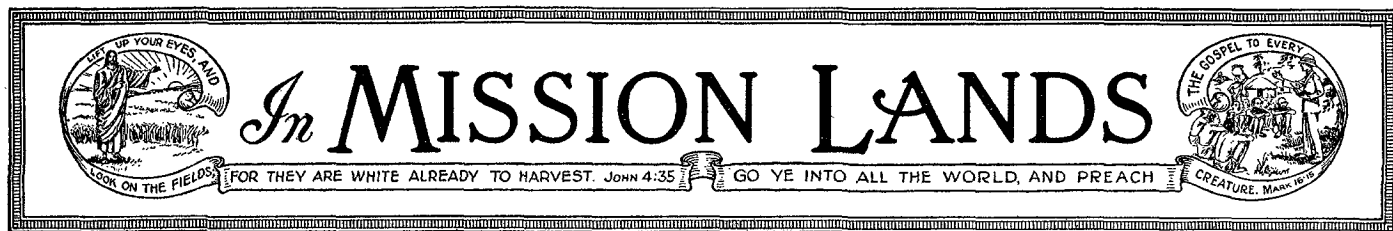
Now let us take the towns that, according to the record in 2 Chronicles 11:5-11, Rehoboam fortified and made into "cities of defense," and put them on a map of Palestine, as follows:



Confirmation of Karnak Inscription

The lines of defense cover exactly the same territory as that covered by the forces of the invader Shishak. Thus the record on the Karnak temple is in full accord with that of the chronicler, and the historicity of the Scriptures on this point is fully demonstrated. The University of Chicago has during the past few years undertaken a very accurate and scientific excavation of the site of Megiddo. Recently a fragment of Shishak's stele, bearing his cartouche, which was set up by him after his victory, was discovered by the excavators, thus confirming the Karnak inscription which showed him taking towns in the kingdom of Israel as well as in Judah. Inasmuch as the chronicler is dealing with the sins of Judah, he seems not to be concerned with the fact that Shishak devastated towns in Israel as well.

Thus we find that the Bible differs greatly from the sacred books of other religions. It contains a historical record of God's dealings with the nations of the earth. Its geography is definite, and as archaeology uncovers the records of ancient time, and bit by bit the jigsaw picture of history is put together, the Scriptural statements are proved to be true, living, and up to the minute in point of fact. Surely, its philosophy regarding man and his final destiny is worthy of complete acceptance, too.



The Midsummer Offering for Missions

BY O. MONTGOMERY

THERE are a few high points or outstanding occasions in connection with the promotion of our world mission program. One of these is the Midsummer Offering, which this year comes on Sabbath, July 20. The Midsummer Offering holds a unique place, and a most important place, by the way, in our mission promotion work. Coming as it does in midsummer, when our mission income is at its lowest, it brings to the General Conference treasury the help that is so greatly needed to bridge over the time of greatest need. There are three months during midsummer when the income from tithes and offerings is lowest. It is that time of the year which is just between seedtime and harvest,—between hay and grass, as the farmer would express it.

This year special emphasis is being laid upon the need of a very liberal offering at this midsummer occasion. The goal set for this offering is \$75,000, with the understanding that all the money raised above \$50,000 shall constitute an overflow that can be used by the Southern African Division committee in meeting some of the most urgent calls from unentered sections of the field. Last year the Midsummer Offering amounted to \$43,780. If our people can come up to the help of the Lord at this time with \$75,000, it will mean that there will be an overflow of \$25,000 to be devoted to new work. The field chosen for 1935 as the object of this Midsummer Offering is the Southern African Division. The first \$50,000 of this offering will be devoted to the regular budget appropriations to that division. Whatever may be received above the \$50,000 will constitute the overflow.

As we think of the wonderful progress that has been made in our world mission work during the last six or seven years, in the face of depression and world crises, with difficulties and perplexities multiplying on every hand, we are made to marvel at what God has wrought. Glancing at the last published statistical report of the denomination, for the year 1933, our hearts are cheered to note that during

the seven years preceding December 31, 1933, 248 new languages were added to the number in which we were working, which means one new language added on an average of every ten days during that seven-year period, bringing the total languages in which we were working up to that date to 504. Nineteen new languages were added to the list during the year 1933. During that same year twenty new countries and islands were added to the number in which we are working, bringing the total to 295.

Really, brethren and sisters, this is a marvelous record, and indicates very clearly that the God of the advent message is going before us in this great world movement. The message is advancing, and marvelous things are being accomplished even under some of the most unfavorable and difficult conditions.

There are some divisions of our world work in which outstanding experiences and results are reported. We think of the developments in New Guinea and the Mandated Territory of that part of the South Seas. We think of some of the recent and wonderful developments in certain sections of South America and in the Far Eastern Division and China. But as we bring to our churches the appeal for this Midsummer Offering, we present Southern Africa, with its marvelous fruitage and its outstanding developments.

Brother Branson, in last week's REVIEW, gave a wonderful word picture of what is being accomplished in some portions of the African field. Supplementing what he said about the work in Nyasaland, may I present a bit of our own experience in connection with the work in that most interesting field? In 1931 we attended a camp meeting at Malamulo in southern Nyasaland.

We were informed that in 1926 there were approximately 2,800 people present at that meeting. At that time the Malamulo district was divided, and a new mission was established about twenty-five miles south of Malamulo, with a white man in charge. Two years and a half later

the Malamulo district was again divided, and another mission was established forty miles to the east, with a native minister in charge. On the occasion of our visit there were 4,000 present at Malamulo, and on the same day there were 4,000 present at the station about forty miles to the east, and two days later there were 3,000 present at the meeting held at the station twenty-five miles south. There was no overlapping of attendance by these native people; they did not go from one meeting to another. Consequently there were 11,000 attending these three meetings in the same territory where five or six years before there were 2,800.

With the work opening in the north end of Nyasaland in the meantime, we have been told that the next year, 1932, there were 14,000 present at the summer meetings in that country. In 1933 there were 20,000 present. It is estimated that there will be 40,000 people attending the general meetings throughout Nyasaland this summer. Think of the marvelous fruitage that is being won! Really, it is nothing short of the second Pentecostal outpouring.

Leaving the Congo and visiting our work in Angola, we were again impressed with the way the Lord is moving in that comparatively new mission field; for our work was established in Angola about the year 1925. When we visited the Luz Mission, 100 miles back from the new railway, we learned that Sister Baker was giving an average of 10,000 treatments a year in her little dispensary, which was only about eight by ten feet in size. Natives came in from long distances to attend the general meetings. We had the privilege of visiting the native villages and seeing the native people in their primitive village life, people whose hearts and lives have never been touched by the power of the gospel of the Lord Jesus. This was a new mission, having been opened only about four years, but a great work was in progress.

From Bongo, the first and principal mission station in Angola, where are our hospital and training school, we

went out into the jungle to visit some of our native village teachers. We visited Daniel, who was conducting a school and carrying on a strong evangelistic work in a Christian village which had sprung up as the result of his pioneering missionary work. He had gathered the children from nearby heathen villages, and started a school under the trees. Those who were interested and whose lives were touched by the power of the gospel came to him and began to build about his little grass school hut and the grass hut in which he and his wife lived. Thus a new village sprang into being, and grew rapidly as family after family accepted the gospel. When we were there to attend a general meeting, there were approximately fifty houses in that village, with a fine new church building and a school building. At the baptismal service held while we were there, sixty-eight followed their Lord in baptism. All this had been accomplished by one native boy in the short space of three years in raw heathen territory.

We visited other villages where other native missionary teachers were accomplishing the same work. Our hearts were thrilled as we went from field to field and saw the mighty hand of God in demonstration and in power redeeming the native people of Af-

rica, where they had sat in darkness for generations, and leading them into the light of His truth and enabling them to walk in newness of life.

We appreciate, dear brethren and sisters, more than we are able to express, the loyalty and devotion that have characterized the giving of our people as they have stood by with loyal hearts and heroic effort during the recent trying years of depression. It is this attitude on the part of our people that has been most encouraging, and has given heart and strength to the leaders of the cause both at home and abroad to a degree that cannot be expressed. It is really remarkable that mission offerings have kept up as they have.

But we believe, yea, we know, that it is this spirit, this willingness to sacrifice, this loyal devotion on the part of our people, that has enabled us to hold our lines around the circle of the earth in our mission endeavor. And as we come to you with another appeal this year, and present to you the opening providences of God in the Southern African Division, laying upon you the burden that is upon our hearts, we do so with an earnest prayer that the choicest blessings of Heaven may rest upon each one, and that God may abundantly bless you in basket and in store and in every spiritual blessing in Christ Jesus.

world would sacrifice proportionately for the cause of missions, there would be no shortage of funds in the General Conference treasury today. I am unable to understand, at times, how the native people in Africa find as much to bring in as they do, with which to help support the work of God.

Following the annual gathering, a three-day workers' council was in session. It was attended by native ministers, pastors, and evangelists. Each morning Elder Evans gave a helpful Bible study. Then the remaining portion of the day was devoted to round-table discussions of various evangelistic, departmental, and church topics. The evenings were devoted to symposiums, at which time verbal reports were given, telling of the advancement of the work in the several sections of the South African Mission field. These evening services proved a great inspiration, and revealed to us that the work is making steady progress in this large and important area of the division.

The Lord richly blessed these two gatherings; and now both workers and lay members have returned home with courage to continue waging the "good fight of faith."

There is no doubt that the year 1935 will be one of the best ever experienced in this field in spiritual living and soul winning. To the end that it may be so we know Elder Campbell and his associate workers will labor and pray.

Johannesburg Native Meeting and Workers' Council

BY J. F. WRIGHT

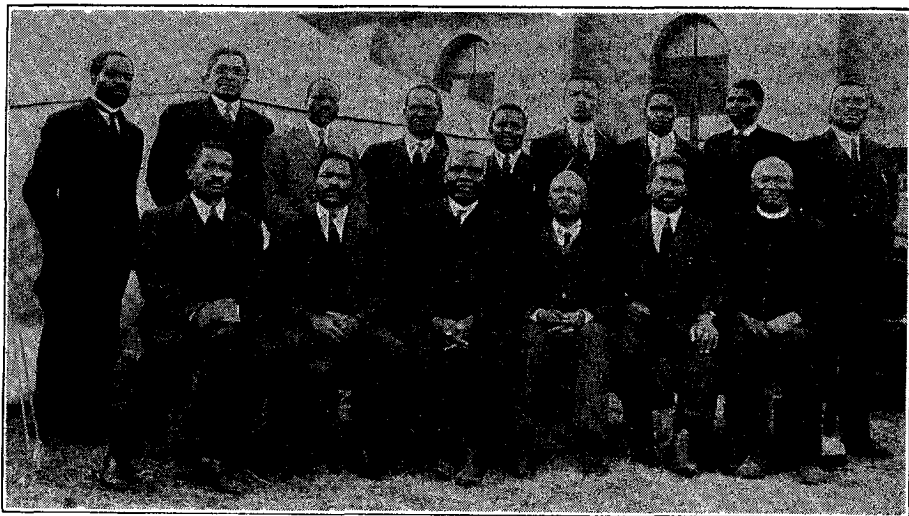
THE annual camp meeting for our native believers living in the Johannesburg district of Transvaal, South Africa, was held April 19-23. It has been the best gathering of our native people ever held in this part of the Union of South Africa. Each meeting was deeply spiritual, and many definite victories were gained. We feel that all in attendance entered into a new covenant relationship with the Lord, and have returned home to press on in the message more valiantly than ever.

I. H. Evans, S. A. Wellman, W. H. Anderson, and the writer joined the local workers in ministering to the needs of the people. J. R. Campbell, superintendent of the South African Mission field, had plans well in hand, and the entire meeting proved very helpful to all in attendance.

There was a wonderful response when the appeal for missions was presented. About 350 adults demonstrated their love, devotion, and

loyalty to the cause by giving in cash and pledges the amount of \$805. This was given cheerfully, out of the poverty of these poor souls, and represents real sacrifice, I can assure you. If all our people around the

IDEALS are like stars; you will not succeed in touching them with your hands; but, like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—*Carl Schurz.*



Native Ordained Ministers of the South African Mission Field Attending the Workers' Council Held April 22-25, in Johannesburg, South Africa



Conducted by Promise Kloss

Fathers in Israel

BY ARTHUR W. SPALDING

THE world still holds, in theory at least, that children need mothers; they are not so sure they need fathers—perhaps an evidence of failing sanity. For fathers are needed as well as mothers, and when the father's love and government and teaching are absent, or to the degree they are absent, the child suffers, and therefore the race.

In modern days, especially in America and among American-trained, all too many fathers have given over to the mother the responsibility of training the children. And sometimes the mother, illy prepared for the task and discouraged by the father's neglect, carries the burden but halfheartedly and with disastrous results. The work of child training can be adequately done only if fathers and mothers unite in its sacred duties.

But we venture the excuse that we are too busy. A great many professedly Christian fathers, to judge by their actions, believe that the least important thing in the world is the salvation of their own children. The businessman must make a success of his business; the professional man must make a success of his profession; the clergyman must make a success of his clerical work. All of them, as church members, rejoice in reports of gospel progress in heathen lands, scatter literature and solicit funds for the cause, and some of them labor to save the souls of benighted neighbors—all of which is commendable and ought to be done more effectively. But how many of them teach their children according to the commandment of the Lord: "When thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"? Deut. 6:7. How many of them gather their children to them and tell them stories? How many of them teach their children's little hands to mold mountains in the sand pile, to build wagons out of spools and cartons, to tend lovingly the miracles that spring from God's tiny brown

seeds? Too busy? O ye fathers!

What would we say if He to whom we daily pray, "Our Father which art in heaven," were as neglectful of us His children as we fathers, or many of us, are neglectful of ours? Suppose He should say: "I have many duties to attend to; there are millions of worlds and systems that must have My constant care. I must see that the burning suns hold their appointed places, that the revolving worlds keep to their orbits, that the chemistry of rock and plant shall be sustained, that life shall go on. I cannot find time to devote to those earth children who call Me 'Father.' Them I must leave to other ministers; My work is too important; I am too busy to give My time to them." I think we cannot understand the Lord's prayer if we fail to enter into the experience of parent and child, if we have neither the parent's care



Sea Trove

BY NATHANIEL KRUM

THE children spent the afternoon
Upon the sandy beach;
With bucket, spade, and cart they sought
What treasures they could reach.

A pocket full of colored shells
They brought at close of day,
And quickly found their little room
And tucked their hoard away.

And when their mother saw them sleep
So peacefully, she smiled
And calmly said, "What simple things
Can satisfy a child!"

nor the child's trust. And how can we have the child's trust if, being fathers, we are not fathers?

There are duties outside the home, it is true, but we may magnify those duties out of all proportion. What taskmasters of Egypt have we, that we must show so many dollars gained, so many bricks or books manufactured, so many sermons preached, or even so many "souls saved," that we have not time for our own children? There are men who go forth to "the work of God" from early morn to late night, from one month's end to the other, and return to their homes only to chop the straw of reports and accounts, and mix the clay of professional reading and ecclesiastical writing, too engrossed and harassed to listen ever to childish lips that call them father, to comfort childish sorrows or delight childish hearts by story or play or molding of wondrous works with clever hands. Do they enter into the kingdom of heaven who never become as little children with their own? "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

The companionship and teaching of our children in our homes is not incompatible with our doing the work of God. It is itself a doing of the work of God; and the doing of the work of God in the home is a preparation for more effective work for God outside the home. The work of God is not a mere convincing of minds that we have the truth, and an adding of persons to our members and resources. The work of God (John 6:29) is to believe on Him who said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God," and, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Out of such parental experience,

touched with the hand of Christ, will come an understanding of human hearts, a sympathy with others' woes and joys, a skill in dealing with varied tendencies and impulses, a benevolence of purpose, and a love of men and women who may become our spiritual children. In the experience of dealing with his children will come the knowledge and power of the pastor who is bidden by the divine Shepherd, "Feed My sheep," and also, "Feed My lambs."

The Christian father must make a study of how to deal with his children. Unless he does this, he will be perplexed, embarrassed, and annoyed by the problems they present, and will either resort to unwise and harsh measures, futile in their effect, or to denial of his paternal duties, failure in his obligation to his children, and loss of their benefits to himself. He must learn to talk with his children, to tell them stories that build character, and to listen to their own talk, which can teach him more than he teaches; he must work with his hands in garden and in home, and help the mother to teach their little hands to work; he must be both exemplar and teacher of the ethics of life in demeanor, in speech, in business, in study, and in devotion; he must search with his children the word of God in Scripture and in nature, and bring them near to the God who is their Saviour and their Father. Life with our children is meant to be joyous and inspiring, not harassed, fretful, and worried. Home is to be a heaven upon earth. So ministering in his home as a worthy priest of God, shall the Christian father become the more capable minister of God to the world.

There are some whose eyes fall upon these words who will say: "But you do not know the burdens I bear. You do not know what my brethren expect of me. You do not know how pressing the problems are which confront me in my difficult field. You do not know the terrible ignorance and filth and degradation which meet my eyes on every hand. You do not know how all my thought and time and strength are called forth by the wretchedness of the people to whom I am sent."

I do not know. But there is One who knows, and that One, not any man, is your Master. He alone has "had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptations; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender.

A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—*"Education,"* p. 78.

"He spoke not only for, but to, all mankind. To the little child, in the gladness of life's morning; to the eager, restless heart of youth; to men in the strength of their years, bearing the burden of responsibility and care; to the aged in their weakness and



You Had a Smooth Path

ONE morning when I went to school
In the long-vanished yesterday,
I found the creek had burst its banks,
And spilled its waters o'er my way.
The little path was filled with mud;
I tried to cross it on a log.
My foot slipped, and I, helpless, fell
Into a mass of miry bog.

My clothes were pitiful to see;
My hands and face were covered quite.
The children laughed quite heartily,
And cheered me when I came in sight.
Sweet Jessie Brown, in snow-white dress,
Stood smiling by the teacher's desk,
The while he, as gravely as he might,
Inquired the secret of my plight.

Then Jessie shook her snow-white dress,
And said, "What will you give to me
For coming here so nice and clean?
My very shoes from dirt are free."
The tutor frowned and answered her,
"You merit no reward today;
Your clothes and hands are clean because
You had a smooth path all the way."

And so I think when children grown
Are white in grace, or black with sin,
We should not judge until we know
The path they had to travel in;
For some are led on sunny heights,
Beyond the power of sin to sway;
While others grope in darksome paths,
And face temptations all the way.

—*Author Unknown.*

weariness. . . . To Him nothing was without purpose. The sports of the child, the toils of the man, life's pleasures and cares and pains, all were means to the one end,—the revelation of God for the uplifting of humanity."—*Id.*, p. 82.

When the disciples of Jesus deemed His work too important to let Him be bothered with the children whom mothers brought for His blessing, He rebuked them. "The Saviour under-

stood the care and burden of the mothers who were seeking to train their children according to the word of God." And should not the minister of Christ who is the husband of such a mother, the father of such children, understand? "He took the children in His arms, He laid His hands upon them, and gave them the blessings for which they came. . . . Christ is today the same compassionate Saviour as when He walked among men. He is as verily the helper of mothers now as when He gathered the little ones to His arms in Judea. The children of our hearths are as much the purchase of His blood as were the children of long ago."—*"Ministry of Healing,"* pp. 40-42.

Let us, fathers in Israel, kneel before the Father of all, and pray that we may by God's grace make ourselves worthy to share with the mothers that matchless benediction: "There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—*Id.*, pp. 377, 378.

The Back-Yard Tub

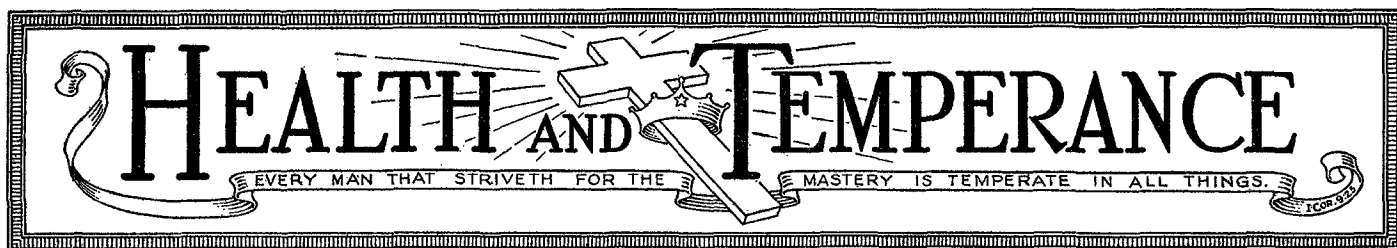
BY P. R. WADE

WE have found a large washtub, set upon stones so it is about three inches from the ground, a never-ending pleasure and attraction to our small boy and girl and to the children in the neighborhood.

Filled with water in the spring and summer, it makes a pond where boats, cut roughly from a piece of wood or folded from paper, may sail, as well as celluloid toys found in five-and-ten-cent stores.

In the autumn, acorn crafts and peanut-shell canoes race across it, borne by the strong winds prevailing at that season. In the winter, frozen solid, a hole is chopped in the center, and ice-cream custard is frozen there, or candy placed there to harden.—*Home Department Magazine.*

"HOME—the jewel casket, containing the most precious jewel—domestic happiness."



Normal Meals

BY BELLE WOOD-COMSTOCK, M. D.

"WELL," says one, "I am neither too fat nor too thin. I have no digestive disturbances, nor do I have colitis. My blood pressure is normal, and as far as I know I have nothing the matter with me that would make it necessary for me to go on a diet. I am simply a housewife, responsible for the feeding of a hearty, husky family with appetites like that of the proverbial bear. I should like to be reasonably certain that I am preparing foods for them that will supply their daily needs and keep them in good physical condition, with the best possible chance for proper growth and development. How shall I plan my meals so as to maintain for my family the condition of health that it is at present their good fortune to enjoy?"

This is just the question that should be asked by every housekeeper, no matter how husky her husband and children seem to be. And if they have been endowed by nature with good constitutions and vigorous health, every advantage should be made of this natural legacy, and their future safeguard by the nutritional program that is so important from the standpoint of prevention as well as of cure. So the preparation of normal meals for normal people becomes a matter of no small importance.

Let us outline a diet plan that can be modified to suit every person, that can be made as substantial as desired or as light and frugal as any case or situation may demand.

Breakfast

1. Any raw *fruit* freely (canned or cooked if raw is not obtainable); stewed or dried fruits, in addition.

2. Choice of *cereal* food, as toast, rolls, muffins, or other breadstuffs, or equivalent in dry or cooked cereal. Occasionally waffles or griddlecakes, served preferably with honey, may be substituted for other cereal food. Cereal should be eaten without the addition of sugar. If desired, it may be cooked with dates or raisins, or eaten with fruit of any kind. Cream or milk as desired on fruit or cereal.

3. *Milk*, hot or cold, sweet or sour, cooked or raw. Eggs may be substituted in whole or in part for the milk.

4. *Extras*, as honey, nuts, olives, dried fruits, avocado, may be used as desired. Butter, jellies, and jams should be used sparingly. Sugar should be limited to that which is necessary in the sweetening of stewed or very sour fruits. The education of the appetite to prefer foods very sweet is one common cause of an unbalanced dietary.

Note that the above foods are divided into four groups. For those who have small appetites, the breakfast may be adequate with a choice of one thing from each of the four groups; or the fourth group may be omitted entirely. The foods from the second group may be varied all the way from a simple slice of toast for the one who for any reason does not want to eat heartily at this meal, to a large order of cooked cereal or griddlecakes for the laborer with a big appetite.

If still greater elimination is desired temporarily, group 2 may be omitted; and, under some conditions, a fruit breakfast might be good for a time. But to make a selection for this meal simply from groups 2 and 4 would be a great mistake.

Dinner

Dinner is better served in the middle of the day. If of necessity it must be served in the evening, it should be eaten long enough before bedtime so that stomach digestion is in a great measure complete before retiring.

1. *Vegetables*, some raw frequently, if not daily, and one or two cooked vegetables. Potato as desired. Conserve all water in which vegetables are cooked, and often utilize vegetable parings and tops for use in gravies and soups. Milk and cream are better as seasonings than free fats or oils. Vegetables cooked down in their own broth may be very appetizing if seasoned only with salt.

2. *Milk*, raw or cooked, or butter-milk with or without cream. Cottage cheese, eggs, or legumes, or properly prepared nut foods may be substi-

tuted for the milk wholly or in part, especially if a leafy vegetable is included in the meal. Beans are a very good building food. Some digestions take them better when puréed or in soups. Soy beans are said to contain all the food value of milk.

3. If further *substantial* food is needed to make the meal complete, more starch may be added in the form of bread, rice, macaroni, or some equivalent dish. A substantial dessert may occasionally be the addition of choice. Do not make the mistake of adding a heavy dessert to a meal already including a great deal of concentrated food. It is only the meal that has been light and simple that can afford the concentration of those things ordinarily served as dessert. A substantial hearty meal is better with no dessert at all.

4. *Extras*, as olives, dates, raisins, avocado, nuts, honey, may be allowed at this meal if desired. Again we urge great moderation in the use of butter, sugar, fatty seasonings and dressings. Blandness of food is always an advantage to the delicate mucous lining of the digestive tract, so it is much better to omit such condiments as vinegar, mustard, pepper, etc.

Drinks at this meal, if not milk, may be fruit juices or coffee substitutes.

Many will be able to plan an adequate dinner from the first two groups. Others with a heartier appetite and great digestive capacity will need more or less from groups 3 and 4. This selection is an individual matter, and depends entirely upon the immediate need as indicated by the amount necessary to satisfy hunger. Normally a person should leave the table feeling strengthened and satisfied, without a consciousness of having overeaten.

Lunch or Supper

1. *Fruit* in ample portion or portions, raw or stewed. Raw vegetables may be substituted for the fruit wholly or in part.

2. *Milk* in some form, or cottage cheese, or an egg. Eggs will, of course, not be eaten at every meal, and often not every day. But fresh eggs may be a very definite help in the supplying of important protein

(Continued on page 17)



Youth's Congress for South America

BY H. B. LUNDQUIST

FIVE months ago the first youth's congress in the history of the South American Division was held in Flo-rida, a suburb of Buenos Aires. We are now in the midst of the fifteenth. During that time 2,000 young people from the hills of Espirito Santo, Brazil, to the fertile coastal valley of south Chile, and the highlands of Bolivia and Peru, have forgathered. They have discussed and solved their problems with exceptionally sound judgment. They have reconsecrated themselves for the finishing of the Lord's work in this generation with characteristic youthful fervor. And, one and all, they have earnestly asked that the congresses be repeated. Over 550 to date have accepted Christ, and been enrolled in baptismal classes.

A word of appreciation should be inserted here for the excellent co-operation which the Missionary Volunteer department has enjoyed from I. H. Evans, vice-president of the General Conference; C. P. Crager, the associate educational secretary of the same; N. P. Neilsen, president of the division; Elders Wilcox and Westcott, of the Brazil unions, and Elders Murray and Moore, of the Spanish-speaking unions, as well as the presidents and workers of the local missions and conferences. In some cases the entire personnel of workers was present.

In almost every field, liberal help was extended to make possible the attendance of youth not rich in this world's goods. In some cases this was in the form of railroad fares; for others, in board and room; for still others, both. May these conferences reap a rich harvest as a result of this interest shown in their youth! We are reminded of the words in the Spirit of prophecy, as follows: "With such an army as our youth, rightly trained, might furnish, how soon the message of the crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

As we look back over the months, we are made to feel very grateful for the valuable help given by the young men and women who unself-

ishly assisted in preparing food and serving meals, as well as by those who formed part of the committee on resolutions, many of whom were willing to sacrifice associations and sleep, and even go without meals, in order to do their part.

Then, too, still another class of young people comes to mind,—those who served at the piano and who were so willing to help with special music. Also a special vote of thanks is due those who directed so successfully the literary and musical programs. The ringing appeal voiced in many of the recitations still lingers in memory's hall, and the sweet harmonies heard will continue to dull the pain incident to life's journey. After listening to the beautiful programs, surely no one would wish for any entertainment more pleasing or satisfying.

In some congresses, the language problem was present. In one of them, part of the delegation understood Portuguese; another part, German; and some of those who were leading out, spoke neither. However, in the case of the Portuguese, they could understand some Spanish, but all the addresses had to be translated from English into both Portuguese and German. To those who helped to make such a difficult feat possible, many thanks!

Among other outstanding characteristics of the youth's congresses, was the universal desire for an adequate preparation for life, and an earnest desire to have a part in proclaiming the last message to the world. In one place where there was supposed to be an apathetic attitude toward Christian education, forty-two signified their desire to matriculate at some future time. In another place, which was a thousand miles from the training school, one hundred stood up! Can there be any doubt that the youth have accepted the challenge just quoted in this article, and that, with proper encouragement, they will do their honest part to finish the work of God in this earth on time?

The youth reaffirmed their confidence in the everlasting gospel, and

adopted high standards regarding their conduct, in some cases higher than the denomination itself has held before them. In no case was a lower standard adopted than that held by the denomination. Surely the youth can be trusted to carry on should the present standard-bearers fall by the way. As an indication of this high standard, a few of the resolutions adopted, chosen at random, are cited:

Love, Courtship, and Marriage

"In view of the teaching of the word of God, as follows, 'Be ye not unequally yoked together with unbelievers,' and of the sad consequences which those who disobey this injunction have to suffer; and,

"Considering the seriousness of this step, which should be taken only after much prayer and meditation,

"Be it resolved, That we observe the following when contemplating matrimony:

"1. Not to unite with persons not of our faith, in matrimony.

"2. To break whatever marriage engagement already made which is not in harmony with the word of God.

"3. Before taking this step, to seek counsel of God in fervent prayer, and, besides, that of the parents and persons of mature judgment.

"4. To seek as a life companion a young man or a young woman who is faithful to God, who enjoys good health, is industrious, capable of bearing the responsibilities of a home, and, in so far as this is feasible, one who has received a good education.

"5. To read carefully the counsel given in the booklet, 'Love, Courtship, and Marriage,' by A. W. Spalding.

Temperance

"Recognizing that the message which the Adventist people must give in this time is intimately related to the temperate life of the members; and,

"In view of the fact that we have the loftiest concepts regarding our conduct in this matter; and,

"That it is high time to follow them more faithfully, in order to enjoy the blessing of a sound mind and body, under the influence of the Holy Spirit,

"We recommend, 1. That we absolutely abstain from the use of intoxicating liquors, such as wine, beer, rum, etc., as also of narcotics, and of the use of tobacco in any form.

"2. That our youth abstain also from the use of stimulating beverages, such as tea, coffee, maté, and irritating condiments.

"3. That we faithfully follow the high Biblical standards, as well as those of the Spirit of prophecy, with reference to our food, which prohibit the use of unclean meats, and remembering that true temperance means not only abstaining from harmful things, but the moderate use of wholesome things.

"Recognizing that we are not our own, but are bought with a price, even the blood of our Lord Jesus Christ; therefore,

"We take as the standard of our life the words of the apostle Paul in 1 Corinthians 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Surely God can make use of youth who hold up such a high standard for

moral and spiritual life as is set forth in the foregoing resolutions, which are only samples of others adopted.

May God bless all our youth, and quickly prepare them to act their part in the closing conflict with the evil one, and thus help to usher in the kingdom of peace.

combination of fruit and vegetables in a hearty meal. Likewise, if the meal in its total is very simple and easily digested, one tender vegetable dish might be served even if fruit also were eaten. The idea is not to burden the stomach with too great a task in the handling of any one meal.

Eating between meals should always be interdicted. For those individuals who are dyspeptic, who cannot get sufficient calories at an ordinary meal, or who want to gain in weight, between-meal liquid nourishment may be of definite value. Hungry children coming home from school in the middle of the afternoon may be given a glass of fruit juice, milk, or buttermilk, which will save them from the hunger urge that drives them surreptitiously to the cookie jar or breadbox, and also from the nervous irritability attendant upon an unsatisfied desire for food, which no doubt their nervous systems need. More than this, there should be no eating aside from regular meals. The habit of eating at bedtime is a pernicious one. Nourishment at this hour should be limited to those instances where there is definite need for extra calories, and then it should be taken in liquid form. This has been discussed quite at length in previous articles.

As for combinations, the important thing is to put foods together in such a way as to ensure essential nourishment; to avoid combinations that permit a food too heavy on the concentrated side; to avoid too large a variety at any one meal, or so much at one time that the digestive tract is distended beyond its power to manipulate adequately the enclosed mass.

Simplicity in eating, as well as in living, is always a great advantage, and especially for people who must live under the tense, more or less artificial conditions of our present world. Digestive processes take not only mechanical strength on the part of muscle walls, but also a great deal of nervous energy. Nervous energy today needs to be conserved, for there are many demands upon it. So the person who eats simply and at the same time sufficiently, is the one who builds strength and has it to spare in time of need. *To know* is of first importance, but *to do* indicates a high degree of wisdom and the finest type of character as well.

"A RELIGIOUS dogma that cannot save itself from perishing without civil support in law, is not worth saving."

Are We What People Think We Are?

BY THE WIFE OF A COLLEGE PRESIDENT

It was just before a student reception. Plans were on foot for elaborate decorations for the affair. A salesman had been approached as to the price of a large amount of crêpe paper. Before quoting the students any price, he found the manager and said, "I was asked to quote a price on a case of crêpe paper, but I knew you people here did not believe in putting any such amount of money into paper just for one night, so refused."

A program was to be given by a musical organization of some note, and the community and student body were anticipating the event with pleasure. Two programs had been submitted to the entertainment committee for their choice. Every number of one was of a high type, representative of the best in music. The other was of a light nature, interspersed with comic numbers and bits of clog dancing. The latter was the choice of the chairman. The representative of the organization, upon being told of the choice, remarked, "Pardon me for expressing surprise, but we did not think you people would want this type of thing given in your chapel."

Some students questioned why the store could not put in a "punchboard" for the sale of candy, but the manager had tried to explain the objections on the ground of its being a form of gambling. Some one else suggested selling penny bars of candy with the understanding that if any one got a bar with a pink center, he was to get a five-cent bar free. When the salesman was asked if he had such candy, he replied, "Yes, we have them; but you folks at the school would not want anything like that, for you don't believe in the principle of the thing."

Two students were spending a short vacation with friends only newly acquainted with our faith. As they came downstairs dressed for

a social evening, their hostess exclaimed, "Do you girls wear sleeveless gowns? I thought that was contrary to the standards of your school!" With some embarrassment they answered, "Well—er—we don't wear them at school, but what does it matter when we are away?"

It was her first year in one of our schools. She had stood true to her home training through high school and one year in the university. Now she was happy to associate with youth of her own faith. But listen to her tearful testimony after a few months in school: "I'm finding it much harder to do right here than I did in the public schools. You sanction what I have been taught not to do."

Dear friend, are you a reproach to the high standards of our faith?

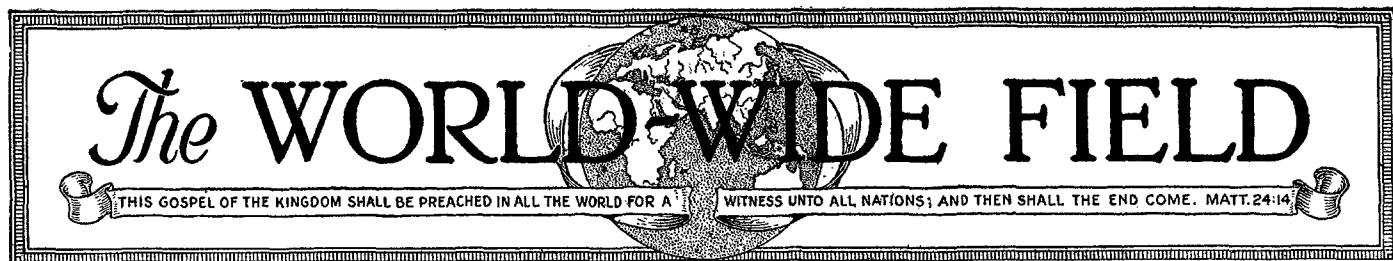
Normal Meals

(Continued from page 15)

food. Milk may be served as a milk or cream soup. Legume soups are easily digested, and are good milk substitutes.

3. *Bread or other starchy food* according to the desire or need of the individual.

4. *Extras*, as indicated before. This meal may be made very simple for the one who wishes a light supper, or more substantial for the one whose work and appetite demand more food at this time. Cooked vegetables had better not be served at this meal with the fruit, a combination which tends somewhat to complicate digestive processes. Raw vegetables, being more easily digested than cooked vegetables, may as a rule be eaten with fruit without harm. There would be no objection to serving a vegetable soup at this meal, for again the ease of digestion as assured by the simplicity of soup would safeguard from any indigestion that might follow the



"A Statement and an Appeal to the Members"

[UNDER the above heading, the Pacific Union Conference committee makes an earnest appeal to the members of that union regarding the question of healthful living. We reproduce the article here because we believe that it is worth the perusal of all our readers.

When the leaders of this movement awoken to a true sense of their responsibility regarding this phase of the gospel message, we believe that we shall see the spirit of reform taking hold of the membership generally. That a reform is needed in their field, our leaders on the Pacific Coast evidently recognize. We believe that to a greater or less extent this same reform is needed in every union and local conference and in every church. May God help us to heed the instruction He has sent us through His special messenger to this church. This counsel relating to health is vitally important, and should be given faithful study and careful observance.—EDITOR.]

Two large groups of workers, made up of men bearing leading responsibilities in the institutions and conferences in the Pacific Union, sensing deeply the needs of a godless world and the dangers of a backsliding church, have recently been led most earnestly and prayerfully to make a new consecration of themselves to God.

Long ago the Saviour, after giving the signs of His coming as seen in earth, and sea, and sky, turned with earnest appeal to His own people and said: "Take heed . . . lest your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." This was spoken by the Saviour for us in these last days.

And now as your leaders and pastors, we are deeply impressed with the grave dangers to the world and the church. Sin began in Eden upon the point of appetite, and here is the outstanding sin of these last days,—appetite in its varied phases,—eating, drinking, lusting. With it came loss of Eden, and a most baleful harvest has, through this sin, brought woe and destruction to our world.

Health reform was given to help God's people prepare for the Eden to be restored.

God meant true health reform to be a blessing, and it has been to many. But we are truly alarmed by the swelling tide of sin and lust and ever-increasing evil that threatens to engulf us. We view this more seriously because of the dangers to our people, old and young, who in many cases have become careless and unaware of the dangers threatening them.

Intemperance in eating and drinking is growing, and the peril is ever with us. We have not observed as fully as we should the holy message that God in love has sent us. Backsliding has so often been the record of the past, that as leaders we are led to confess our own sins and the sins of the flock over which the Lord has set us as overseers.

In our reconsecration we felt that as leaders we had failed to lift up the standard and to proclaim the truths of health reform. In the "Testimonies," Volume VI, pages 369-379, we have a statement which we would all do well to read. The opening words are:

"Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin."

Is it not high time for this work of reform to begin? The world has gone far on its road of appetite and lust. This sin thrust man out of Eden, and brought the Saviour from glory to seek and to save the lost. He took up the battle and won just where man lost out. And now He stretches out His hand invitingly to help us and to save us. Shall we not answer His loving appeal, and "take heed" to ourselves?

Our families are in peril, as well as the world about us. Appetite in its various forms is making inroads among us. Years ago we were told that intemperance too often begins at the table. Some among us mourn the loss of loved ones through appe-

tite. Young men and women are led captive by Satan's temptations.

True health reform is sent as a saving truth to help fit us for translation. It is meant as a blessing, and we and our children need its help. A revival and reformation on this and other things is urgently called for. Shall we not arise and shine?

It was also felt that a struggling world needs the light of health reform, which we can give if we are fully awakened and informed. God has placed the truth within the church. By the use of our health magazines and other health publications, as well as by other means, we are in duty bound to let our light shine to a world in dire need. Have we allowed our light to be placed under a bushel, or to become practically extinguished?

The Pacific Union Conference committee, and other leading brethren of various conferences, in two recent meetings were led to reconsecrate themselves by earnest prayer to a rededication of their body temples to God; and we invite our dear people everywhere, fathers and mothers, sons and daughters, to join us in this determination to come up on higher ground in this health reform movement.

This was not a forced or fanatical decision, but a wholehearted surrender to a solemn and neglected duty. Perhaps no decision of our committee has ever been more unanimous. It is highly important, for the hour is late.

We appeal first of all to our workers far and near to join us in this forward movement. We appeal also to our church leaders and officers for their cooperation; and we appeal to all the church members, whether workers or laymen, old or young, to make a restudy of this "right arm" truth of the message, and all together determine to present our bodies as a living sacrifice to Christ, that we may be sanctified, body, soul, and spirit, and be ready at His coming; and that we may not only be blessed ourselves, but prove a blessing to the world.

In this call to higher standards we have Christ's command, and we have also the assembled leaders of the

church making an appeal. Shall we not all gladly follow our Saviour's call in a forward movement to be true to the principles of health reform? This is a call to be among the overcomers, and our Saviour makes the call.

God help us to make the surrender. His biddings are enablings, and surrender and obedience bring rich spiritual blessings. God help us to be true.

PACIFIC UNION CONFERENCE COMMITTEE.

The Georgia-Cumberland Camp Meeting

BY W. H. BRANSON

THIS important meeting was held on the grounds of the Southern Junior College at Collegedale, Tennessee. Two years ago a camp meeting tabernacle, bookroom, and other buildings were erected in a beautiful oak grove near the school campus, and the place has now become a permanent campground for this large conference. The school dormitories and classrooms, together with a large number of family tents, furnish living accommodations for the campers. These quarters were filled to overflowing this year, and we learned of some, like Joseph and Mary, having to lodge in the school barn, while others motored to near-by towns, where they were able to obtain hotel accommodations.

The revival efforts at this meeting were very fruitful. Many spiritual victories were won; a number accepted Christ for the first time, and backsliders were reclaimed. It was good to be there, and to join the believers in a rededication of life and all to the service of God.

As in Florida, we met a large number of old friends from churches where we had labored in former years, and it was a great inspiration to hear their testimony of loyalty to the message and of their determination to "endure unto the end."

In his presidential address H. E. Lysinger was able to report good growth in the conference. The membership now stands at 3,016. Six new churches were organized during the last biennial period.

The tithe income for 1934 was \$63,385.76, which amount represents a gain of \$13,984.53. The combined mission offerings of the white and colored departments reached the sum of \$83,025.35 for the two years covered by the report.

A spirit of evangelism prevails throughout the conference, and several strong efforts are to be held this summer by the staff of laborers.

From Elder Lysinger's report we quote the following two paragraphs concerning the standing of the colporteur work in this field, and the evangelistic work being done by laymen:

"As far as the colporteur work is concerned, Georgia-Cumberland has not only led the Southern Union, but has held a continued record during 1934 of selling more literature than other conferences in North America with more than twice their numbers. Our colporteur army, white and colored, for 1935 will number about sixty. One of our efforts this summer, at Baxley, Georgia, is being held as a definite response to an interest created through the work of Brother Rigbers, one of our veteran colporteurs.

"A greater interest than heretofore has been manifested in the work of

evangelism by some of our laymen in the various churches. A lay preacher's convention has been conducted to help prepare these good brethren for the public presentation of the message in brush arbors, tents, halls, and schoolhouses. Already a number have taken their stand through the efforts of our laymen."

Elder Lysinger was reelected conference president, as were most of his associates to their respective offices. A spirit of unity seemed to prevail throughout the conference, and we believe the prospects for future growth are good.

S. A. Ruskjer, president of the Southern Union, with his staff of assistants, rendered valuable help in the meetings of the encampment. Those from outside the union who assisted in the spiritual work were G. W. Wells, F. L. Perry, W. H. Bergherm, and the writer from the General Conference; W. R. French, of Washington Missionary College; and E. L. Richmond, manager of the Review and Herald Publishing Association, who assisted in the promotion of the literature work.

A Church Monument in San Salvador

BY L. L. HUTCHINSON

It was on the morning of the twelfth of October, 1492, that Christopher Columbus first set foot upon the little island of San Salvador, of the Bahamas group, about 200 miles east of Nassau. This is probably the most historic spot in the Western Hemisphere. I experienced a real thrill as I stood on the very spot where four hundred forty-three years ago Columbus landed from the "Santa Maria," after his dangerous voyage of about seventy days across the uncharted waters of the Atlantic.

The monument which has been erected to his honor has a marble slab cemented into it, upon which are chiseled the words: "On this spot Christopher Columbus first set foot upon the soil of the new world."

I could not help but think, as I read the simple statement, that now, after more than four centuries of time, the "new world," which then was, has now become the old world, which now is, and that still another world, "a better country, that is, a heavenly," is soon to be possessed. To this world our Lord and King invites all the tried and worn pilgrims of earth. Concerning this country the pen of inspiration writes: "Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love Him." The poet adds:

"A land upon whose blissful shore
There rests no shadow, falls no stain.
There those who meet shall part no more,
And those long parted meet again.
O land of love, of joy and light,
Thy glories gild earth's darkest night,
Thy tranquil shore we too shall see,
When day shall break and shadows flee."

Another monument has been established within sight of the Columbus Memorial. A Seventh-day Adventist church membership has been raised up by the lay members and a neat little church building erected. It was my privilege, on the fifteenth of May, to baptize a little company, fruits of their labors, and to organize their church.

Thus from this historic place, where, on the morning of the landing, the crew of the "Pinta" started to sing the "Te Deum" as a hymn of thanksgiving to God, which hymn was taken up instantly by the crews of the "Niña" and the "Santa Maria," I know that all our brethren and churches will be glad to join in a hymn of praise for this another monument to His glory in this historic spot.

"The Leaders Took the Lead in Israel"

BY E. E. FRANKLIN

WE are pleased to present here-with the reports of our union and local field missionary secretaries for Big Week. We have returns from sixty-eight leaders in our book and magazine work, who went right out into the field with their colporteurs selling our literature. Never before in all our Big Week endeavors have we had so complete a report. Not many names from among our leaders are missing from this roll of honor. These sixty-eight leaders worked 2,555 hours, and report sales amounting to \$6,299.05. This represents an average sale of \$2.47 per hour. It is a good thing for our leaders to join our colporteurs in at least one united effort during the year, and the individual reports they have presented are most commendable.

Name	Conference	Hours	Sales
R. Steinke	Alberta	66	\$ 174.50
D. E. Collins	Kansas	63	178.65
C. M. Norman	Kansas	60	135.00
W. E. Adams	Ga.-Cumb.	58	200.00
M. A. Wyman	S. Dakota	55	213.70
P. E. Shakespeare	Nebraska	55	112.00
F. B. Moore	Texico	54	212.00
D. V. Pond	Nevada-Utah	54	191.75
J. R. Ridenour	East Pa.	52	86.50
B. G. Maguire	Wisconsin	51	109.00
A. K. Phillips	Idaho	51	100.25
M. H. Odegaard	Michigan	50	131.25
W. H. Baker	Ohio	50	127.65
G. H. Carter	E. Pa.	50	86.50
Floyd Mathews	Central Union	50	59.50
W. C. Christensen	Oregon	50	16.80
P. M. Lewis	Michigan	46	146.25
Ray Hempel	Upper Columbia	46	142.50

Name	Conference	Hours	Sales
I. M. Evans	New York	46	\$ 82.50
E. M. Fishell	E. Pa.	46	79.00
J. F. Kent	Central Calif.	45	218.75
J. R. Britt	Greater N. Y.	45	176.15
W. G. Herndon	Colorado	45	101.75
C. A. Edwards	Iowa	45	83.50
A. Clark	British Columbia	45	79.00
Virgil Gibbons	West Pa.	45	77.05
Carl Dornburg	Ohio	45	67.00
R. G. Campbell	Oregon	43	143.30
A. M. Barnhardt	Florida	43	115.05
P. C. Winley	Potomac	43	51.05
D. A. McAdams	Ark.-La.	42	219.25
J. D. Leslie	S. E. Calif.-Ariz.	42	107.09
R. R. Brooks	Indiana	42	89.70
Albert Sutton	Indiana	42	87.00
C. H. Smith	Wisconsin	41	129.15
C. S. Johnson	Washington	41	91.00
George Campbell	Washington	41	53.50
Arva Nickless	S. N. England	40	109.50
S. L. Clark	Illinois	40	109.35
W. A. Beall	Chesapeake	40	60.75
F. C. Denney	S. Calif.	38	64.00
L. E. Loomer	Wyoming	36	103.25
F. E. Thumwood	Potomac	36	67.50
A. E. Deyo	Ga.-Cumb.	36	45.00
D. E. Warner	E. Pa.	36	28.00
B. M. Preston	Atlantic	35	80.50
Thelma Pangborn	Ohio	34	35.20
Julia Cooper	Chesapeake	33	78.75
I. A. Christian	Ark.-La.	32	63.00
A. E. Barnes	N. Calif.	30	122.10
E. E. Franklin	Potomac	30	100.10
Mrs. L. Holbert	W. Pa.	30	41.00
F. D. Myers	W. Va.	28	63.00
Florence Stockton	Illinois	28	26.70
Dorothy Gilfert	E. Pa.	26	26.50
J. M. Jackson	Minnesota	25	43.00
William Higgins	W. Pa.	22	62.75
P. D. Gerrard	Canada	20	45.00
O. C. Weller	Ohio	20	26.25
A. Delafield	N. Calif.	19	28.50
R. J. Thomas	Missouri	17	75.50
W. W. West	S. Calif.	12	61.00
Mrs. C. S. Johnson	Washington	10	28.50
H. Voorhees	New Jersey	8	14.25
O. A. Bowen	N. Calif.	6	25.60
C. J. Oliver	S. E. Calif.-Ariz.		77.75
J. L. Cramer	Central		67.50
R. J. Winders	Illinois		45.75
Totals		2,555	\$6,299.05

The Same Cause for Thankfulness

REFERRING to recent articles in the REVIEW in which some expressed thankfulness for the great blessings they had received, M. O. Bradford, of the Vienna (Virginia) church, writes as follows:

"Many of us have enjoyed much of our Father's blessing during this time of depression. In our own church we have had work when many others around us have been forced to seek charity. Men as capable as we, have been out of work, and were it not for God's blessing we could never have met our financial goals nor have had the comforts we have enjoyed.

"Many of us have not had to meet the crises related in the REVIEW, and perhaps our stories would be very commonplace, even stale and monotonous, but should we be less thankful? The actual experience of looking into the grave, of facing death, starvation, or some other calamity, forces upon us the realization of God's goodness, of the fact that He hears and delivers; but should there be less gratitude on our part when He hears our

daily prayer, 'Give us this day, . . . deliver us from evil,' and we are spared the sorrow or terror that another suffers and is thereby made aware of deliverance?

"Personally I have known of very little actual suffering among our church membership during the last three years. Perhaps I should not judge, but I fear that if our faithfulness in tithe paying were the only thing to save us, many more might have been found in the bread lines. I do appreciate the published experiences of those who have felt impelled to send them to the REVIEW, but I believe many of us ought to realize that we, too, owe deep, fervent, and lasting gratitude to God for His blessings to us. Even the small efforts made to return a portion to Him seem to bring us the most abundant blessing from heaven's storehouse.

"I have been asked frequently during these 'lean years,' by those with whom I do business, concerning the prospects, how we were getting along,

etc., and I have been pleased to tell them that God has been good to us, that we have had work, and that He gave us work, because, otherwise, we could not possibly have helped in carrying out His parting instruction, 'Go ye.' Perhaps if we realized this more keenly, it might inspire us to larger giving into His treasury. May it be so with me."

North American News Note

In the fall of 1926 Dr. D. S. Teters, who had been practicing in Van Wert, Ohio, sold his practice there and moved to Bryan, Ohio, a town which our message had never entered. A few years later J. G. Hanna, of Washington, D. C., came to Bryan to assist Dr. Teters in his dental work, and the two brethren have worked together in building up an interest and establishing confidence among the people of that town and county.

During the next three or four years the two brethren held several evangelistic efforts in the churches and towns around Bryan, and more than doubled the membership of that section of the field. Frances Dingee, a church school teacher, assisted them as Bible worker.

Last November William Ellis, who had just organized a church at Manchester, Ohio, was asked to come to Bryan and hold an evangelistic effort there. As a result of that campaign during the winter, a church was organized June 8 with the assistance of F. H. Robbins. The church is composed of forty-two members, the majority of whom came in through the effort. Strong opposition was met in the town, and quite a little newspaper publicity was given to both sides of the Sabbath question.

One of the features of the effort was a home nurses' class, conducted by J. G. Hanna. Twenty-eight persons took this instruction, nearly all of whom were people not of our faith.

There are a great many others who are deeply concerned about the message, and several have indicated that they will arrange their affairs so they can unite with us in the near future.

Opportunity

THEY do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.

—Walter Malone.

Special Meetings in the Antillian Union Mission

BY ALFRED R. OGDEN

WE have thus far held special workers' and church officers' meetings in the five larger fields of the Antillian Union Mission this year. These meetings, as in past years, have proved to be a great blessing and uplift, not only to workers and church officers, but also to the many hundreds of our members and many other hundreds of visitors and interested people attending these gatherings.

The messages presented by F. C. Gilbert and E. E. Andross at the Cuba meeting in February, and the sermons and Bible studies by Elder Gilbert at the meetings in Jamaica, Haiti, Santo Domingo, and Porto Rico, were indeed a rich feast to all who had the privilege of attending. We should also mention the good help given by S. A. Ruskjer, president of the Southern Union Conference, in the meetings in Jamaica and Haiti. We were only sorry that he could not have been with us in the other meetings also.

Following the special meetings, the writer has been spending some time in each of the fields on the return trip, visiting churches and giving such other help as was possible for the upbuilding of the work. A number of churches have thus been visited in Porto Rico and Santo Domingo, and further time will be spent in Haiti and Jamaica before we return to the union office.

We believe that these meetings have been a great factor in unifying, strengthening, and building up the work in the various fields of the union through the years, as they have given our people a larger and better vision of the world work carried forward by Seventh-day Adventists. Not only have the meetings been a spiritual uplift and blessing to our own members, but they have been the means of gaining the attention of many not yet identified with our message. In each meeting thus far held, I believe, persons have become definitely interested in our work, and as a result, have later accepted the message. We are anticipating the baptism of at least 1,500 in the union this year, which will bring the number of baptisms during the last seven years up to at least 10,000.

Had it not been for the commodious church buildings erected in the various fields of the union, such general meetings would not have been

possible; for it is impossible to rent suitable quarters for large meetings in most of our island field, hence the absolute necessity of carrying out the instruction given us by the Spirit of prophecy regarding the importance of erecting suitable church buildings as memorials for the truth. These memorials give strength and permanency to our work. We are glad that during the years we have had the privilege of erecting good, substantial, and commodious church buildings in six of the seven capital cities of the union. Our next effort must be for a representative building for our rapidly growing work in the city of Kingston, Jamaica. We believe that such a memorial would mean much for the work in the Jamaica Conference. We have only touched with the tips of our fingers the work yet to be done in this island field.

Appointments and Notices

BRITISH COLUMBIA ASSOCIATION

Notice is hereby given of the biennial session of the British Columbia Association of Seventh-day Adventists to be held in the City Park, Kelowna, B. C., July 24-28, 1935. The purpose of the meeting is to elect officers and trustees for the corporation.

E. A. Beavon, Chairman.
Hylda B. Green, Sec.

BRITISH COLUMBIA CONFERENCE

The biennial session of the British Columbia Conference will convene at the City Park, Kelowna, B. C., July 24-28, 1935. The first meeting of the said session is to be called on July 24 at 8 P. M. All churches are entitled to one delegate for the organization, and one additional delegate for each ten members or fraction thereof. The purpose of the meeting is for the election of officers, and for the transaction of any other business that may come before the delegates.

E. A. Beavon, Pres.
Hylda B. Green, Sec.-Treas.

CAMP MEETINGS FOR 1935

Atlantic Union

New York, Union Springs ---- June 28-July 7
S. New England, South Lancaster, June 28-July 7

Canadian Union

Ontario-Quebec, Oshawa ---- July 3-7
Manitoba-Saskatchewan Youth's Congress

Manitoba-Saskatchewan, Saskatoon -- July 5-9
Alberta:

Beauvallon (Ukrainian) ---- July 2-7
Lacombe ---- July 11-21
Royeroff ---- 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, Westcoastville ---- July 4-14
W. Pennsylvania, Export ---- July 11-21
Chesapeake, Catonsville, Md. ---- July 19-28
Ohio, Mount Vernon ---- Aug. 15-25
West Virginia, Parkersburg -- Aug. 22-Sept. 1

Lake Union

Michigan ---- Aug. 22-Sept. 1

North Pacific Union

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

Pacific Union

Central California:
Mountain View ---- Aug. 5-11
Santa Cruz ---- Aug. 13-18
Arroyo Grande ---- Aug. 20-25
Northern California:
Eureka ---- July 25-28
Nevada-Utah:
Reno ---- July 6-11
Salt Lake City ---- July 13-18

Southern Union

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

Southwestern Union

Texas ---- Aug. 2-10
Texico, Roswell, N. Mex. ---- Aug. 8-18
Oklahoma, Guthrie ---- Aug. 15-24
Arkansas-Louisiana ---- Aug. 23-31

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 pioneers whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

Blackman.—Albert W. Blackman was born in Blaine County, Nebraska, Aug. 23, 1913; and died near College Place, Wash., April 19, 1935.

Hall.—Francis A. Hall was born at Madrid Springs, N. Y., Oct. 1, 1854; and died at Union Springs, N. Y., May 22, 1935. He was the son of Alonzo H. Hall, an ordained minister of the Seventh-day Adventist denomination, and Cynthia Simons Hall.

When about twenty-two years of age, while attending Battle Creek College, Brother Hall was baptized by Elder James White, and united with the Seventh-day Adventist Church, remaining a faithful adherent of that faith until his death. In his early life he was, for a time, a member of the Buck's Bridge church, which occupies a prominent place in the early history of this denomination. For ten years Brother Hall was elder of the Jamestown, N. Y., church, where he and his wife were members for thirty years. He was a lifelong member of the New York Conference of Seventh-day Adventists, and the third generation in his family to hold the faith of the third angel's message. His confidence in the message remained firm to the end.

On May 24, 1882, he was united in marriage to Emma Wilcox Brown, who survives him. To this marriage were born a son, who died in infancy, and a daughter, Blanche Hall Markham, educational secretary of the Greater New York Conference, who also survives him.

W. S. Lawrence.

Ayres.—Elvira Ayres was born at New Bedford, Mass., Oct. 19, 1844; and died at Stockton, Calif., April 4, 1935. Sister Ayres accepted present truth and was baptized at the age of twelve years. Her mother, being a widow, placed her daughter with a Seventh-day Adventist family to work for her board. In this home she learned about the threefold message. She was very faithful in her devotion to the cause of God from the time of her baptism until her death.

She attended the first camp meeting held by Seventh-day Adventists, and assisted in making tents for that meeting. She was

employed in the Review and Herald office in Battle Creek, Mich., for a number of years. Then she was connected with the Battle Creek Sanitarium, assisting in any way she could to help the people to see the love of Christ.

After leaving the Battle Creek Sanitarium, she went to Newfoundland as a missionary, and while on the boat gave Bible readings to a woman who became very much interested and finally accepted the truth of the third angel's message. During her stay in Newfoundland many people learned of the truth through her.

During all these years she read the *Review and Herald*; and while for the last few years she was unable to attend all the church services, yet she kept informed as to the advancement of our message. When I visited her at different times, she would always tell me that the message is going rapidly and surely the work will soon be finished. The last days of her life were spent in the home of Amelia Porter in Stockton.

We thank God for the ministry of Sister Ayres, and have faith to believe that she will come forth in the first resurrection. Words of comfort were spoken by the writer.

B. W. Brown.

WILLIAM T. HIBBEN

William T. Hibben, eldest son of Thomas and Amy Hibben, was born at Serena, Ill., Jan. 16, 1859, shortly after his parents arrived from England. He was reared on the home farm west of Sheridan, Ill., where he attended the Hobbs school. Later he spent some time attending Battle Creek College, and on returning to his home became a teacher in the district school.

In his eleventh year William was baptized and became a member of the Seventh-day Adventist denomination. He was always active in church work, and in his early twenties served as a district director in the Illinois Conference. Most of his travel was by team from home to home and from church to church. For twelve years he served as conference secretary-treasurer, his home serving as his office. For twenty-one years he was superintendent of camp grounds in the conference.

Because of his consecration, thoroughness, and sound judgment, his counsel was sought on many committees. He was one of the enthusiastic members in establishing the Fox River Academy near Sheridan. He served as elder in a number of churches, his last station being at La Grange. Most of his ministry was self-supporting.

It was while connected with the Hinsdale Sanitarium that his wife, Elma J. Hibben, passed away. Later he was married to Miss Barbara Stock.

Three years ago his activities ceased, due to a heart attack, but his mind remained active and his courage and confidence steadfast. On Sabbath, April 27, he suffered another stroke, and passed away peacefully on April 30. The community, as well as the Illinois Conference, has lost a man of careful counsel and outstanding strength in general lines.

He is survived by his wife; a daughter, Mrs. X. Schurene, of Hinsdale; two sons, Fenton, of Manistee, Mich., and Delmer of Serena, Ill.; a brother, David, and a sister, Mrs. Vickery, of Glendale, Calif.; and a sister, Mrs. Anna Hibben, of Sheridan, Ill.

J. W. Christian.

ELDER C. L. BUTTERFIELD

C. L. Butterfield, after thirty-five years spent in faithful service in the Master's cause, fell asleep in Jesus in Meridian, Miss., May 14, 1935. At the time he ceased his work, due to failing health, he was president of the Kentucky-Tennessee Conference, and after about a year of illness the end came. After he resigned his position he moved from Nashville, Tenn., to Meridian, Miss., to be with his son, L. A. Butterfield.

Elder Butterfield was born near Wells, Minn., July 12, 1879. On Jan. 1, 1902, he married Miss Mary Winnegar, of Henning, Minn., and for the first two years of their married life he taught school during the winter and carried on evangelistic meetings during the summer. Then he entered the ministerial work in the Western Oregon Conference. From this conference in 1908 he went to Korea, and was soon made superintendent of that field. He remained there for fourteen years. On account of his wife's failing health, and a desire for better educational advantages for his children, he returned to the homeland. Later he was made president of the Saskatchewan Conference in Canada, where he remained until he was called to the presidency of the Carolina Conference, filling that position until the conferences were consolidated,

at which time he was called to take the presidency of the Kentucky-Tennessee Conference.

Elder Butterfield fell asleep confident in the blessed hope and the soon coming of the Saviour.

He leaves his wife; one son, Elder L. A. Butterfield, of Meridian, Miss., and one daughter, Mrs. A. L. Toews, of Reedley, California. His youngest son died in Korea.

S. A. Ruskjer, president of the Southern Union Conference, preached the funeral sermon. C. O. Franz, secretary-treasurer of the Kentucky-Tennessee Conference, who was associated with Elder Butterfield during his last years of labor, also was present, and brought expressions of sympathy and comfort from the workers and members of the Kentucky-Tennessee Conference. He was laid to rest in the Magnolia Cemetery at Meridian, Miss., where he awaits the coming of the great Life-giver.

R. I. Keate.

DR. W. R. SIMMONS

W. R. Simmons was born in Midland, Mich., Dec. 19, 1870; and died at Orlando, Fla., May 5, 1935. His early education was obtained at Midland, where he completed the public and high school courses and also a course at the business college. He attended Battle Creek College, and took his degree in medicine at the American Medical Missionary College in Chicago in 1899. Shortly after completing his medical course he was called to take the superintendency of the Portland Sanitarium, at Portland, Oreg., which position he held for seven years.

Dr. Simmons' longest period of service was at the Northwestern Sanitarium at Port Townsend, Wash. Here, too, the doctor was able to do excellent work. Later he established offices in Seattle, Wash., thinking to spend his remaining years in private practice; but these plans were not carried out. Upon the urgent appeal of the Lake Union and Indiana Conferences, he accepted the call to take the superintendency of the Wabash Valley Sanitarium at La Fayette, Ind., and once more put himself with all his energy and ability under institutional responsibility.

In this latter place he remained for ten years, 1921-31. It was here that his health failed. Thinking that the Florida climate might be more conducive to recovery, he moved to Miami, where, with the exception of the time he spent at the Florida Sanitarium at Orlando, he passed the remainder of his days.

Dr. Simmons was a firm believer in the sure and certain triumph of the advent movement, and he passed to his rest in full assurance of a part in the glorious resurrection when Jesus returns to claim His own.

He is survived by his wife, and one son, William Gerold. Services were conducted by the writer.

N. S. Ashton.

THE WAY SHE WAS WON

THE winning of souls was the one purpose for which Christ commissioned His followers to carry the gospel to the ends of the earth. It is the one reason for our denominational organization. It is the most thrilling experience of the Christian life, and the cause of great rejoicing in heaven.

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"Sincerely, in His service,

"Mrs. A. F. B.,

"Mogollon,

"N. Mex."

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Takoma Park, Washington, D. C.



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REVIEW AND HERALD PUBLISHING ASSN.,
Takoma Park, Washington, D. C.

OF SPECIAL INTEREST

We had not learned until receipt of the obituary published in this number, of the death of Elder C. L. Butterfield. He has given years of earnest, efficient service to this movement, both in Korea and in this country. He rests from his labors and his works follow him. The gospel seed he has sown will continue to bear fruit even unto the coming of the Lord. We extend to his loved ones our sincere sympathy.

SENDING reports from the various sections of his field, A. R. Ogden, of the Antillian Union Mission, writes under date of May 23:

"We have only words of courage to pass on in regard to the progress of the work throughout our union. The Lord is doing wonderful things for us, and our only regret is the great shortage of men and means with which to press into many openings before us, and thus speedily finish the work. We are thankful for the consecrated lay members who are doing so much for the advancement of the message, and we are sure that when the final accounts are all settled, we shall find they have had a great part to do in the finishing of the work."

From Every Kindred

AWAY off in the Solomon Islands, about forty miles distant from the Marovo Lagoon, where our headquarters for the group are situated, lies the island of Tetipari. This island is about fifteen miles in length, by one third or so of that in width; but there are now no permanent inhabitants, though the coconuts are still gathered for copra. It is said that many years ago the whole island was sold for a few muskets to a trading company.

Formerly many people dwelt on Tetipari; but of these, some were killed off in days gone by; others died of sickness; a few moved to the Marovo Lagoon district. At last there was but one old man left. This native came to one of our missions and accepted the message. Later he died, knowing that not long hence he would be one of that great multitude of "every nation, and kindred, and tongue, and people," that shall stand before the throne. We have this story from N. A. Ferris, in charge of our mission work in Guadalcanar, one of the large islands of the Solomons group. Brother Ferris returned in April to his field, after a furlough in the homeland, during which time he was ordained to the gospel ministry.

H. STOCKTON.

In North Africa

HAVING spent four weeks in the great North African field, attending annual and district meetings in Tunis, Algiers, Oran, and Casablanca, I am indeed happy to report that there is a very discernible "sound of going in the tops of the mulberry trees."

The annual meeting in Tunis was the first of its kind held in that part of the world field. There are now eighteen baptized members in this great Mohammedan center. Four persons were baptized dur-

ing the meeting, and it is expected that five or six more will follow their Lord into the watery grave next month. Plans were laid during my visit there to open up a small dispensary, with an Italian doctor, who has recently joined us, in charge.

In Algiers, where we had but few members until recent years, we now have an active, growing church of one hundred. In Oran, Fez, Meknes, and Casablanca (the last three named are in Morocco) also the work is advancing. Six new members were baptized in Casablanca yesterday, making the membership of the church in this place forty-three. Tent efforts are conducted here as well as in Oran and Tunis. Hall efforts are carried on in a number of other places, including Algiers. In that city a little medical institution and rest home was established two years ago. During the

Send the **Light** *to the*

DARK CONTINENT

MIDSUMMER OFFERING
SABBATH, JULY 20

IS TO PROVIDE SUPPORT FOR THE WORK
IN THE SOUTHERN AFRICAN DIVISION

WILL YOU
DO YOUR
PART?



The Southern African Division has an area of 3,265,980 square miles—almost 300,000 more square miles than the United States contains, not including outlying possessions. In this vast territory we had, at the close of 1934, only 197 ordained and licensed ministers. Compare this small force with 1,268 ordained and licensed ministers at work in the United States, to say nothing of the large number of institutional workers in this country, which cannot be duplicated in any of our mission divisions. Southern Africa had 57 colporteurs at the close of last year, while in the United States there were 848. Do not these figures make an appeal for a liberal Midsummer Offering? Surely in Africa the harvest is great, but the laborers are few. (See article on page 11.)

first years of its existence it has made a small but substantial financial surplus. It is hoped it will develop into a sanitarium.

Another encouraging feature of the development of the work in the North African Union is the winning of six Mohammedans to the message during the past year. Others are interested, and plans for the starting of a health paper in the Arabic are well under way. Our faithful colporteurs and church members generally are toiling untiringly to assist our small staff of workers to reach the millions here who still grope in darkness. There is an awakening interest in the message throughout the field.

STEEN RASMUSSEN.

"Messengers of God"

Two of our colporteurs, laden with books and Picture Rolls, were caught in a very heavy tropical storm in Nigeria, Africa. Where could they go for shelter? They were halfway between two heathen towns. Looking around, they saw a large but short palm tree near by. This tree, for some reason, had not grown properly, but now it acted as a large umbrella, so that the men and their books were kept perfectly dry. The rain thundered down, but the men were praising God.

Starting off again, they came across a committee meeting in session. There was a heated discussion going on about giving contributions to missions. The colporteurs were asked to settle the matter, if possible. They did, and their judgment was accepted.

One of the leading men then said he had had a dream in which he saw some men with books who were called the "Messengers of God." Up to this time the colporteurs had not made known their business, but now they gladly told why they had come. The committee requested them to stay two days and explain the contents of their books.

They presented to them Jesus and the third angel's message. Today there is a Sabbath school in that place with more than twenty members. This is but one of many incidents behind the scenes out here in our literature ministry. Truly, it is a soul-saving work.

A. W. COOK.

Progress in the Austral Union

In a letter from W. E. Murray, president of the Austral Union, is this good news from Uruguay:

"It is about all we can do these days to keep up with the advent movement here in the Austral Union. Just lately I have been over to Uruguay with Brother Brouchy. We had a fine Young People's Congress of four days in Montevideo. Then Brother Brouchy and I went up to Rivera, where we have a growing congregation of between eighty and ninety people. This last time there were about fourteen baptized, which brings the group up to the number I have mentioned. Each night I was there the house was full. The meeting hall holds in the neighborhood of 200 or 250. At that place there are some businessmen very much interested in the truth. One of them has been baptized, and his wife will also be baptized a little later. His son, who is in Montevideo taking the medical course, has also been baptized. The tithe in Uruguay Mission for the first three months of 1935 is approximately \$500 more than it was for the same period of 1934. The book sales are going along at a good rate. The brethren there will soon have between ten and twelve colporteurs in the field. We are at present trying to secure a lot in Montevideo for a church building."

From the beginning of our work in South America there has been a faithful group in this little field. Their dollar used to be worth three cents more than the American dollar when the American dollar was worth 100 cents, and in the early days, when funds were short, we greatly appreciated the liberal tithes and offerings from Uruguay. We are sure the charter members, as well as the others in Uruguay, are rejoicing over this exceptional progress in their field.

N. Z. TOWN.