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No. 33

The Battle Is the Lord's

BY BERTHA D. MARTIN

IT matters not much if the days are long,
The burden heavy, the battle hard,
If the heart keeps singing a cheerful song,
And hope and courage are all unmarred.
The battle today may be lost or won,
But faith that victory holds in view,
Will find each day with the rising sun,
New courage to conquer, new will to do.

But what when the archers have pressed thee sore,
And the strength from thy ready arm is fled?
When thy feet haste on in the way no more,
And the courage that stayed thy soul is dead?
When the only longing thy numb heart knows,
Is to sleep with the fallen sons of men,
Thy spirit bowed by unconquered foes,
And the vision lost, what then? what then?

What then? There is One who has marked thy way,
Has guided thy steps through the weary years;
Who knows the failures that vexed thy day,
And counted and treasured up thy tears:
He knows the battles thy strength has spent,
And swiftly He cometh thy help to be;
To cover the reed that is bruised and bent;
And He will finish the fight for thee.

Harvest Ingathering for 1935

BY O. MONTGOMERY

THE time is fast drawing near when our people throughout the North American Division will be rallying to the annual Harvest Ingathering endeavor. Indeed, some sections of the field have already launched into this undertaking, and are being signally blessed in their efforts. Reports are coming from different churches, telling us they have already reached their goal. The churches at Danvers, Methuen, and Haverhill, Massachusetts, in the Southern New England Conference, are over the \$10 per member goal, and we have word that the Ontario-Quebec Conference has reached \$7,000 on its goal. These reports are indeed encouraging, and indicate that the public is still on the giving hand, and that our friends, many of whom have become such through the annual Harvest Ingathering contacts, are expecting us and are prepared to welcome us with their annual offerings.

During the past two or three years, in the face of the depression and the influence of its powerful effect upon the hearts and minds of thousands, there have been many who were constrained to contribute to our cause, who had not done so heretofore. One of the outstanding benefits of the Harvest Ingathering endeavor during the years is the favorable education of the public through the reading of the Harvest Ingathering magazine, bringing to them a clear, inspiring, and enlightening presentation of the work of Seventh-day Adventists in all the world. During the years that our people have been engaged in the Harvest Ingathering work, there has grown up a very favorable and interested background in the hearts and minds of many thousands of the people of this country. We have been greatly inspired with the hundreds and hundreds of reports that have come to us of the cordial welcome and expectancy with which our solicitors have been received as they have met friends and contributors of former years.

We believe that it is this favorable background that has been built up through the circulation of our literature, and the visits and mission talks of our solicitors during the years, that has enabled us to carry on as successfully as we have during the years of depression. While this is true, we recognize that there are many who cannot give as they formerly did, and sometimes our solicitors meet with disappointment

and refusal. We recognize these handicaps and disadvantages, but on the whole our Harvest Ingathering work is an outstanding and successful missionary endeavor.

Last year, 1934, showed a gain of approximately \$120,000 gathered in, over and above the receipts of 1933. Really, brethren and sisters, that was a wonderful achievement for a year like 1934; and think of what that increase meant in meeting the urgent needs of our world work!

Facing 1935 With Courage

And now as we face 1935 it is with a larger degree of enthusiasm and confidence and faith for a better year than 1934. Conditions are somewhat better throughout the country. Business is picking up. Different lines of industry and commercial enterprise are showing new life. The government is expending large, almost unbelievable sums of money, and every endeavor is being made by the administration of government affairs to turn the tide, to bring in a larger degree of employment and to beat the depression. Every indication points to more favorable conditions for the Harvest Ingathering work for 1935 than for the past three or four years. With the one hundred per cent spirit of courage and confidence possessed by our leaders throughout the union and local conferences of this country, and with the spirit of courage and confidence in the hearts of our people, we believe that with living faith, fervent prayer, and earnest, united effort, the greatest achievement in the history of our Harvest Ingathering work will be ours in 1935.

In harmony with this conviction, and reflecting faith in the loyalty and devotion of our people, the Spring Council voted to place the goal for this year \$100,000 above the total amount raised in 1934, and we believe, brethren and sisters, that it can be reached. Many of our unions and local conferences have already placed their goals at a high increase over last year's receipts. The Columbia Union Conference committee has set for the goal of its union the \$100,000 mark. It is another high peak of endeavor rising on the Ingathering horizon. E. A. Manry, home missionary secretary of the Columbia Union, has no doubt about his loyal workers' reaching the top. This will serve as an illustration of the movement that is on in all parts of the North American Division.

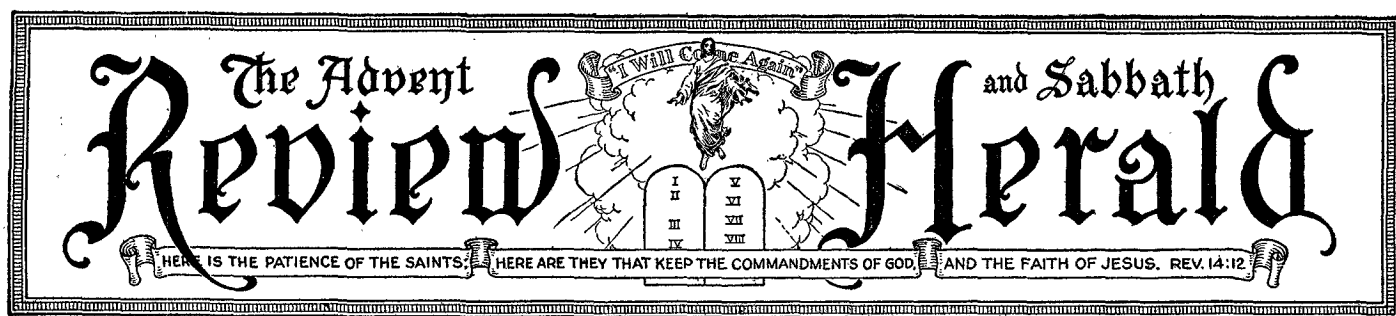
The Harvest Ingathering is the

second largest single source of mission offering income that we have, the Sabbath school being the first. Our Sabbath schools bring in approximately 50 per cent of our total foreign mission offerings, some years a little more than that. The Harvest Ingathering provides approximately one third of our mission offerings. It will be seen at once, therefore, by all our dear people, that it is a very important factor in the carrying forward of our world mission program.

Many, many times in the history of this movement very earnest and urgent appeals have been made to our dear people in behalf of our world work. Sometimes these appeals have been in the nature of emergency calls in times of great crisis, when the cause has stood in jeopardy. This has been true in a special way during the last few years of depression. Loyally and devotedly have our people stood by with a real spirit of sacrifice that has been heroic during these trying times. This attitude has been really 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.

And now, dear brethren and sisters, we come to you again, representing the needs of our great world work, earnestly entreating each individual to unite with heart and soul, so far as health and strength and circumstances will permit, in having a part in this 1935 Harvest Ingathering endeavor. Never in our history have we faced such unprecedented opportunities, so many doors inviting us to enter, so many marvelous manifestations of divine providence opening the way before us. Surely God is going before this people and blessing in a most unusual way the advancement of this message. May all of our people everywhere unite in earnest prayer that God will give our solicitors in this present Harvest Ingathering endeavor favor with the people, and that His Spirit may move upon the hearts of those who are solicited to give liberally.

God lives. The way between earth and heaven is open. He hears His people when they pray; He blesses His people when they move in harmony with His divine providence. May the rich blessing of Heaven be upon each leader and upon each church member, that this Harvest Ingathering endeavor may be the best in our history.



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Two Mites

BY F. A. SPEARING

IN the twelfth chapter of the Gospel of Mark we find these words:

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich, cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

"Many that were rich, cast in much!" How did they become rich? We do not know. We are not informed. We wonder if any of those who gave "of their abundance" had made their money by devouring widows' houses! The following is from "The Desire of Ages," page 614:

"The Pharisees had great influence with the people, and of this they took advantage to serve their own interests. They gained the confidence of pious widows, and then represented it as a duty for them to devote their property to religious purposes. Having secured control of their money, the wily schemers used it for their own benefit."

By way of contrast, the Gospel writer tells of the "poor widow" who "threw in two mites, which make a farthing." How did the widow become poor? We are not told. Possibly she was one of those who had been robbed of their property! At least we know she was poor, and that of her poverty she gave to the cause of God.

Recently, during the gold boom, a man invested £750. In a short time this sum had become one million! This was more of a specula-

tion than an investment. He might have lost his money, instead of gaining thirteen hundred per cent!

The widow invested her farthing in the bank of heaven. This was a true investment, for vast sums have found their way to the Lord's treasury because of this apparently insignificant gift. How small is the speculator's thirteen hundred per cent compared with the interest on the two mites!

"The 'two mites, which make a farthing' have brought to God's treasury an amount of money far greater than the contributions of those rich Jews. The influence of that little gift has been like a stream, small in its beginning, but widening and deepening as it flowed down through the ages."—"The Desire of Ages," p. 616.

We see the illustration: first the tiny mountain pool, then the brook, then the stream, and then the mighty river! So the tiny gift has become wealth untold.

Jesus said the widow gave more than all the rest, for she gave all she had! All her money? Yes, but much more than that: she gave her heart, her soul, her life, her all!

Who can reckon the value of such a gift? And what prompted this surrender? The love of God! The widow knew something of God's love, and realized that our Father manifested His love by giving His all. So she said, "As He has given His all for me, so will I give my all to Him!"

The sinful woman at Simon's feast (Luke 7:36-50) gave more than the box of ointment to Jesus; she yielded to Him her heart. But Simon had nothing to give—nothing that was worth while. And the publican who "smote upon his breast" and said, "God be merciful to me a sinner" (Luke 18:13), hadn't much to

offer to his Father in heaven; but he gave that which God values most of all—his heart; while the Pharisee, like Simon, the other Pharisee, had no gift to present to the One who had given His all.

The psalmist David, seeking for a gift to present to his Maker, said: "Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering." Ps. 51:16.

It would have been an easy matter for the psalmist to offer in sacrifice bulls and goats and rams and lambs, but he realized that such offerings would not be acceptable with God unless a change of heart was experienced. David recognized that God was the author of the sacrificial system, yet he used these words: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.

Why a broken and contrite heart?—Because if there is no sorrow for sin, if the heart remains hard and stony, our gift would be valueless. We say:

"Take my life, and let it be
Consecrated, Lord, to Thee;"

and the Lord responds: "I will! I will take it, control it, fashion it, use it in My service!" He gives us a new heart for our old one, so that we become new creatures in Him.

We are reminded in Matthew 6:24 that we cannot serve two masters at the same time. And the statement is made emphatically, "Ye cannot serve God and mammon." If we offer our heart to God, it must be without reserve; there must be full surrender for the gift to be acceptable. The widow's two mites had no intrinsic worth; but she gave all she had to give, and in so doing gave more than they all. The human heart is a poor thing; it is "deceitful above all things, and desperately

wicked;" yet, even so, God will take it if we give it to Him unreservedly, making full and complete surrender.

In ordinary warfare, the motto, "No surrender!" may be well enough; but when we come to our dealings with the Lord, it is not an act of cowardice to yield to Him; it is the bravest thing we can do. When warring with Satan it must ever be, "No surrender! Death rather than defeat!" But as a sign of our allegiance to Christ, we haul down our own colors—which are Satan's—and run the Saviour's flag up the mast.

"Not every one that *saith* unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the

will of My Father which is in heaven." Matt. 7:21.

When we humbly approach our Maker, and offer our poor sinful heart to Him, we give Him our two mites, our all; for nothing can we withhold when we give Him our heart; and this implies obedience to all His commands.

We must carefully distinguish between *saying* and *doing*. Many *say*, but *do* not. The all-important thing is not to *say* we will do God's will, but to *do* it! May we, then, like the widow, the sinful woman, and the publican, give ourselves and our all to Him, making a full surrender!

England.

that cannot change the heart, cannot cleanse the soul from the defilement and stain of sin.

The possessor of these externals may be highly honored and esteemed among men; he may, because of position and power, wield a great influence and be, according to worldly standards, ostensibly correct in his speech and behavior, and yet be a stranger to the way out of sin. Such was Nicodemus, who came to Jesus by night; he found the way out. There are many who fail because they are not sincere seekers after truth. "Your ways are not My ways," saith the Lord. Man is not his own savior.

Jesus the Way

Jesus is the way out of all the troubles and distresses which sin has brought upon mankind. But to be appreciated, this fact must be made a matter of personal experience. Christ is the panacea for all our individual ills. Anciently He brought Israel *out* of Egyptian bondage, that He might bring them *into* the Promised Land. Deut. 6:23, 24. So today He is ready to lead every humble, trusting soul out of gloomy darkness into the sunshine of His presence. He brings joy in sorrow, comfort in grief. He is the way out of worry, fretting, doubt, and unbelief, and the way into faith, assurance, quietness, and peace.

In the religious world today there are many voices and much of the "form of godliness." There is compromise and confusion, a strange blending of the sacred with the secular. This means apostasy, spiritual declension, and death. The world, garbed in a form of righteousness, walks into the church; and a worldly spirit in a large measure controls the church. God is calling honest, sincere, loyal people out of the chaos, out of error and blindness, into the full light of present gospel truth. "Come out of her, My people," is God's call.

Jesus is the only way out and the only way in. He is the narrow way, and reveals the way He Himself trod. If permitted, He comes by His representative, the Holy Spirit, into the life, and works a complete transformation. Past sins are repented of, confessed, forgiven, and covered. The heart is contrite and broken. Meekness, humility, and willingness prevail. There is kindness, courtesy, culture, refinement, not as a substitute for spiritual regeneration by the indwelling Christ, but as a result of the marvelous change His presence has wrought.

These graces are not mere externals, artificially put on for certain occasions; they are the result of hav-

The Way Out Is the Only Way In

BY P. E. BERTHELTSEN

VIEWED from a human and natural standpoint, man has hopelessly lost his way in the labyrinth of sin. This is true of all men, whether they are conscious of it or not. The way of sin is made very attractive; the lure of the world is fascinating. There is music and thrill of enticement and excitement. But it is a hard way farther on, and veritably leads only to misery, despair, and death. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Man traveling the road of transgression is spiritually blind, groping in darkness. He is sinking in the quagmire of sin; and when the danger is apparent, he often tries to lift himself out. As with the fly trapped in the spider's web, every effort toward extrication only ends in his becoming more deeply enmeshed. Very many seem to be entirely at ease and satisfied in this serious condition; they are apparently unconcerned, and seem happy. The way out of the dilemma is not inherent in man. "The way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

Way of Escape From Sin

God has, in mercy and love, provided a way of escape in the gift of His own Son. "I am the way, the truth, and the life," said Jesus. It is useless to try to discover another way. There is one and only one way out of the condemnation and curse of sin—Jesus, and His cross. It is the gospel of the revelation of divine supernatural power through faith in Christ, to save men.

You have never heard a true Christian say he regretted having chosen to follow Jesus or that he ever found Him disappointing. You have heard

plenty of people regret bitterly their choice of sin and the world, and their loss of hope and confidence. Not willing to be dependent, man has tried to substitute other ways of his own devising: culture, refinement, education, ethics, even philosophically posing as a human moralist, all of which do not affect the seat of the difficulty; they are merely external measures

Make Life Kind

BY ROBERT HARE

THAT hour is lost that no sweet thought has brightened,
The day misspent no kindly deed has lightened,
While months and years that pass in discontent,
Abuse the blessings Heaven has kindly sent.

Life has its blessing, when we cast the gloom aside
And love its heaven, with selfishness denied;
Its drudgeries, to holy purpose given,
Build steppingstones upon the way to heaven.

The tasks of life in weakness we begin,
Hold crowns that angel hands might wish to win,
Life sweetly spent in love's divine employ,
Holds foretastes of the everlasting joy.

Self yields a bitterness that cramps the soul,
And darkens skies from distant pole to pole,
Scatters sharp thorns upon the upward way,
And breathes out sad remembrance day by day.

Then bid love's sweetness charm the gloom awhile;
Make others glad, and your own life will smile;
Spread blossoms for some weary, wandering feet,
And you will find them spring your own to greet.

ing a new heart, a new nature. Once a year, at Christmas time, apples are hung on the tree; they look very pretty, nestling among the lights and the dark evergreen branches, and they captivate the eye; but they were put there by human hands, *they never grew on that tree.* In the Christian life the graces are *fruits*, Christian attributes which reveal the presence of Jesus and His Spirit in the life.

"He Must Increase, but I Must Decrease"

There is a great desire to know the whole truth and to walk in the footsteps of the Master. Like John the Baptist, the individual is led to exclaim: "He [Christ] must increase, but I must decrease." There is revealed the same love for, and delight to do, the will of God as expressed in His law, that was manifest in the life of Jesus. Ps. 40:8. He is clothed in the spotless robe of Christ's righteousness; "the law of his God is in his heart; none of his steps [margin, "goings"] shall slide." Ps. 37:31.

The Sabbath, the seventh day of the week, instituted by the Lord in the garden of Eden, is indeed a delight and is sacredly observed. It is God's great memorial of creative and redemptive power, and was carefully observed by Jesus while on earth. The spiritual rest of the Sabbath is truly refreshing and vivifying to him who has come out and has entered in. He loves the truth as revealed in the life of Jesus; he lives it, and to live it is to give it. Delving into Bible truth

has become a delight; and the advent message, heralding the near return of our Lord, has become very dear. "Come, Lord Jesus, come quickly," is his heart's desire.

Yes, Jesus is the way out of error, bondage, and confusion, and into truth, liberty, and peace. It is not a lonely way. It is a way of sweet companionship, unexpected delights, and happy surprises. In the advent movement it is the way of sacrifice, self-denial, and altruistic service for others. It is the way into everlasting life, into the bliss of heaven. Only through Jesus can we enter in. He is the ladder which Jacob saw. By His humanity He clasps the hand of the sinner, and by His divinity He lays hold on the throne of God. He connects earth with heaven, and becomes in us the "hope of glory." In a little while He will be revealed, coming with the clouds of heaven in majesty and great glory, to receive His dear ones who have patiently waited for Him, and to bid them enter in.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

brethren in the northern part of the State. Shortly before sundown a fierce wind suddenly arose, and soon the canvas tabernacle in which they had expected to hold meetings over the Sabbath was flat on the ground.

The prospect seemed discouraging. There was but little shade to shelter the people from the rays of the mid-summer sun. Yet some were able to remember the sweet assurance that "all things work together for good to them that love God," and they resolved not to lose courage. Of the sweet Sabbath blessings enjoyed by the believers in God's out-of-doors cathedral, we have a beautiful picture, as sketched by James White in his report to the REVIEW. From this we quote:

"Sabbath morning at half past seven, enough brethren were on the ground to commence prayer meeting. On reaching the place of meeting about this hour, we heard the solemn voice of prayer from our beloved Brother Ingraham, who has spent some time in a new field in Pennsylvania, but has returned to this State for a few weeks. And as we looked about the beautiful hill where preparations had been made for the saints to worship, and heard the solemn and fervent prayer from our dear brother, we thought of the mountains where Jesus prayed and preached, and as we thus reflected, we could not refrain from weeping aloud.

"The brethren continued to gather to the place till at ten there were near 200 present. On the south side of the hill lay the tent. On the west, north, and east was a ring of carriages where the feeblest took their seats, shaded by umbrellas, nearly surrounding those who occupied the north row of seats. In this position these commandment keepers listened with deepest interest to three discourses, besides spending several hours in conference and prayer meeting.

"The last discourse closed at half past three in the afternoon, when it was suggested that the feeble and tired might leave the ground, while others would remain during the hours of the Sabbath, and be ready to erect the tent. But two or three left, and the meeting rose in interest till near six o'clock. The cool breezes and the clouds intercepting the rays of the sun nearly all day made our situation quite comfortable, while the continual dropping of heavenly manna made the place glorious.

"A portion of that congregation was on the ground with no permanent shelter for ten sweet hours, and while enjoying so long and so sweet a feast could really pity those poor souls who usually sit in cushioned and carpeted pews of these steeple houses, forty-five minutes, and feed on husks.

"Brethren Wheeler, Hart, Ingraham, Stone, Hutchins, Sperry, and many others took part in this meeting. After the tent was erected, there was the same evening a very free and cheering social meeting held in it."—*Review and Herald*, July 21, 1855.

In order to reach as many of the Vermont brethren as possible, two other tent meetings were held in the State. Visits were made to the homes

Sketches and Memories of James and James and Ellen G. White

XXIII. East or West?

BY WILLIAM C. WHITE

It was now fully decided that the office of publication should be moved from Rochester. There remained the question whether it should go to Vermont in the East, or to Michigan in the West. Largehearted brethren in each of these places had been moved to make offers of financial help, and of assistance in carrying the burdens of responsibility that up to now had been borne largely by one man.

With this situation, sectional rivalry might easily result in a serious break in the unity of the believers. James White and his wife had recently visited Michigan, and were favorably impressed with the advantages of that State, and especially of Battle Creek. But before casting their influence in favor of that place, they wisely decided to visit the brethren in the East, par-

ticularly those in Vermont, and give them an opportunity of presenting any reasons that they might have for believing that the cause would be better served from some Eastern place than from Michigan.

Leaving Rochester, they spent the last Sabbath in June at Buck's Bridge, New York. There they united with Brethren Wheeler, Hart, and Philips in a week's tent meetings. With these brethren they also went eastward with the tent, to Perry's Mills, Champlain, and Plattsburg, staying two or three days at each place. They were led to rejoice in the good interest manifested in the message.

Crossing into Vermont, the company reached Wolcott on Friday, July 13, where they pitched the tent ready for a conference with the

of Brethren Pierce and Philips at Roxbury, and to Brother Lockwood's at Warren, of whom it is said, "Their sacrifices for the cause and their care for the Lord's servants have not been small."

Regarding their benevolent spirit and willingness to share his burdens and cares, James White wrote as follows:

"It has seemed to us that some of these Vermont friends have loved their neighbor (brother) a little better than themselves. It is certain that in their anxiety to advance the cause they have at least made far greater efforts to help others than others have made to help themselves."

"They are anxious to move the REVIEW office to Vermont, and have the responsibility and burden of conducting it taken off from us, and placed, as it should be, on the shoulders of a number of the old, experienced friends of the cause."

"Unless the friends of the cause in some more central position shall take this responsibility, it will be proper that the friends and supporters of the cause in Vermont should take it."

"We shall no longer bear the burdens we have borne in Rochester; neither shall we move the office east or west. The office is the property of the church. The church must wake up to this matter, and free us from responsibilities that have been forced upon us, and which we have reluctantly taken. We must have freedom and repose, or go into the grave."—*Review and Herald*, Aug. 7, 1855.

Our brethren East and West gave serious thought to this matter, and vigorous response to his appeals was being made by the Michigan brethren located in Jackson and Battle Creek, as we shall see.

It had been nearly three years since James and Ellen White had visited Portland, Boston, and other places in New England connected with their early experiences in the message. Therefore they seized this opportunity to see some of the tried friends of the cause at Dorchester, near Boston, and other places in Massachusetts, and especially in Topsham and other places in Maine, associated with many hallowed memories of their early experiences.

While at Topsham a vision was given to Mrs. White in which there were renewed cautions for her husband regarding his willingness to undertake "burdens that were too heavy, and which nearly crushed him." There was also an assurance that though these efforts had "told upon his constitution and deprived him of strength," yet "as a result of these extra efforts, more souls will be saved."—*Testimonies*, Vol. III, pp. 9, 10.

Regarding this matter she also said:

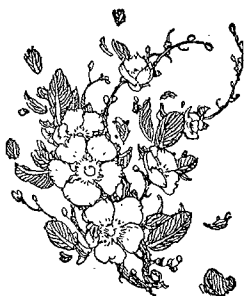
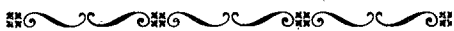
"My husband can continue to labor with all his energies, as he has done, and as the result go down into the grave,

and his labors be lost to the cause of God; or he can now be released, while he has some strength left, and last longer and his labors be more efficient."—*Ibid*.

At Palmyra, Elder White had a very precious visit with his aged parents. He found them well established in the fundamental principles of the advent faith, and "also convinced that divine testimony is on the side of the Sabbath."

Regarding his boyhood home and its influences, he bore the following testimony:

"There in the very room where we heard the voice of prayer the first nineteen years of our life, we bowed to pray with parents and child, around that fam-



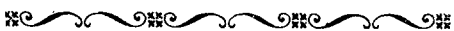
Proved

BY NINA GREEN
COPENHAVER

THE fragrant beauty of a rose,
The sunsets gold when long days close,
The rippling brooks, the shading trees,
The singing birds, the cooling breeze,
The sun and rain, the frost and dew,
The clouds of gray, the skies of blue,
The things I hear, the things I see,—
These make my Lord so clear to me.

The words of comfort, smiles of cheer,
The love that casteth out all fear,
The hope to look beyond the vale,
The peace and quiet after gale;
The strength to bear the heavy load,
The faith to sing o'er rocky road,
The life that is and is to be,—
These make my Lord so near to me.

The debt He paid to set me free,
His grace is full enough for me,
His promises to lead me here,
From tired eyes to wipe the tear,
Where hunger, sorrow, death, or pain
Ne'er come, nor loved ones part again,
To dwell with Him eternally,—
These make my Lord so dear to me.



ily altar that had stood more than forty years. There as we looked back over the long years of boyhood, when blest with praying parents, and the visits of good, old-fashioned, plain, spiritual preachers—men of God—we could judge of their worth.

"But few children prize such blessings as they should. But some in riper years, after feeling the chills of a cold, prayerless world, when years of care roll on rapidly, can look back and estimate their real value."—*Review and Herald*, Sept. 4, 1855.

The trip of eleven weeks in the East was ended with the return to Rochester, August 30.

Looking at these experiences in the light of the development of later

years, we can see that amid clouds and darkness the hand of Providence was developing plans for a future work far greater and better than men were able to devise.

Confidence and sympathy were needed by the leaders of the great work to be done, and both were freely bestowed. The bitter attacks made upon the REVIEW and its publishers had called for faithful investigation. This led to vindication, and as a result the leaders had the unstinted confidence of their brethren as never before. Furthermore, a fuller knowledge of those hardships which had nearly cost the life of James and Ellen White, gave them the warmest sympathy of their brethren.

The unstinted confidence and sympathy which James White now enjoyed, the liberality of unselfish and self-sacrificing believers, and the co-operation of leading brethren, opened the way for the removal of the publishing interests from the populous East to the then sparsely settled West without objection or protest.

During his Eastern trip Elder White had kept up correspondence with the brethren in Michigan. Therefore he was enabled to insert in the very first number of the REVIEW printed after his return, the following statement:

"We are happy to say that the brethren in Michigan cheerfully take upon themselves the responsibility of the REVIEW office. They will probably move it to that State this fall. Brethren in Vermont are willing and ready to do the same, but regard Michigan to be more the center of the future field of labor, and are willing that the press should be established in that State."—*Review and Herald*, Sept. 4, 1855.

There being now a general agreement to this plan, definite and practical steps were taken by the brethren in Michigan. As soon as they saw that the way was clear for action, they appointed a meeting to be held at Battle Creek, September 23. At this meeting, with Joseph B. Frisbie as chairman and A. A. Dodge as secretary, the following resolutions were adopted:

"1. That the Advent Review office still remain the property of the church.

"2. That the Advent Review office be moved to Battle Creek, Michigan.

"3. That a financial committee of three be chosen, whose duty it shall be to move the office, and publish the ADVENT REVIEW.

"4. That D. R. Palmer of Jackson, Henry Lyon and Cyrenius Smith of Battle Creek, be the financial committee.

"5. That the committee call on the church at large to send in their freewill offerings to defray the expenses of moving the Advent Review office, and to replenish the office with those things necessary in editing and publishing the ADVENT REVIEW.

"6. That the committee propose through the ADVENT REVIEW a plan on which the editorial department of the ADVENT REVIEW shall be conducted, requesting those interested, in the several States, to speak out on the subject by letter to the committee—either to adopt, amend, or reject the plan and suggest another; and that, if necessary, the committee call a meeting of delegates from different parts of the field to choose an editor, or editors, to conduct the ADVENT REVIEW.

"7. That the doings of this meeting be published in the ADVENT REVIEW."—*Review and Herald, Oct. 2, 1855.*

The financial committee vigorously undertook the responsibilities laid upon them. They appointed a "General Conference" to be held in the "House of Prayer" at Battle Creek, for Friday, Sabbath, and first-day, November 16, 17, and 18. They invited the brethren from all parts of the field to assemble "to make choice of those brethren who shall conduct the REVIEW, and to consider other matters of vital interest to the prosperity of the cause."—*Review and Herald, Oct. 16, 1855.*

In harmony with this appointment a delegation met, representing a large part of the entire field. There were present, besides a number of brethren from Michigan, Brethren Hart of Vermont, Bates of Massachusetts, Belden of Connecticut, and J. H. Waggoner of Wisconsin. Many churches had responded to the invitation to express their views by letter, and these were read during the session. It was found that all were in harmony with proposals heretofore made in the REVIEW, and the following resolutions were unanimously adopted by those present:

"1. That a committee be appointed to investigate the financial condition of the Review office.

"2. That Henry Lyon, David Hewitt, and Wm. M. Smith, of Battle Creek, be that committee.

"3. That this conference sanction the proceedings of the previous conference of September 23d, 1855, and that the committee then chosen hold in trust the press for the benefit for the church.

"4. That Uriah Smith be resident editor of the ADVENT REVIEW.

"5. That J. N. Andrews of Iowa, James White and J. H. Waggoner of Michigan, R. F. Cottrell of New York, and Stephen Pierce of Vermont, be corresponding editors.

"6. That after the investigation of the affairs of the Review office, the financial committee pay Brother White for materials which he has placed in the office above what was first donated, and call on the church for the amount, that he may be able to meet the debts he has incurred in placing this material in the office.

"7. That Brother White be subject to the advice of the financial or publishing committee, in the management of the publication and sale of books.

"8. That a vote of thanks be tendered to Brother White for his valuable services as an editor, in spreading the light of present truth.

"9. That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the conference, on the gifts of the church.

"JOSEPH BATES, *Chairman.*
"URIAH SMITH, *Secretary.*"
—*Review and Herald, Dec. 4, 1855.*

Thus we see that the Lord had not only given His little flock a safe foundation on which to build, but also a good program for the promotion of this work.

After the meeting in Battle Creek on September 23, in which it was recommended that the Review office

be moved to that place, three issues of the paper, Numbers 7, 8, and 9, came from Rochester, New York, the last bearing date of October 30, 1855. Number 10 was sent out from Battle Creek, December 4, 1855. Thus there was a break of only thirty-five days. During November, all hands were busy moving. On arrival in Battle Creek, they found a new office building erected, and then, consecrating themselves anew to God, they entered upon their work with increased zeal and courage.

A Call for Volunteers

BY W. H. BERGHERM

WHILE visiting the Georgia-Cumberland camp meeting recently, R. G. Strickland, home missionary secretary for the Southern Union, pointed out a certain brother attending the meeting, saying, "That brother is one of the most remarkable soul winners I have ever met." The man he referred to was Brother Crawford, a white-haired layman of eighty-eight years. As Brother Crawford talked with me, his face beamed with inexpressible joy, the joy of being a soul winner. He told me that in the last eleven months he had had the great joy of seeing thirteen souls won for the Master whom he served. All this was the result of a few tracts he had passed out at the corner grocery, and which he had followed up with some Bible studies. All in all, this brother is able to report more than a hundred souls won as the direct result of his own labor for the kingdom of God.

This cheering example is but one of many. Surely it is gratifying to know that men everywhere are catching heaven's vision, and are sharing in heaven's joy. For all heaven knows no joy equal to the joy of a soul saved. In the Florida camp meeting immediately preceding the one mentioned, upwards of a thousand delegates and members signed a soul-winning covenant prepared by the conference in the form of a resolution. This resolution reads as follows:

"Recognizing the solemn fact that the end of all probationary time is rapidly approaching, and that the present force of conference workers is entirely inadequate to reach all the cities, villages, and communities as yet unentered with this message, and recognizing that the work of God on earth can never be finished until our church members rally to the cause and join their efforts with those of conference workers and church officers,
"We recommend, That our people in Florida, first of all, seek for a deeper consecration to God, and plan to go forth

in earnest prayer with missionary zeal to help those in need, to scatter literature, hold Bible studies, cottage meetings, lay-preacher's efforts, and through every means available reach every section as yet unentered with the message."

My Signature of Approval

To those of us who were privileged to be present at this good meeting, it was fully evident that the brethren of Florida meant it. Already one lay preacher who is in the cooky business working twelve hours every day, reports twelve souls won as the result of the effort which his church conducted in an empty store building. Other good reports will follow, we are sure. In every camp meeting throughout the Southland we felt the same enthusiastic spirit of advance. We feel sure that as the leaders lead the way the people will follow, for the Lord tells us that His people shall be "volunteers in the day of Thy power." Ps. 110:3, Dr. Carroll's translation.

God calls you, my brother, to be His ambassador, and gives you a message to carry. He calls you to be His witness, and reserves a marvelous story for you to tell. No earthly court, no power, no man, no body of men, has called you nor has any heavenly court excused you. Heaven subpœnas you to be its witness, and to go and tell its story of love. Then, brother, be up and doing. Expect results. Labor till you have them, and fill that labor with your prayers and your tears.



ALL common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

—Longfellow.



"EACH of God's soldiers bears
A sword divine;
Stretch out thy trembling hands
Today for thine."



Thoughts on the Day's News

"ENGLAND Scraps Ratio Treaties; Navy Race Seen." This is the most important news item in some weeks. It means that the last check on war preparations has been removed. There has been for the last year or so an open armament race between nations. This resulted from the total collapse of the long series of disarmament conferences. But there was one limitation that still held, at least in part, the limitation on capital ships imposed by the Washington Treaty of 1922 and continued through the London Treaty of 1930. It was at the Washington Treaty that the famous five-five-three ratio between the United States, Great Britain, and Japan, was established. In announcing abandonment of the ratio system, Sir Bolton Eyres-Monsell, first lord of the admiralty, declared on July 22 in the House of Commons that the Washington Treaty "benefited all naval powers enormously, prevented races for naval armaments, cut down expenditures, and maintained peace during the last fifteen years because of the ratios." He explained the abandonment of ratios thus: "We have got to give up any idea of ratios in the future, because some countries feel it most wounding to their national pride that they should accept a naval strength permanently inferior to that of some other country."

Thus the last barrier, and one of the greatest, against unlimited war preparations, is removed. No well-devised or ideally phrased treaty can successfully stand for long against "national pride," especially if such pride is present on every side, which is the case in our troubled world.

Now all the nations that have been so feverishly appropriating from their treasuries to provide armies and manufacture munitions, will be increasing their expenditures in a naval race. Meanwhile, the worldwide financial depression continues, and millions are on the dole.

This unrestricted race begins at the very time when the whole world is wondering whether the League of Nations will be able to find a solution of the grave problem arising out of the dispute between Italy and Ethiopia. Without turning aside to discuss the merits of the dispute,

which is not our concern as a religious journal, we would stress this one fact to which all will agree; namely, that if the League fails in this crisis, it will quite completely prove its inability to cope with international problems. It has dismally failed on several previous occasions, and it has certainly made little headway in the present crisis. All of which is but another way of saying that the device on which the nations in 1919 depended most fully for insurance against future warfare, is proving but a broken reed.

Four Hundred Years of English Bible

In sharp contrast is the news item that a National Commemoration Committee has been formed to commemorate the 400th anniversary of the printing of the first English Bible. It was on October 4, 1535, that there was issued from the press the first printed English Bible. During these four centuries untold millions of copies of the Bible have been circulated in the English language. Through the varying political and religious changes of this long period the Bible has continued to be circulated. Skeptics and atheists have repeatedly through these centuries forecast an early disappearance of the Scriptures. The skeptics have died, but the Scriptures still live, and today are more widely circulated than ever.

The sad fact, of course, is that the present age, which witnesses the widest dissemination that the word of God has ever had, should also be the age when iniquity abounds and the largest preparations for war are being made. The purpose of the Scriptures is to present to mankind a way of escape from sin, and to offer to men a future home where, under the rulership of the Prince of Peace, wars will be unknown. Why, then, with a larger circulation of the Scriptures, do we have increasing wickedness and war plans? The question is a fair one, and is easily answered. Men fail to avail themselves of the plan of salvation presented in the Scriptures. The owning of a Bible brings no salvation, nor the hearing of it read, nor even the reading of it oneself. There are many who know the way of salvation.

The trouble is that they are unwilling to pay the price.

However, it does not follow from this that we should be less diligent in circulating the Scriptures or books explaining the Scriptures. There are sincere, honest seekers after truth scattered here and there over the world. Their number may be small, but in the sight of God they are of great value. Ours is the task of searching them out, and one of the most effective means is by the distribution of Scriptural literature. Let us rejoice in every evidence of increased Bible circulation, nor be depressed by the fact that wickedness is also increasing. We are moving toward the day when wickedness will come to a final climax, because the Spirit of God will have been completely removed from the earth. But we are also coming to a day when there will be a company saved out of this wicked earth, and many of that company will testify that through the printed word they received their first light on the path toward heaven.

The Growth of Rome

Rome is giving almost daily evidence of an increasing sense of strength in both religious and political affairs. Various writers have commented of late on the prominence given to the Pope's pronouncements by the leading daily papers. Certain encyclicals of the present Pope have been widely heralded as providing a blueprint for social and economic recovery. Certain portions of these encyclicals have been read into the *Congressional Record*. It is natural that at a time when the whole world is bewildered, some attention is given to the dogmatic declarations of a man, no matter what his political or religious connections may be. In time of crisis, the world looks for a man who is sure of himself. This simple fact of human nature provides an ideal setting for dogmatic declarations by the Pope of Rome. When reference is made to the increasing prominence of Catholic views, the reader will probably bring to mind the radio priest known throughout the whole United States by his Roman Catholic title, Father Coughlin. In this connection we would quote a few lines from E. Boyd Barrett, a distinguished ex-Jesuit. In an article entitled, "Is

the Pope Backing Father Coughlin?" in the *Churchman* of June 15, Mr. Barrett observes:

"As a great executive Pius XI is singularly modern-minded and not unappreciative of the invaluable publicity that accrues to him and to [the encyclical] 'Quadragesimo Anno' from Father Coughlin. It is true that he has erected a vast Catholic press in this country that he calls 'my voice.' 'The Catholic press,' he says, 'is my voice. I do not say that it represents my voice, but it is my voice itself.' But, alas! that voice only reaches a Catholic audience. The other voice, that of Father Coughlin, reaches almost every citizen, Protestant and Catholic alike. Never before, since the dawn of his-

tory, has any one voice had such audiences as has Father Coughlin. He controls what the New York *Times* has called 'the irresistible influence of a vast radio audience.' For the first time a large percentage of the American nation sits in patience as words of praise are bestowed upon a Pope of Rome. It is plain to see, then, that Father Coughlin, if not indispensable, is at least very important to Pius XI."

It seems commonplace to remark that we live in most unusual days. With what rapidity changes are taking place! We are better prepared now to understand and believe fully the statement of the Spirit of prophecy, that "the last movements will be rapid ones."

F. D. N.

The Seven Trumpets and Their Meaning

Part IV—The Sixth Trumpet

WE have seen, under the fifth trumpet, that hordes of locusts emerged from the smoke of Mohammedanism and fell upon the Eastern Empire; that there arose the king whose name was "destroyer," and for 150 years, this destroyer and his subjects, represented by the Ottoman Turks, ravaged the provinces of the empire; that the fifth trumpet, which was the first of the woes, began in 622 with the rise of Mohammedanism, and closed in 1449, July 27, at the end of the 150 years. We noted the speedy fall of Constantinople in 1453, only four years after the Turks of the Euphrates were loosed.

That we may get the description of the sixth trumpet specifically before us, we quote:

"The sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9:13-15.

The Euphrates territory has long been held by the Ottoman Turks, so no doubt the prophet had in mind this long reign of the Turks over this territory. Previous to this the powers of the Euphrates had been bound. The Authorized Version translates the Greek word *dedemenous* "are bound." While this rendering is partially true, yet it does not convey the entire meaning. A literal translation is *having been bound*. The Greek *perfect* indicates something which was true in the past

and still is true. This idea would convey the thought that here was a great nation that had been restrained, which corresponds with the idea of the 150 years of torment permitted the destroyer.

The Turks were loosed and quickly destroyed the Eastern Empire, but the prophecy is more specific, and describes the new and unique way of reducing the walls of the last fortress. The description is as follows:

"Thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone." Verses 17, 18.

In this description the first important use of gunpowder is vividly pictured. Constantinople was taken by battering down the walls by firearms, the first of their kind in history.

A Scourge to an Apostate Christendom

While the Ottoman power so quickly reduced the Eastern Empire, yet it was to continue as a check to an apostatizing Christendom. The invading Turk in Southeastern Europe checked the efforts of Catholic Europe from blotting out the Reformation at its very beginnings. The Ottomans held the Holy Land, and no doubt prevented that rank superstition in peddling to the innocent public purported relics of the crucifixion, and events connected with it. Enough nails and wood

supposedly from the cross of Christ were passed about to make many crosses. Concerning the idolatry of Christendom, the Scripture says:

"The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Verses 20, 21.

What an array of charges is here brought against a so-called Christian world! But how accurately it answers to the conditions even after the Reformation began its work! Images of saints and of the crucifixion were made, and sold to a darkened, superstitious people. Shrines of stone and wood, dedicated to saints, perpetrated the most shameful superstition and idolatry upon an unsuspecting populace. Murders were enacted against the people of the Protestant Reformation in the persecutions that raged. Sorceries in the form of saint charms, crosses, etc., were promoted by an idolatrous church. Spiritual fornication was committed with the kings of Europe by the union of church and state.

The Time Allotted to the Turk

"The four angels were loosed, which were prepared for an hour, and a day, and a month, and a year." Here the slayers are allotted a time period—an hour, a day, a month, and a year. A year according to Scriptural usage represents 360 days, that is, 360 years in symbolic prophecy (Eze. 4:6); a month represents thirty days, or years; a day is one year; and an hour is the twenty-fourth part of a day, which would equal fifteen literal days. The sum of these gives us 391 years and fifteen days.

If this period began at the close of the fifth trumpet, July 27, 1449, the 391 years and fifteen days bring us to August 11, 1840. This time period was calculated and published by Josiah Litch in 1838, two years before it terminated. The prophecy created widespread interest, and when Turkey collapsed in 1840, and permitted the Christian powers to settle her dilemma, the advent message from 1840 to 1844 was given a great impetus.

Because of this bold prediction by Josiah Litch, many eyes were on the crisis of 1838-1840 in Turkey's relations with Mehemet Ali of Egypt—some expecting to see the failure of the prediction, others awaiting its fulfillment.

The Crisis in Egypt

Fearing the triumph of Egypt and the possible destruction of Turkey, a conference of the great powers, with Turkey represented, was held in London, July 15, 1840, to discuss the situation. It was decided that Turkey should send Mehemet Ali an ultimatum, granting certain concessions agreed upon; and if the question could be amicably settled between Turkey and her dependent, that would save intervention of the great powers, and interference in the affairs of the Ottoman Empire.

Accordingly, the Turkish sultan dispatched a representative, Rifat Bey, to Alexandria with the ultimatum. The envoy arrived in Alexandria on August 11, 1840. Until this time it was within Turkey's power to refuse to deliver the ultimatum, and save intervention on the part of the powers; but on arrival of the ultimatum at Alexandria for delivery, it was beyond Turkey's power to settle her own affairs. This fact will be seen, we believe, by the following incidents:

On the arrival of the steamer, Mehemet Ali, the rebellious governor of Egypt, had left instruction to hold the ship in quarantine for six days; and he, having received information of the conference in London and the object of the envoy's mission, absented himself from the city for the purpose of resisting the provisions contained in the ultimatum and to procure assistance for the defense of Egypt. The arrival of Rifat Bey, the Turkish envoy, we believe, constituted a tender of the document; but Mehemet evaded its being served by purposely absenting himself from Alexandria, as the following will show:

"Rifat Bey arrived at Alexandria on the 11th of August; but found no Mehemet Ali there. He had been for some days on a tour in lower Egypt, under the pretext of visiting the canals of the Nile, but in reality to gain time, and prepare his means of defense. Having returned to Alexandria on the 14th, he received Rifat Bey on the 16th, and without entering into discussion with him—scarcely giving him time to speak—he rejected the first summons prescribed by the treaty. On the following day (the 17th), the consuls of the four subscribing powers asked an audience, and remonstrated with him on his refusal. He repulsed them sharply, cut short Colonel Hodges, the English consul, and persevered in his remonstrance, saying, 'I shall only yield to the saber what I have won by the saber.'"—*The Life and Times of Viscount Palmerston*, James Ewing Ritchie, Division II, p. 529.

Mehemet Ali had evidently already decided the issue before interviewing the Turkish envoy or representatives of the powers. Now the ques-

tion might be raised as to when the ultimatum was officially delivered. A point in legal practice serves as an illustration. If a debtor owing payment on a mortgage appears at the office of his creditor with the money (legal tender) owed in hand during office hours or at his home, if he have no office, and offer the amount, that constitutes a legal tender. If the creditor evade the debtor who tenders the money, that also constitutes a legal tender and prevents a foreclosure or the costs of a suit. Now, it is very evident that Mehemet evaded the delivery of the ultimatum in possession of Rifat Bey, in placing the ship conveying the envoy under quarantine and absenting himself for raising means for the defense of Egypt. It would seem that the arrival of Rifat Bey with the ultimatum, and the evident intent of Mehemet to delay in order to resist the provision, constituted a legal tender of the document.

Furthermore, the Turkish envoy suggested to the representatives of the great powers that he return to Constantinople because of the situation, but was advised to remain, as the following shows:

"Discouraged by want of his success, Rifat Bey at first proposed an immediate return to Constantinople; but in conjunction with my colleagues, I represented to him the propriety of awaiting the expiration of the first and second periods of ten days specified in the Convention, and at the termination of which it will be proper to make new and formal summonses of compliance. With these suggestions Rifat Bey has fully concurred, and we have exerted our joint efforts to encourage the envoy, and to console him for his recent check."—*Colonel Hodges to Viscount Ponsonby; Parliamentary Papers, Session 1841, Vol. XXIX, part 2, p. 149.*

That August 11, 1840, figured very materially in this crisis is shown by the fact that the powers dispatched a fleet, and it appeared off Beirut on August 11, in order to meet any emergency. Says W. Alison Phillips:

"Scarcely had the combined British, Austrian, and Turkish fleet appeared off Beirut on August 11, when the Syrian population rose as one man in revolt against the tyranny of that same Ibrahim who, six years before, had been welcomed as a liberator. Beirut fell October 3; and Ibrahim, cut off amidst a hostile people, began a hurried retreat southward. On November 2 the Allies captured Acre, and Mehemet Ali ordered the evacuation of Syria."—*Modern Europe, 1815-99, pp. 229, 230, second edition.*

On August 11, the sultan of Turkey sent an inquiry to the ambassadors of the powers, according to a correspondent of the London *Chronicle* at Constantinople, as to what should be done if the terms of the ultimatum were rejected; and word

was returned by the representatives that "provision had been made."

Thus we see that the powers considered that the matter was in their hands, and the sultan acquiesced.

As to the effect of these events in 1840 on Islam, the Mohammedan world, Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the board, and by them published in the *Missionary Herald* for April, 1841, page 160, the following:

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceeding great in spite of every opposition; and now when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange the affairs of the whole world, are leagued for its protection and defense, down it comes, in spite of all their fostering care."

This is a remarkable testimony by a contemporary and eyewitness of the disruption of Islam, and by one not acquainted with the prophecy predicting it. Since that time we have seen most of the Moslem provinces taken one by one as protectorates, until Islam is hopelessly divided and impotent.

Concerning the impetus given the advent movement by these events, the servant of God, a contemporary, says:

"In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown 'in 1840 A. D., sometime in the month of August,' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The events exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted

by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended."—*"The Great Controversy,"* pp. 334, 335.

As stated before, by these events the unity of Islam was broken, and the great powers have absorbed one Mohammedan country after another, until there is little left of the nation of the Euphrates. The river will be dried up under the falling of the sixth plague.

Other Events Under the Sixth Trumpet

If the student of prophecy will

take his Bible and go through the events of the tenth and thirteenth verses of the eleventh chapter of Revelation, until he comes to the close of the sixth, or woe, trumpet, he will get a comprehensive view of developments near the close of, and under this trumpet.

The close of the sixth trumpet is announced in Revelation 11:14. "The second woe is past; and, behold, the third woe cometh quickly."

In our following articles, we shall study those stirring events of chapter 10 and the first part of chapter 11.

T. M. F.

A Call From Macedonia

SPEAKING of the overwhelming number of calls for workers, one African missionary wrote us recently, "Openings for work are not to be sought for; on the other hand it is hard to find ways of evading the persistent demands for help made by the people."

Another writes: "The hardest part of the work in Africa is not the terrific heat of the tropical sun; it is not the long weeks and months of isolation from family and friends, trekking through the jungles and among the native villages; it is not the task of riding a bicycle over the crooked, rough, native foot paths for hundreds of miles, or perhaps traveling by foot or by mule back in the far interior; it is not the long days and longer nights of watchfulness at the bedside of some loved one whose body is racked with pain from the dread malarial fever. These experiences are often extremely trying, and yet they can be endured for the sake of Christ and the truth. But the thing that is hardest to endure, that absolutely breaks our hearts, is the necessity of saying 'No' so often to the earnest entreaties that come to us from far and near for teachers of the gospel story."

More than ever these calls are coming to our missionaries today in every field. The world's frontiers are all yielding to the advance of our army of godly workers. From all sides there rings in their ears the Macedonian cry, "Come over and help us." And these pleas are often insistent and very pitiful.

Although these cries for help from the heathen who are seeking for the light are heard first by the missionaries on the field, they resound also in our ears. After all, it is the church at home that must respond to these appeals. It is we who hold in our hands the power to say the

word that will cause a spontaneous advance on every mission frontier. We are God's stewards, and in our hands has been placed the means required to enter all these open doors and supply the bread of life to the hungry and starving.

On Sabbath, September 7, our people throughout North America will

go out again in the annual Harvest Ingathering campaign. If only *all* would go this year, what a great work could be accomplished, and how many open doors could be entered! Usually from fifty to sixty per cent of our church membership fails to take any part in this annual ingathering of funds for missions. Often less than half the membership have to carry the entire load, or see the church fall short of its rightful goal.

We earnestly plead this year for full cooperation on the part of the whole church. Is this too much to expect in a time like this? We think not. Both the lateness of the hour and the constant cries for help on the part of those still in darkness, demand it. If any cannot go out and solicit from those not of our faith, let them try to give the amount they otherwise would have gathered by solicitation.

We must sound the call to advance. We must not fail in the hour of crisis and need. Both God and our missionary army are counting on us. Let us therefore do our best.

W. H. BRANSON.

Faithfulness in Tithing Rebukes the Devourer

BY JOHN OSS

WE were at the East China Union biennial session in the old city of Wenchow in Chekiang Province. The topic of the morning meeting was the responsibility of each believer in giving the last message, and an appeal had been made to support our work in a stronger way with our tithes and offerings.

The tithe pledge cards had been passed out to be gathered later. The last song had been sung and the benediction given, when Mrs. Liu, one of our faithful Bible workers, rose and walked over to a place near the pulpit. Her face beamed as she said:

"I do not like to detain you after the meeting has closed, but I feel I must bear my testimony and relate what great things God has done." Holding the tithing pledge card in her hand, Mrs. Liu continued by reading the quotation from Malachi 3:11. Then looking up, she said:

"In the twentieth year of the Chinese Republic (1931) I was living at Gospel Village, 120 miles north of Sianfu, the capital of the province of Shensi. There was a plague of locusts that was devouring the crops in that vicinity. I well remember that, in the month of June, when everything green was being eaten by

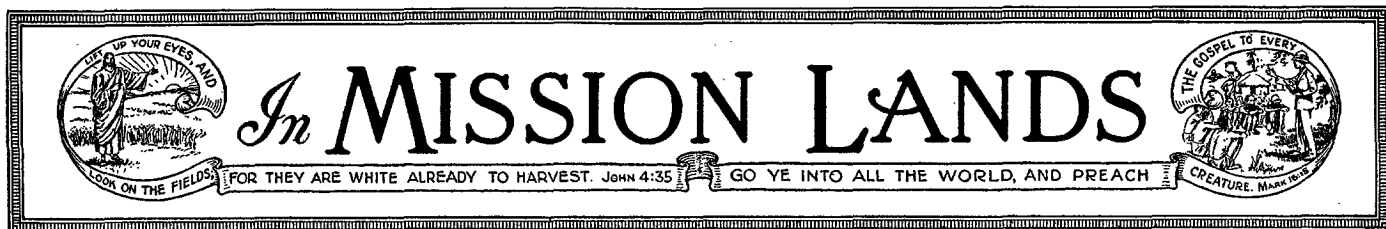
the locusts, on the 18th day of the month, while reading that promise in the book of Malachi, I decided I would fast and pray for three days to test the claims here put forth. I covenanted with God that I would be more faithful in paying my tithe, and would pray most fervently that God would fulfill His promise to us.

"On the third day after making this covenant with God, the heavens darkened and a heavy rain fell. It rained so hard that the locusts were drowned, many being carried into the near-by river. After the rain was over, our dead locusts were piled a foot deep in places.

"The Lord not only destroyed the locusts," continued Mrs. Liu, "but the rain that destroyed the destroyer caused the crops to spring forth anew, and that autumn we had an abundant harvest. In fields where ordinarily we got four or five baskets of wheat per mou [Chinese acre], that fall we harvested thirteen baskets.

"God does answer prayer, and will fulfill His promise to us if we are faithful in returning to Him His own," said our faithful Bible worker in conclusion.

Her story made a deep impression on the delegates in attendance.



General Meeting of the Mexican Mission

BY F. C. GILBERT

THE annual gathering of the Mexican Mission was held in Mexico City, D. F., February 15-23, 1935. The writer did not know what to expect on arriving at Mexico City, inasmuch as he had heard and read of the serious times through which the country had been passing. In many of the states of that republic, churches of all faiths have been closed months at a time. In some states persecution against religion has been waged for nearly two years. At the council held last December at the Inter-American Division office, it was reported we might not be permitted to hold services during the annual gathering.

Imagine the surprise of the writer when the first meeting of the yearly convocation was held in our church in Mexico City, to hear a full-fledged orchestra playing the psalms of Zion and the congregation singing the praises of God with clear, resonant voices. He, too, thanked God that the Lord's people had the privilege of singing and praying and worshipping God without fear or molestation.

The workers gathered for this convocation with earnestness and enthusiasm. The high praises of the Lord were upon their lips, and their hearts were filled with gratitude. It was interesting to hear these men and women, redeemed from the bondage of spiritual slavery, tell the story of what God had done for their souls, and tell of the great deliverances brought to others who had been in a similar condition. These consecrated workers related wonderful experiences of special guidance and deliverance. The angels of God are still commissioned to guard the heirs of the kingdom, and to see that His workers are allowed to go on with the work committed to their hands.

We heard no discouraging testimonies. There were no doubts or fears expressed. No tales of woe were brought to us. Repeatedly these simple but earnest soldiers of the cross brought cheer to our hearts as we heard them express their willingness to follow their Lord, if need be, to death.

We wish we had time to recite to our people the stories of outstanding experiences brought to us at the time of the division council, but space permits mentioning only a few.

Brother Conde's Experience

A. G. Parfitt, superintendent of the Tehautepec Mission, with headquarters in Puebla, related the following in regard to one of the native workers in his field:

"Brother Conde visited Payo Obispo, after receiving several calls from interested people in that section. He first tried to get permission in the capital in Campeche to hold meetings, but conditions made it possible for him to get permission to conduct temperance meetings only. To hold meetings he went to Payo Obispo, but as soon as he landed he was put in jail. Being released a few days later, he began to study with the brethren at 4 A. M. When the believers were prepared, they had a midnight baptism. The next day Brother Conde was informed against, and once more he was arrested. Before being taken to jail he requested the privilege of explaining what he was doing, and why. He took out his Bible and preached to the officials. When these officers suggested

he had spoken long enough, it was discovered that he had preached to them for two hours.

"Just as he was finishing his talk, a man came into the office and announced that a special telegram had been received from a general, stating that Brother Conde should have every help given him, and that he should be granted liberty to carry on his work. This word came from an official in the capital, where Brother Conde was working and where he has a friend among the army officers.

"One deputy who listened to him make his statement from the Bible was so impressed that he said he would have to give up his job, as he intended to become an Adventist."

Simon Conde related the following experiences:

"The mission superintendent invited me to enter the work. He was going to Tampico Alto to open a new field. There was a small church of English-speaking people already in this place. The purpose of the superintendent was first to give some studies in English, which was permitted by law, and show us how to carry on our work with the stereopticon. Since the great majority of the people who attended the first evening meeting understood Spanish, it was decided to give the study in Spanish. The people were deeply impressed with the study, and the next night the attendance was greater. The third night the church was full to the doors, and many stood around on the outside, looking through the windows. Nearly three hundred must have been present. The meetings continued for two weeks.

"The enemy was soon busy, and continually the building was stoned. As the rocks fell on the galvanized iron roof, they sounded like the roar of cannon. When the subject of Spiritualism was presented, the enemy was particularly aroused, and stones rained on the roof. Members of the Spiritualist society were present, and became very angry when their doctrine was attacked by the word of God. They complained to the municipal president, but without success. He told them there was liberty of conscience, and all had the right to teach what they believed.



Simon Conde, native worker in the Tehautepec (Mexican) Mission field, who was arrested for preaching the truth.



Back in Tampico Alto

"After fifteen days we all returned to Tampico. The superintendent had already invited me to go to a town called Cardenas to work. But when I had everything packed and ready to go, I received a letter asking me to return to Tampico Alto. I went immediately to this place. On my arrival I found tremendous opposition from the people who had been incited by enemies to oppose the further preaching of the gospel. They did not want to give me a house in which to live. We were considered their enemies, and were obliged to find shelter with a brother about two miles from the city.

"We visited the city every day, and worked from morning till night trying to find some one interested in the truth. But the people slammed the doors in our faces. We continued the search for souls, and distributed Leaves of Autumn tracts. At the end of two weeks, because of the continual walking between our lodging place and the town, my wife's feet began to swell badly. We decided to find a place nearer to the city. The first night we slept on the church benches, but men came with their machetes (large knives), and refused to let us continue there. They tried to break into the church, but did not succeed. We continued praying inside the church, and they finally went away.

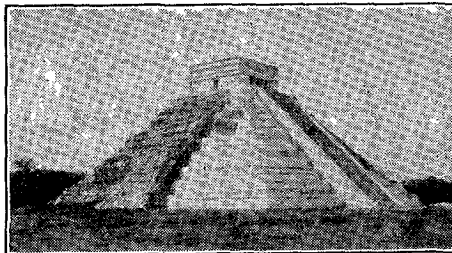
"We continued our work, and the next day, as we were walking down a street, a little girl of six years came running and told us her mother wanted to see us. This lady was one of the chief members of the Catholic Church, and had heard us denounced as bad people. She wanted to find out if we were bad people. On entering her home we found she had a very sick baby that had been expected to die for the last three nights. The mother had no hope that the baby would live, but she consented to unite with us in prayer for the child's life. When the husband returned home in the afternoon, he found us giving the baby treatment. Seeing our interest in his baby boy, the man invited us to stay at his home overnight. We continued treating the child, and soon it was well. We studied the Bible with this family morning and evening. They became believers in our message, and the way began to open for our work.

At Peace With Enemies

"Little by little we gained the confidence of the people. There was a man living near our church who was one of our most bitter enemies. Every time we passed his home we

could hear him raving at us. One morning as we passed his place we heard some one crying for help. The house was made of palm leaves, and it was on fire. I immediately ran to see what I could do to help. The flames were coming out of the door, and the room was full of smoke. I grabbed a pail of water, climbed to the roof, and poured the water on the flames. With other help, the fire was put out. When the owner of the house returned, he asked who put the fire out. When he was told Brother Conde put it out, although I was soaked with water and covered with soot and ashes, he hugged me and thanked me and told me he would always be my friend. He accepted the truth, was baptized, and others were baptized with him.

"Another enemy of ours was an elderly woman who lived across the plaza from us. She swore at us every time we passed. One morning as the old lady was returning from the well with a bucket of water, we cordially greeted her. Her response was anything but pleasant. After she had passed us about twenty steps, she slipped and fell to the ground. The bucket fell on her, injuring her



The "Castills" Pyramid of the Maya Indians at Chichen Itza, Yucatan, Mexico

back. I went to the woman, and lifting her onto my back, carried her to her home. She consented for us to give her treatments, and she improved under our care. When the daughter of this woman learned of what had happened, she thanked us kindly. Friends of the woman who heard of the experience expressed grateful appreciation. Both the woman and her daughter were later baptized and joined the church.

"As enemies in the town learned of these various happenings, they became very angry, and formed a plot to kill me. They followed me as I distributed literature and New Testaments, took the literature from the hands of the people and tore it in pieces. Two men were incited to kill me. One Sabbath morning I was sitting in a building with my back to the street. These two assassins approached me from the rear, one with a razor in his hand. A girl sitting near by saw him creeping

toward me, and shouted, 'Brother Conde, they are trying to kill you.' Just at that moment some one seemed to push me out of the chair, and I fell flat on the floor. Just how this happened, it is impossible for me to say. At any rate, the assassin did not reach me. Failing in his purpose, the man, with his companion, ran down the street. Some one knew who this man was. A week later this same man fought with his wife, and that was the last that was heard from him, for he fled the community.

"Some weeks later another man appeared at the door of the church with a machete in his hand. He cursed the people who were in the church, and threatened to kill them all. He appeared at the church entrance several times, until the brethren felt he should be reported to the police. This we did not want to do for fear it might create a scandal. The people were afraid to visit the church any more, but four or five of the brethren would go with me to the church, enter through a window, and pray for this man, asking God to touch his heart. We continued this for two weeks, Wednesdays and Sabbaths.

"One Wednesday evening while we were in prayer, this man entered the church unobserved. When we raised our heads from prayer, great was our astonishment to find this man kneeling with us. 'Brother Conde,' he said, 'I wish you would let me pray with you.' We kneeled with him, and he prayed that God would pardon him for his sins and for the wrongs he had done. I never heard a man who was unaccustomed to prayer plead so fervently with God. With tears he asked us to accept him as a member.

"The man then told us his experience. Our enemies had incited him to do as he had done. He would brace himself for this work by going to the saloon and drinking. This particular Wednesday afternoon he started for the saloon several times, but something impelled him to go to the church instead. He says it was the Spirit of God who led him there. Later he was baptized and became the elder of the church."

Despite the bitter opposition and persecution, the work of God goes forward. Scores and hundreds are coming into the church, and souls rejoice in the great salvation of our Lord. Let us pray for the work in our near-by republic.

"THE Lord . . . will send His angel with thee, and prosper thy way." Gen. 24:40.

Good News From the Inca Union

BY ENNIS V. MOORE

WE are glad to have Brother and Sister J. C. Ruskjer with us again. They have taken up their work at the Perené Mission station. A recent letter from Brother Ruskjer has a note of courage and confidence:

"We are full of courage in spite of a great many obstacles against which we have to contend. I feel we can do all things through Christ, who will give us strength. Sometimes the thing that seems almost a failure may in God's plan be a milestone in His work and purpose. . . .

"I long to have the same loving spirit that Christ had with the erring woman whom others condemned. These people, like ourselves, need to hear again and again the simple story of the love of Jesus. The more simply it can be given, the more beautiful it seems to their child minds. It will take a day-by-day work. I long so to live and work that God can say of me, 'Well done.' We need your prayers. There are many discouraging things to face, but I do know God never gives us more than we can carry when yoked up with Him. We are thankful for the place Christ has given us in His work here on the Perené."

Brother and Sister Ruskjer and their little girls are in a hard place. Let us pray that they may be kept in health, and given heavenly wisdom and grace to go on and preach the love of Jesus to those needy souls!

Sister Agripina Veliz finished the nurses' course in the Argentine Sanitarium, and worked for a while in the Juliaca Clinic, but is now visiting her parents here in Peru. In a recent letter she says:

"I am glad to tell you that the brethren here and the authorities of this village have asked for my services, and requested that I open some treatment rooms. . . . There is much to be done here, and at every turn one meets people who are suffering. And besides being sick in body, they are sick at heart. Since I arrived here I have had very little rest, because the sick have come for treatments, but I have not been able to give them proper attention and care for the lack of instruments and medicines. With the help of my heavenly Father I am doing what I can in behalf of these poor people."

May the Lord add His richest blessings to the sincere and faithful efforts of this Christian nurse!

Arequipa Clinic

Recently the Policlinica Arequipa, in the city of Arequipa, south Peru,

was purchased by the Inca Union, and is now under the direction of Seventh-day Adventists. Dr. R. R. Reed is the superintendent and medical doctor, and Alfredo Bellido de la Fuente is manager and cashier. Recently Dr. Reed wrote:

"We do not know where we are to put patients for this coming week. I have contracted to perform six or eight major operations, besides several smaller ones. You may know from this that we shall be busy. I am overoptimistic."

Surely an excellent spirit prevails in the Arequipa Clinic, and prospects are bright for a successful work there. Every bed was full when I was there the other day, and we purchased ten more beds and plan to put two and three in some of the larger rooms. Dr. Reed contracted for three or four more major operations while I was there, and we voted to rent five rooms on the other side of the street from the clinic, to care for the helpers and overflow patients. We have also received about S/3,500.00 in donations for the welfare of the institution, and have several good promises for the near future. Several societies have requested that we give them a contract to care for all their members. At this writing we urgently need two more well-trained and consecrated medical doctors to care for our medical work in the Inca Union. We need more nurses.

H. M. Colburn, secretary and treasurer of the Inca Union, is over in Bolivia to audit the books of the mission and institutions, and writes as follows:

"The Hospital de Chulumani has close to seventy in the main hospital, and the city is going ahead with the annex. They will soon be ready to receive fifty from the government, according to the plan. I do not know how the present help is to take care of the work. All are working harder than they should. Brother and Sister Schmidt, the new nurses from Argentina, are there and taking hold of the work in fine shape, and we believe will make us valuable helpers."

Our brethren are having their difficulties in many places in the Inca Union Mission, but it seems that the ones over in Bolivia have a little more than their share. They have a spirit of courage and confidence, as is manifested in a recent letter from S. R. Loomis, secretary and treasurer of the Bolivian Mission:

"No, you cannot discourage us. We get down once in a while, like

every one else, but we never stay down. We have the Lord on our side, and we refuse to retreat, but will go forward in the year 1935 as never before. We have begun it with courage, we shall finish it with courage, by the help of the Lord. This message must go to all, and it will go, too, and that in Bolivia."

Juan Plenc, pastor of the Lima, Peru, church began a series of meetings in a new hall in Callao. Elder Roy is assisting in the meetings by taking charge of the singing. Let us pray that a church may be built up in Callao.

Practically every mission field in the union made a gain in tithes and offerings during 1934. We hope that with the cooperation of all, and the richest blessings of the Lord, we may see better gains in 1935.

Just a line from Elder Stahl: "Here the work is advancing, and we are receiving calls from the interior of this field. I need to be out most of the time to look after these interests. We had a baptism here the 26th of January, when nine well-prepared persons were taken into the church. Little by little the message is getting a hold upon the people."

James Cummings, acting director of the Instituto Industrial, of Miraflores, Peru, says the prospects are that they will have a full school this school year. Much-needed repairs are going on, and the bakery is being moved to its new building, a new oven is in construction, and a new oven heater is being ordered, so that the Instituto will be well equipped to turn out an excellent product.

Increase in Sales of Literature

Marked evidence of the blessing of God on the message-filled literature has been shown in the Inca Union during 1934, in that the books and magazines delivered exceeded the deliveries of 1933 by 25 per cent. The total deliveries were S/63,388.54 as compared with S/50,620.85 for 1933. Another encouraging feature was that the percentage of orders delivered increased from 48 per cent to 55 per cent. This good gain can be attributed largely to local leadership, as the union was without a secretary of publications for half of the year. We thank God for the loyal men who stand at the head of our literature work in the local missions of this union.

G. F. Ruf, our new Missionary Volunteer, Sabbath school, and educational secretary, just returned to the office from his first trip in the interior of Peru, with Elder Bresee, superintendent of the Peru Mission. They report a profitable trip and many blessings received.



Conducted by Promise Kloss

A Radio Problem Solved

BY MRS. ERIC JONES

THE radio, I believe, can be the means of destroying the souls of the present generation. On the other hand, properly controlled and moderately used, it can fill a valuable place, and can be a very elevating and educational factor.

Last year my boys were informed by others who were regular listeners, that there were interesting children's programs every evening from five to six. It wasn't long before four boys, at about ten minutes of five, daily, could be seen dropping play or work, and making a beeline to the living room. I listened in, a time or so, and concluded that the programs were rather harmless, and partially instructive. There were descriptions of countries and customs, and nothing very exciting.

For a long time I did not pay them much attention. Finally, I realized that screams and blood-curdling sounds were becoming quite frequent. I lent an ear again, to determine the subject matter. I noticed the boys were deeply absorbed, and were scarcely conscious of my presence. The material was, for the most part, certainly not fit for children to hear, whose parents are endeavoring to train them away from the pitfalls and snares of the world.

Then and there I decided that this thing must end, and end now. I said nothing until they came in for another program. As they assembled, I stepped in and announced that the radio was never to be turned on to any of those programs again, and, of course, explained why. There were murmurings from all four, and bitter tears from the youngest. When I realized the hold these things had obtained on my boys, and especially on my baby, my heart ached with self-condemnation. One and another begged to be allowed to hear just today, to find how this came out, or what happened to some hero. But no compromise was made. It was ended once and for all.

Of course, they were not left without something to take the place of

the radio. A special treat was given them for supper, and I told them that, as far as possible, from then on I would give that hour to them. Games, stories, supper by the Sligo, and other things were promised to occupy that hour in future days.

That first night they prepared for bed early, and after prayers were said and all were in bed, I picked out the old book, "Beautiful Joe," and read one chapter after another. As I hesitated after each chapter, a chorus of voices begged, "Read more, mother." Finally, I found a stopping place, and all but the baby (eight years old) voluntarily expressed their pleasure for the change made, and said they were glad they had stopped listening to the "old radio." My good-night hugs were much more fervent, and their faces wore peaceful expressions of clear, eased consciences.

The youngest had not yet decided for the change. But next morning, after he had dreamed over it, he jumped out of bed and ran to me. Throwing his arms about my neck and hugging me tight, he said, "Mother, I feel lots better not listening to the old radio. I love to hear you read stories." His countenance was lighted, and he had the expression of having been freed from something horrible.

Now there are no more requests to tune in to these programs. I try to give them some good radio programs, such as pipe organ recitals, good orchestral music, and band music. The change has been appreciated by the boys, and has been good for me, too. We shall never regret hours spent with our children. We shall reap our reward "after many days," if not immediately.

Parents, be sure you *know* that what your child listens to over your radio (or over your neighbor's) is not dragging him down to destruction.

Washington Missionary College.

A True Story of One Woman's Life

RISING suddenly in the meeting, she spoke as follows: "Married to a drunkard? Yes; I was married to a drunkard. Look at me! I am talking to the girls."

We all turned and looked at her. She was a wan woman, with dark, sad eyes, and white hair placed smoothly over a brow that denoted intellect.

"When I married a drunkard, I reached the acme of misery," she continued. "I was young, and O, so happy! I married the man I loved, and who professed to love me. He was a drunkard, and I knew it,—knew it, but did not understand it. There is not a young girl in this building that does understand it unless she has a drunkard in her family; then, perhaps, she knows how deeply the iron enters the soul of a woman when she loves and is allied to a drunkard, whether father, husband, brother, or son.

"Girls, believe me when I tell you that to marry a drunkard is the crown

of all misery. I have gone through the deep waters, and know. I have gained the fearful knowledge at the expense of happiness, sanity, almost life itself. Do you wonder my hair is white? It turned white in a night, bleached by sorrow, as Marie Antoinette said of her hair. I am not forty years old, yet the snow of seventy rests on my head and upon my heart. Ah! I cannot begin to count the winters resting there," she said, with unutterable pathos in her voice.

"My husband was a professional man. His calling took him from home frequently at night; and when he returned, he returned drunk. Gradually he gave way to temptation in the day, until he was rarely sober. I had two lovely girls and one boy." Here her voice faltered, and we sat in deep silence. "My husband had been drinking deeply. I had not seen him for two days; he had kept away from his home. One night I was seated by my sick boy; the two little girls were sleeping in the next room, while be-

yond was another room, into which I heard my husband go as he entered the house. The room communicated with the one in which my little girls were sleeping.

"I do not know why, but a feeling of terror took possession of me, and I felt that my little girls were in danger. I arose and went to the room. The door was locked. I knocked on it frantically, but no answer came. I seemed to be endowed with superhuman strength, and throwing myself with all my force against the door, it gave way and flew open. Oh, the sight! the terrible sight!" she wailed out in a voice that haunts me now; and she covered her face with her hands. When she removed them, it was whiter and sadder than ever.

"Delirium tremens! You have never seen it, girls; God grant that you never may. My husband stood behind the bed, his eyes gleaming with insanity. 'Take them away,' he screamed, 'the horrible things! They are crawling all over me. Take them away, I say!' and he flourished the knife in the air. Regardless of danger, I rushed to the bed, and my heart seemed suddenly to cease beating. There lay my children, covered with their lifeblood, slain by their own father.

"For a moment I could not utter a sound. I was utterly dumb in the presence of my terrible sorrow. I scarcely heeded the maniac—the man who had brought me all the woe. Then I uttered a loud scream, and my wailing filled the air. The servants heard me, and hastened to the room; and when my husband saw them, he suddenly drew the knife across his own throat. I knew nothing more. I was borne senseless from the room that contained the bodies of my slaughtered children and my husband. The next day my hair was white, and my mind was so shattered that I knew no one."

She ceased. Our eyes were riveted upon her wan face. Some of the women sobbed aloud, while there was scarcely a dry eye in that temperance meeting. We saw that she had not done speaking, and was only waiting to subdue her emotion to resume her story.

"For two years," she continued, "I was a mental wreck. Then I recovered from the shock, and absorbed myself in the care of my boy. But the sin of the father was visited upon the child, and six months ago my boy of eighteen was placed in a drunkard's grave; and as I, his loving mother, stood and saw the sod heaped over him, I said, 'Thank God! I'd rather see him there than have him live a drunkard;' and I turned to my

desolate home a childless woman, one upon whom the hand of affliction had rested heavily.

"Girls, it is you I wish to rescue from the fate that overtook me. Do not blast your lives as I have blasted mine; do not be drawn into the madness of marrying a drunkard. You love him! So much the worse for you; for married to him, the greater



Heart of the Home

BY NATHANIEL KRUM

THE heart of the home is mother.

God sent her to lead us above,
To brighten and cheer life's pathway,
By stewardship of His love.

The heart of the home is mother.

Her faith, like a deep-rooted tree,
Withstands the pain of sorrow,
And lives through eternity.

The heart of the home is mother.

That heart, while the ages roll,
Entwined 'round the courts of heaven,
Draws strength from the Master's soul.



will be your misery because of your love. You will marry and then reform him, you say? Ah! a woman sadly overrates her strength when she undertakes to do that. You are no match for him, I say. What is your puny strength beside his gigantic force? He will crush you, too. It is to save you, girls, from the sorrows that wrecked my happiness that I have unfolded my history to you. I am a stranger in this great city; I am merely passing through it. But I have a message to every girl: Never marry a drunkard."

I can see her now as she stood there amid the hushed audience, her dark eyes glowing and her frame quivering with emotion, as she uttered her impassioned appeal. Then she hurried out, and we never saw her again. Her words, "fitly spoken," were not without effect, however, and because of them there is at least one girl single now.—*The American Issue.*

NATURE'S CHILDREN STORIES

BY INEZ BRASIER

Monarch Butterflies

MR. AND MRS. MONARCH BUTTERFLY were tired with their long journey from the Southland. Their lovely reddish-brown coats with black markings were torn and faded. They stopped in the meadow where the June sun shone warm and bright

and the milkweeds grew tall and thick.

"Let us stay here," they said, and began sipping the nectar from the flowers in the shining meadow. Gaily they flitted from flower to flower in the sunshine. Sometimes they joined a number of their friends dancing along the road beside the meadow. When they were tired, they rested on the milkweeds, which were growing taller than all the other flowers.

One warm day, Mrs. Anosia Monarch, for that is her name, flew to a milkweed and busily laid many eggs on the leaves.

"If I put them here," she said to herself, "my baby caterpillars will have plenty to eat." Then away she flew and never saw them again.

Soon these tiny eggs were tiny white caterpillars with black markings. They were always hungry, eating the milkweed leaves that Mother Anosia knew were best for them. And how they grew! They had to change their suits often, for they grew too large to wear them. In a short time they were grown-up caterpillars, about two inches long.

Now they were very sleepy, so sleepy, in fact, that they hunted for a place to make their beds. Each one chose a leaf for himself, for was he not going to sleep in a "glass house with gold nails"?

First, he spun a lovely silk mat, fastening it to the leaf. Then he clung to this with his hind feet, hanging head down with his back all humped up. Soon he took off his white and black coat for the last time, and there he was, in a beautiful pale green house fastened shut with gold nails.

This little round house hung from a leaf swinging in the summer breeze for about two weeks. Then a strange thing happened. One day the top of the house broke open, and Mr. Monarch Butterfly slowly climbed to the edge of the leaf. There he clung till his wings, which had been done up in two tight little bundles, grew smooth and beautiful. On a near-by leaf, Miss Anosia was drying her wings, too. How happy they were, dancing over the sunny meadow, sipping the sweets from the milkweeds or resting lightly on them.

Soon the leaves on the trees changed their green dresses for gay red and gold ones. Mr. and Mrs. Monarch knew it was time to say good-by. One cool, bright morning they met many of their friends in the meadow. They flew high into the air, and soon were slowly winging their way to the warm and sunny South.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Southwestern Junior College

BY H. H. HAMILTON

To fathers and mothers the youth problem is the supreme problem of these last days. It is generally accepted that it is ten times as difficult to bring up boys and girls now as it was a generation ago. We are living in a very swift age,—the radio age, the movie age, the automobile age,—an age far too swift for the nerves of the average person. Science and invention have contrived and sold to the youth new and strange devices and thrills. The old motto that used to hang on the dining room wall, "God Bless Our Home," has been changed to read, "Let's Go." Life to the average youth of today is a succession of snapshots, with no time for a time exposure. He is going somewhere.

There are certain characteristics of youth that most of their critics notice,—the quest for excitement, the lack of reverence and individuality, restiveness and rebellion under restraint, living for the present only, general purposelessness.

The youth have not invented their faults. The age in which we live, with all its modern contrivances, has contributed to lure them aside from the plain, normal lives which they were intended to lead, into the swift-running current in which they find themselves today.

For such a time as this the Christian school, with its environment, its background of spirituality, the instruction and influence of Christian teachers, and the safeguards that our holy cause has placed around its youth, makes our educational institution truly "an asylum of refuge for the sorely tempted and tried youth." With all their faults, whatever they may be, our schools are simply not like other schools. God is blessing the institutions of His own planting, and the youth who come to them and go through them are the workers of today and tomorrow. One need but look at the mission fields to see the result of Christian education as it has been practiced by this denomination.

From the halls of Southwestern Junior College, even before it was a

college, have gone some of the finest men and women into the Lord's work that this cause has ever produced. Many of the most noble names in the annals of the missionary history of this denomination, had but twelve grades of education in this institution. Yet they have done a mighty work, because they trusted humbly and implicitly in God, and not in their own attainments. In the days of its junior college status it continues to send men and women forth to the fields of the great world, that others may know of the soon coming of the Lord.

They say every institution is the lengthening shadow of a single man. If I were to choose that man for Southwestern Junior College, truly it would be one of its founders, C. B. Hughes, whose picture now hangs on the chapel wall. Truly this man had the right concept of Christian education. There was nothing superficial about his teaching or his life. He instilled a system of traditions into this school that has remained with it to this day. Throughout all eternity many will rise up to call this man blessed, because he truly sought to make Southwestern Junior College a refuge for the youth of the great Southland.

I have before me testimonial after testimonial from young people who have been students here, to the effect that the most lasting impressions made upon them at the institution were those received from the vesper services and the students' spiritual devotional meetings. These things are worth while.

One of our educators made the statement not a great while ago to a vast audience, that whether the youth of our denomination are to be saved depends in a great measure on whether or not they are in one of our institutions. This is a grave statement to make. But when we consider the fact that almost without exception those who have gone through our schools find their places as workers in this cause and do adhere rigidly to the faith that they have been taught, the opinion is confirmed that our educational institutions are doing the work which they were founded to do.

In "Counsels to Teachers," page

166, we read, "If ever we are to work in earnest it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members [Is any one excluded?] to do their part in cooperation with God, is greater than words can express."

We parents cannot accomplish the results expected of us unless we can wisely rule our own households. You know the Scriptures say, As for My people, children rule over them. Not long ago the following syndicated article by a noted writer appeared in the daily papers:

"For all the cowed, craven, spineless, broken-spirited, terrorized-over people in the world, American parents are the most abject. Long ago they abdicated their last bit of authority, and they are so afraid of their children, and have been so run over by them, and are so downtrodden, that every spark of spunk has been crushed out of their systems. . . . It is only when we get older that we achieve the courage of our opinions and learn to value individuality. All youngsters would rather be dead than not be exactly like other youngsters—wear the same clothes, say the same things, do exactly as the others do."

It is the opinion of this author that Parent-Teacher Associations should get together and do something to recover lost authority and respect. But it is not necessary to resort to expedients of this kind where young people are sent to our own schools. There, they are in a group that have an ideal. They are instructed in the ways of the Spirit. They are given some other interest outside of themselves. They are not introverts, but are looking at the world in its iniquity and woe, and are taught to do something, by the grace of God, to save it from itself and from the wrath that is sure to come.

The average Adventist youth not in one of our schools generally marries some one outside of this truth, in which case both he and his companion are eventually outside; whereas those who come to our own schools make the acquaintance of

those of our own faith. The fine young men and women of this denomination meet together in a wholesome social life. And while the school is not established as a medium for courtship and matrimony, it does give the youth the right estimate of life and its purposes, and naturally when he does make a choice, it is some schoolmate whom he has known and who is within the faith. And they both thereby stay in the faith.

When your boys and girls leave the fireside of the home and go to college, they rarely return home to stay. By the time they are through with their college days they are supposed to work for themselves and make their own homes. How essential, then, that we give them the very best preparation for the home life and for their future days in this world!

Let's quit deceiving ourselves and our children by telling them that youth is the happiest time of life. Youth is not the happiest time of life. It may be happy enough, and it should be. Paul told Timothy to live so that no man might despise his youth. We should educate these children to think that life has something in it more solid than simply frivolity and thrills, lack of responsibility, and having what they call a good time. "Life is real; life is earnest." Let us teach them that it is, and that their real happiness depends on what they put into their lives when they are young.

Our schools are endeavoring to do these things in the right way. With all their faults, they are the best that our people have. And it is the hope of every educator, every executive in our institutions, that the schools may be filled with our fine youth, with all their talents and energies, and that we may send them into the great lost world to warn it of the impending doom.

May God bless our parents, and give them strength to bring up their children in the right way, and aid us as educators in carrying out the plans that should be the plans of the home.



Christian Education Different

BY M. L. ANDREASEN

If our schools are to justify their existence, they must do a work not done by other schools. If they are merely doing what the public schools are doing, if they are teaching the same subjects in the same way, it would be hard to justify their separate existence. If, however, it can be shown that our schools have a dif-

ferent worth-while objective, and that they are conscientiously working toward that goal, it would seem that they not only have a right to exist, but that they are filling a definite need.

The educated young person of today should know a great many things. It is due him that he should be taught by teachers who know their subjects and are enthusiastic in their work. From the viewpoint of a citizen of the world, not much fault can be found with the public school system. It faithfully reflects the aims and purposes of the average citizen, and prepares young men and women to take their places in the economic, social, and political life when the time comes.

To a Seventh-day Adventist, however, this education does not seem adequate. To him it is not sufficient to prepare a young person for a career in this world. He knows, indeed, that he is in the world and must be prepared to live in it, but he looks beyond the present into the future, and is assured that the world to come is of even greater importance than the present one. He knows that the young person facing life today must be able to earn a living, and must have a fair knowledge of the things pertaining to this world; but he believes that an education that prepares for this world alone does not go far enough.

Not only this, but he knows that many of the subjects that are taught in the schools today, though important in themselves, are taught with objectives in mind to which he cannot subscribe. He also knows that there are subjects of cultural and spiritual value that either are not taught at all or are not stressed as they should be. For this reason he feels justified in sending his children to schools where a truer vision is emphasized and eternal realities stressed, while the things that pertain to this life are not neglected.

The true Christian is a citizen of two worlds. He must do his duty toward his country, supporting it in every worthy endeavor and work. He must so bring up his children that they will reverence constituted authority, and be ready and willing to do their share in civic matters; but even as this is important, he feels that even more important is his relation to his heavenly country. While there are thousands of books relating to his native country here on earth that ought to be read and studied, he feels that the one Book that speaks of his heavenly country must not be neglected. To him the Bible is more than literature. It is a vital message

from God with which he ought to be acquainted. He cannot afford to bring up his children in ignorance of that which to him seems of supreme importance. While he pays his taxes to support the public schools, he is sufficiently interested in the welfare of his children's souls to support a system of schools that will teach his children not only the things they need to know concerning this world, but will emphasize the world which is to come, and give due weight to spiritual values.

If Christian schools are to fulfill this high destiny, the men and women composing the faculties in these schools must ever have right objectives before their minds. Their attitude and life will affect every classroom and every teaching period. The true Seventh-day Adventist history teacher will see more in history than one who has this world only in mind. The science teacher will see God where others see only a process. The English teacher will duly appreciate the wonderful literary heritage of past ages, but he will also see the beauty of those writings which he believes are inspired by God. Where men see only broken purposes and unrelated facts, the true teacher will see an overruling Providence and God's hand in history.

A child brought up under such conditions will appreciate that which is really worth while. He will be able to distinguish between that which is of temporal interest and that which is of eternal significance. The cheap and the tawdry he will reject. That which is of value, wherever found, he will appreciate. His life will be richer, fuller, nobler, because of the training he has had. He will appreciate this world; he will see true beauty and nobility, and will be enabled to distinguish between the true and the false. Having had his attention turned to eternal truth and realities, he can differentiate between principle and policy. He has learned the distinction between right and wrong. His vision has been enlarged and broadened.

Seventh-day Adventists feel that such an education is not merely valuable, but essential. They believe it means the building of character and the preparing of better citizens for this world and the world to come. Believing this, they are enthusiastic supporters of a complete system of schools that provides for the child from the cradle until he has finished his college career. They realize that eternal vigilance is the price of true Christian education, and that they must ever be on the watch lest false

theories creep in and the original vision be dimmed.

We trust and believe that Union College is true to the faith of the fathers. We are consciously trying to uphold the principles for which the denomination stands, and we pray that God may ever help us to be true to the work committed to our hands.



Canadian Officials Learn of Our Educational System

BY H. K. MARTIN

RECENTLY the director of technical education for the province of Alberta, with two other high school inspectors, visited Canadian Junior College on a tour of inspection of our home economics department. While the two were busy about their work, it was my privilege to show the director around the institution. We spent about three hours together. This gave us time to discuss many of our mutual problems, and afforded me the opportunity on several occasions of explaining our system of education. He was much impressed, and highly approved of our plan of organization.

While being shown around the grounds and buildings, he had nothing but praise for the scenery, location, and neatness of buildings inside and out. Owing to the recent rains, the campus, lawns, and shrubbery were a living green. The college does have a charming location, situated as it is on a gently rising hillock, surrounded by undulating land, interspersed with fields of growing grain and clumps of woodland as far as the eye can see; while in the foreground on the college estate lie three pretty lakes that complete the picture.

After he had questioned me for a while as to how the school is operated and kept in a state of repair, I told him of the system we follow in the denomination of subsidizing the institutions that need help, and how our people prize these institutions and are loyal in their support of them. He said, "Of course I know you people believe in paying tithe, but they must be very loyal to give beyond that."

He then spoke of the big problem a certain Western Canadian college is experiencing in getting money to do absolutely necessary repairs to the dormitories, as replastering rooms and repairing the dilapidated furniture. He said the people protest that they cannot pay any more. I was glad to inform him that our students come from the agricultural districts

of the West, and, as is well known, the parents have experienced many financial reverses during the frequent drouths of recent years; but because they desire their children to have a Christian education and prepare themselves for God's service, they stint themselves and invest their means in their children's education. More than once he expressed his admiration of the self-sacrificing spirit manifested by our people. "This is the spirit," he said, "that counts for success."

As we walked through the laundry and kitchen, he saw the young women going about their various duties, which he was told was a part of their training, and for which they were paid. The students' method of reporting their time in time books was explained. He frequently remarked that we had the right idea in education.

Our conversation then drifted to the moral and spiritual training given. He was interested to know how we developed these important factors in our youth, and was very free to state that the moral problem was their biggest problem to solve, and it was getting worse.

When he found what our enrollment was, he asked from what parts we drew our young people, and how they hear of the school. On learning that most of our teachers visit the homes and churches of our people during the summer months, he said he thought that was an excellent way of making contact with parents and prospective students. When we went to the office, he saw several autograph books on my desk, and could not help commenting on the thoughtful and sincere friendships between teachers and students that prompted this idea.

We returned for a short visit to the home economics department to see how the other inspectors were progressing. They stated to the director that the work done by our girls was of a very high quality. What appealed to them particularly was that the students were evidently taught so that an interest was created in them to take these subjects for their practical value in life, rather than for merely obtaining credit for graduation. On learning that our schools around the world endeavor to put into practice this principle in all their subjects, they were much impressed. We presented the director with a copy of "Education," and informed him that this book is the blueprint for our educational program.

On June 26 we closed one of the most enjoyable and profitable school

years in my experience, a year of rich blessings and many conversions. Some young people have had hard battles to fight, but victory has been theirs. The year has been a definite success spiritually, with twelve baptized, and, to our knowledge, all except one or two in the college were converted.

Scholastically, the year has closed satisfactorily, for most students write the government examinations of the province of Alberta, and all are expected to reach the denominational scholastic standards. Physically, the health of all in this bracing Northern climate has been excellent.

Now we are aware that all that has been mentioned in this article is familiar to our people, but my reasons for relating their experiences are twofold: first, to show how little the educators of the world know about our work, and how much they praise it when our system is fully understood; and, second, I wonder if every one of our people really appreciates the educational program of this movement.

We do have a wonderful system of education, and I thank God for it. As the remnant people in a decayed and corrupt age, let us lend a constructive influence and stand foursquare behind our schools, for they are ordained of God, their purpose being to "train the youth for the future immortal life."



Caribbean Training College

BY R. S. J. HAMILTON

JUNE 30, 1935, brought to a climax the first graduation exercise in the Caribbean Training College. This school was established in 1927 in the beautiful Maracas Valley, Trinidad, British West Indies, for the purpose of giving a Christian education to the youth of the Caribbean Union Conference.

A twelve-grade course is given here, but owing to the inability of most of our young people to bring cash with them to defray their expenses while in school, it has been necessary to make the work strongly industrial. Agriculture, printing, carpentry, broommaking, and various kinds of domestic work are carried on, to give these young people a chance to earn a Christian education. The cooler hours of the forenoon are spent in the various industrial departments, and the afternoon and evening in classwork and study periods.

During the eight years of the existence of this school, more than 200

students have been enrolled. They have come from the islands of the West Indies, from St. Thomas on the north to Trinidad on the south, and from the Guianas. On account of the heavy expense of travel over such long distances, it is impossible for most of these students to return to their homes during the vacation periods. It has therefore been necessary for us to organize our school work on the four quarter plan, and many of the young people stay at the school for a long period of years without having a chance to return home.

It may be a matter of interest to note that in this first graduating class of three, each of the three conferences comprising the Caribbean Union has a representative. Only the French West Indian Mission, which is in another language area, is not represented in the class. These young people have each found a place in the Lord's work, having been called into teaching, stenographic, and ministerial work, respectively.

Besides these students who have finished their twelve-grade course, there are also twenty-four other students from Caribbean Training College who have been called into some phase of the Lord's work before their training was complete. Truly the Lord has blessed this little school nestled among the evergreen hills of the northern range of Trinidad, and our hope and prayer is that it may continue to pour back into this field an ever-increasing stream of trained and consecrated young people to help swell to the loud cry this message that we love.



New England for the Student

BY O. M. JOHN

IN the picturesque New England village known as South Lancaster, will be found Atlantic Union College. Not only is it surrounded by shaded streets, wooded hills, and fertile fields, but also by many interesting landmarks of the history and literature of our nation and of our church organization.

Colleges throughout the land are usually marked by some pronounced characteristic, such as endowment, buildings, equipment, specialists, and high scholarship. It is gratifying to be able to state that our college possesses distinctive features which are significant today. The most important of these are its teachers and students.

Instructors are selected not only because of their high professional

qualifications, but also because they are men and women of sound Christian character and leadership. By association with them in class, personal visits, and social and spiritual activities, students find help and inspiration toward the higher things of life. Such experiences stand out in marked contrast to that of receiving instruction from teachers who are agnostics or who cannot lend help in developing the spiritual faculties.

Another important element in one's schooling is association with fellow students. The resulting friendships formed have a vital bearing upon the life, hence the importance of the character of those concerned. A large percentage of students attending our college are of sound Christian character and high aims. The social standards upheld are such as make for wholesome and uplifting association.

The work of education is not alone confined to the classroom. The daily program followed in the school home, with its regularity of rest, labor, and study, develops sound habits of living. Likewise industrial labor on farm, in shops, and in the numerous departments, not only constitutes a valuable training, but also aids in meeting the expense of schooling.

Numerous courses are offered in order to meet the needs and interests of different persons—theological, Bible workers', literary, premedical, prenursing, teacher training, business, secretarial, and pianoforte.

In view of the many opportunities before our youth today for rendering Christian service in either the organized work or in private life, also the need of thorough training to achieve the greatest good in either capacity, our young people are urged to make plans for entering school in the fall. Every bit of personal sacrifice and labor in achieving such an end will be amply rewarded.



Manitoba-Saskatchewan Camp Meeting

BY C. S. LONGACRE

THE Manitoba-Saskatchewan camp meeting, held at Saskatoon, on the Exposition Grounds, from July 9-14, was preceded by a youth's congress of the conference from July 5-9. The young people's secretary of the Canadian Union, D. E. Reiner, was in charge of this youth's congress. More than 600 young people were present during this meeting. It was a profitable and enthusiastic

congress and the young people took a very active part in the discussion of their own problems. Many perplexing questions were discussed which are real problems to our young people, and after they were discussed pro and con, they always sought to decide the issue in the light of what Jesus would do.

Every meeting was attended by the members of the whole camp. At the closing meeting the whole body of young people consecrated themselves to the finishing of the work and expressed a willingness to do any service for Christ anywhere. Certainly our youth are the greatest asset our denomination has in the finishing of the Lord's work.

William Landeen, president of Walla Walla College, Will Ochs, M. E. Olsen, and the local conference officials and the writer attended and assisted in the youth's congress.

The camp meeting which followed was well attended this year. Our people are very cheerful over the prospects of a good harvest at the end of the summer. This country has been blessed this year with copious showers of rain and the farmers are looking for large crops.

The biennial session of the conference was held during the camp meeting, and the same officers were re-elected. O. Ziprick, president of the conference, in his report showed that the conference made a gain in its membership during the past year of 161 and the previous year of 224, making a total membership for the conference of 2,184. There was an increase of tithes of \$2,720.59 in 1934 over 1933, and an increase of foreign mission offerings of \$463.49 in 1934 over 1933. It is a small increase, but it shows that the people are beginning to get the best of the years of famine and financial depression. Undoubtedly this year, from present prospects, will show a greatly increased payment in tithes and offerings. So far 145 new converts have already been won to the truth in the first six months of this year, which is nearly twice as many as for the entire year of 1934. Two new churches were admitted into the conference. One of these, known as the Flat Valley church, is the most northerly church in Saskatchewan Province and is located 60 miles from a railroad.

More than 700 members are isolated and belong to the conference church. The only time these members have an opportunity to meet with those of like faith is at camp meeting. A spirit of Christian unity and fellowship prevailed during all the meetings. The Germans,

Scandinavians, Ukrainians, and Russians had separate meetings. There are large numbers of these foreign-language groups coming into the truth, and there are many thousands who have not yet heard the truth. Many sections of Western Canada are virgin soil for mission work, and these people make very earnest and sincere Seventh-day Adventists. Undoubtedly the Lord has sent these Russian refugees and immigrants to Canada that we here in the homeland might bring the truth to them. We should not be recreant to this obligation and God-given opportunity.

Our Work in Newfoundland

BY L. E. CHRISTMAN

THE territory of the Newfoundland Mission embraces the island of Newfoundland, Newfoundland Labrador, hundreds of small islands surrounding Newfoundland, and the French leased territory of the island of St. Pierre and Miquelon. The island of Newfoundland is triangular in shape, covers 45,000 square miles of territory, and has a coast line of about 6,000 miles. The population is estimated at 282,000.

Our mission headquarters are in the capital city of St. John's, which has a population of 40,000. There are three towns on the island, with about 5,000 population in each, and hundreds of villages are scattered along the coast. It is estimated that 50 per cent of the people live within fifty miles of the capital, 80 per cent being on the east coast, which embraces the capital.

Our work in Newfoundland began in 1890, when two Seventh-day Adventists arrived at about the same time,—Brother Parker, who was a colporteur, and Brother Ayres, a teacher. While on the boat en route to Newfoundland, Sister Ayres became acquainted with the wife of a prominent merchant in Newfoundland, by the name of Piffy, and through conversation and literature, Mrs. Piffy accepted the truth some time later, and was the first believer on the island to be baptized.

Brother Parker labored earnestly in placing our literature in the homes of the people; Brother Ayres conducted a night school, and his wife gave Bible studies to the people in their homes. In spite of opposition and persecution, the message took root, and soon a number were ready for baptism. Elder Husume was the minister sent to Newfoundland to care for the interest which had been

developed, and some time later Elder Weber and Elder Farman arrived. Under the united efforts of these ministers and the laymen, the work grew rapidly.

The first broadcasting station on the island was the one operated by our mission workers, and this has been a valuable factor in speeding on the message, especially in reaching the people of the Avalon Peninsula. Thousands of people listen to all the services over the radio, and the results have abundantly justified the small outlay of means which has been required.

The camp meeting this year was held in St. John's. A few believers from some of the outports were in attendance, but the audiences were largely made up of the members of the St. John's church, numbering over 200. The meetings were held in the Seventh-day Adventist church building. M. N. Campbell, D. E. Reiner, and the writer carried the responsibility of the meetings.

S. G. White, superintendent of the mission, rendered an excellent report of progress, showing that the financial situation is encouraging, and that our people are loyally standing by and responding to the appeals of the leaders in behalf of the foreign mission program. During the special meetings held for the youth, a number of young people took their stand for the first time.

Elder Cooke, of the Maritime Conference, has recently conducted an evangelistic effort in a theater at St. John's, and as a result twelve converts have already been baptized, and there are prospects of others taking their stand.

One of the outstanding needs is a larger church building in Newfoundland, as at present it is impossible to care properly for the people who attend the services. A definite program for greater evangelism is being launched by both leaders and laymen, with the objective of winning a hundred new members during the coming year. We believe that even better and brighter days are ahead for our work in this mission field.

Departmental Secretaries' Evangelism

WESLEY AMUNDSEN

MEMBERS of one of our small churches, in Claremore, Oklahoma, set to work building up an interest preparatory to having an evangelistic effort. Every home in the town was visited and Good News was left with the occupants.

H. F. Brown, home missionary secretary of the Southwestern Union Conference, and Wesley Amundsen, home missionary secretary of the Oklahoma Conference, conducted a series of meetings in a tent for six weeks. It rained almost incessantly during this time, but in spite of adverse weather the Lord of hosts gave the increase. Twenty-two persons were baptized and two united with the church upon profession of faith. Others are preparing for a future baptism.

The effort was held with very little expense to the conference, as the lay members of the church helped with the Bible work and visiting, as well as with the music. Besides the workers' salaries, the amount expended by the conference was approximately \$100.

Greetings From the British Union

BY W. E. READ

WE are very glad to send a word of greeting from the believers in the British Isles to the REVIEW AND HERALD family throughout the world. We rejoice in the good word which is coming to us today from the ends of the earth, that the message of God is advancing, that many souls are being won to the third angel's message, and that a people is being prepared for the blessed advent of our Lord and Saviour Jesus Christ.

In the British Union we are glad to be a part of this great second advent movement, and to join with our brethren and sisters in every land in holding aloft the banner of Prince

Colporteurs Attending Institute at St. John's, July, 1935



Immanuel, and proclaiming the gospel message for this time.

We have just concluded our annual meetings in the different parts of the field, and as we look back over these occasions, we feel to thank God for the many rich and abiding blessings which He bestowed upon His people. The conferences this year had the largest attendance that we have ever seen at the annual meetings. There was greater freedom in the prayer and testimony meetings, and the Sabbaths will long be remembered as times of rich spiritual refreshing. Backsliders returned to the fold, many renewed their confidence in God, and large numbers entered into a deeper experience with the Lord.

We were very happy to have A. W. Cormack with us. He attended all the meetings, and also the two-day workers' meetings which preceded the annual conference in each of the fields. God blessed the ministry of His servant, and we feel very grateful to the Lord, and also to the General Conference, for sending Brother Cormack to attend our conferences this year.

Our evangelistic meetings throughout the union were well attended during the autumn and winter months, and now our workers are gathering in the fruitage. Word has just come of twenty-eight being baptized in one place in London, and several other baptisms have taken place in different parts of the field. In one place in north England we learn of a new city which has been entered where between fifty and sixty people have embraced the truth. It is these reports which bring cheer and courage to our hearts. We long for more and more of such experiences, when we shall see, not merely tens, twenties, and thirties being baptized in the message, but hundreds and thousands of people turning to God.

It was cheering at the annual meetings to notice in the reports given, that so many men had found victory over smoking, gambling, and other vices. One evangelist exhibited a cord on which were hung many pipes and tobacco pouches, all of which had been surrendered during his autumn and winter campaign.

Notwithstanding the economic situation, our institutions had a reasonably good year. The sanitarium has a good patronage, the sales of the publishing house show an increase; and the food factory, while battling with many competitive problems, is enjoying quite a measure of success.

Our school at Newbold had an excellent year also. Fourteen young people were graduated from the

school last year. This is the largest number of graduates that we have had for many years. We were glad to see this fine body of young men and women dedicating their lives to the service of God. They stand ready today to be called into the Master's vineyard, to go to the regions beyond or to work at home as the way may open.

Our confidence is in God, and we dedicate our lives to Him for the finishing of His work. Everything around us is failing. On all sides things are uncertain, but the cause of God will triumph. We rejoice in the confidence that God has given us in His message of truth. Here in the British Union, the great longing of our hearts is, that we may be kept faithful and true to the end, that we may have many sheaves to bring with us to the Master's kingdom.

Progress in British Columbia

BY C. H. CASTLE

ON the beautiful island of Vancouver, June 2, it was a great privilege for the writer to meet with the Victoria church and members from the Rest Haven church and baptize eight persons. It was a most joyous occasion for the brethren and sisters there. The people are conservative, and do not readily take up with new religious ideas.

In accomplishing this result, Brother Foulston, a young licentiate, has worked earnestly. There are others interested who, we hope, will soon be ready for baptism.

North American News Notes

SABBATH, June 29, the baptism of thirteen persons was conducted in the Wichita, Kansas, church. This was the third baptismal service within six weeks as a result of an evangelistic campaign that we started the last of March. In all, sixty-eight have been baptized, and others are nearly ready for the rite. The membership of the Wichita church was 371 at the beginning of the present year, and now it is about 440. We held public meetings twice a week. Mrs. Maud Tegler has given valuable help as Bible worker. The good results from this effort would have been impossible without the united support of the entire church. Our church slogan is, "We'll each win a member by the end of December."

A. C. GRIFFIN, *Pastor-Evangelist*.

J. R. NELSON is just closing an evangelistic effort that he has been holding in the portable "Silver Tem-

ple" in Billings, Montana. Twenty-seven new members have been added to the church there, and still others are preparing for baptism.

Arthur Kiesz, an interne in the Montana Conference, has just closed an effort near Custer with twenty-four baptisms. A new church has been organized at this place, with a membership of twenty-five. There are to be some additions by letter, which will give this church a membership of more than thirty.

J. L. MCCONAUGHEY.

Appointments and Notices

CAMP MEETINGS FOR 1935

Central Union

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

Colored

Missouri, Kansas City August

Columbia Union

Ohio, Mount Vernon Aug. 15-25
West Virginia, Parkersburg .. Aug. 22-Sept. 1

Lake Union

Michigan, Grand Ledge Aug. 22-Sept. 1
Illinois, Petersburg (near Springfield) Aug. 28-Sept. 3

North Pacific Union

Washington, Auburn Aug. 8-18

Pacific Union

Central California:
Arroyo Grande Aug. 13-18
Santa Cruz Aug. 20-25

Southwestern Union

Texico, Roswell, N. Mex. Aug. 8-18
Oklahoma, Guthrie Aug. 15-24
Union Colored Camp Meeting,
Tulsa, Okla. Aug. 15-24
Arkansas-Louisiana, Ruston, La. .. Aug. 23-31



Devoted to the proclamation of "the faith which was once delivered unto the saints."

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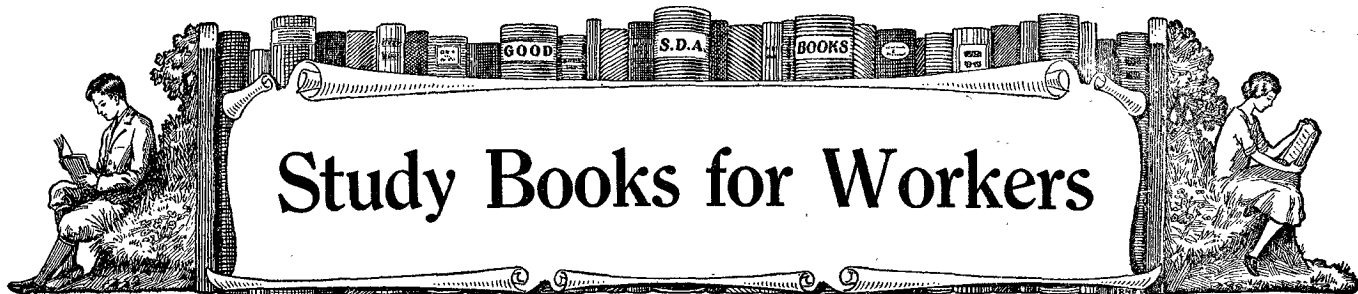
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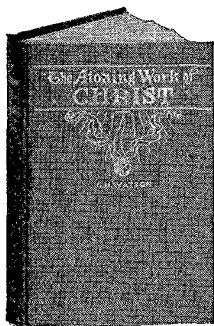
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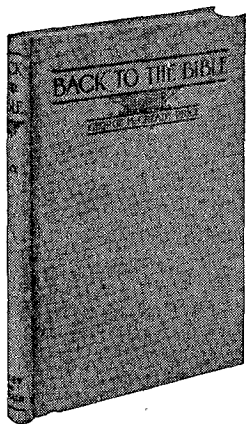
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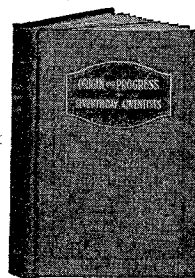
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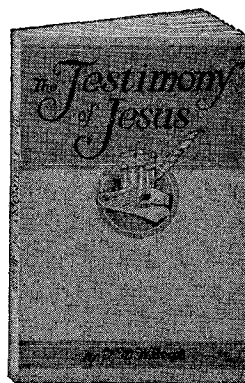
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OF SPECIAL INTEREST

D. N. WALL, of the Southern European Division, has recently visited the islands of Madagascar and Mauritius. He sends interesting reports of his visits to these fields, and says: "What I was privileged to see in these island fields with my own eyes of the triumph of the advent message and the zeal of our missionaries and native believers, was a great inspiration to me." We will receive something of that inspiration as we read his interesting articles.

A LETTER from Dr. L. L. Andrews, medical superintendent of the Hinsdale Sanitarium, tells of the encouraging patronage they are having at that institution, and the excellent spirit of earnestness that exists with the workers. This sanitarium is working in close cooperation with our organized work, and serves the interests particularly of our brethren and sisters in the Lake Union Conference. It possesses and deserves the confidence and hearty support of our people.

THE Harvest Ingathering work in the British Union has started off in an excellent way. W. E. Read says: "Many of our churches were anxious to get started early, and sent in their appeals for literature before we had the magazine printed. However, while we have raised quite a large sum each year in the British Isles, it keeps our people busy for a number of months. Some of them started in June, and they will hardly get finished until November. The money comes in in small sums. So many of our people go out and collect pennies, but it is the large number of people collecting small amounts over such a long period of time that really brings the total up to what we report year by year."

This same faithful endeavor on the part of all our people throughout the world would increase our Harvest Ingathering income by many thousands of dollars. Let us work on this principle in the coming campaign.

"THE visits of Elders I. H. Evans and S. A. Wellman are greatly appreciated by our brethren in the African field." This is what Elder H. M. Sparrow, superintendent of the Southeast African Union Mission, writes under date of June 17. "Our camp meetings have a record attendance this year. Our baptisms will be well over a thousand again. We thank the Lord for such evidences of His blessing. The attendance at the camp meetings in our union will be over forty thousand."

"We are happy to tell you that we have permission to open our first mission in Portuguese East Africa. Elder Webster is now busy making a road to the mission site, cutting grass, and making brick for his home. Soon we shall have freedom to preach as much as we like, wherever we like. Pray for the work in this very thickly populated country, that the third angel's message may soon reach every district."

THE articles on Christian education in this number are worthy of the very careful consideration of our young men and women who are contemplating schoolwork for the coming year.

"WE have just finished a very fine annual meeting here in Paris, in the North France Conference," writes Pastor Raymond Beach, of the Franco-Belgian Conference. "During 1934 seventy-eight new members were admitted by baptism and on profession of faith, as against fifty-eight for 1933. The first six months of 1935 show an increase in baptisms over the same period of 1934. The Lord is with our people. The annual conference offering amounted to 17,602 francs, a record sum for all time."

Our 1934 World Literature Sales

THE Statistical Department of the General Conference has just placed on my desk a report of our world literature sales by the various publishing houses for the year 1934.

It is a cheering report, showing sales of \$3,416,345.80, or a gain over 1933 of \$28,663.14. This large total was divided almost equally between book sales and periodicals, the sale of the books being \$1,636,861.35, and the periodical sales \$1,779,484.45. We now have sixty-nine publishing houses and branches. These houses employ 1,090 workers. Literature is produced in 161 languages.

Standing back of these publishing houses is an army of 3,000 faithful colporteurs, and a loyal church membership of 404,509, without whose cooperation these houses would be powerless, useless. But our people believe in our publishing houses, in our publishing work. They recognize that "in a large degree through our publishing houses is to be accomplished the work of that other angel

who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. VII, p. 140.

The work in 1935 is making good progress, and we believe that when this year closes we shall be able to report further gains. Surely the time has fully come when the literature should be scattered through the earth "like the leaves of autumn." The conditions we see all about us should call our people to action with the printed page in an even more definite way than in the past. Our presses should be running night and day, turning out the message of God for this crisis hour.

Today we have liberty in most parts of our world field to sell our literature. We should make full use of this liberty while it is ours. Recently I visited one large division where tens of thousands of our believers live, and where our laity had been very active in the sale of our books and papers. Today this privilege of selling has been taken from them by government edict. How they mourn the loss of the joy of service which was theirs in this very fruitful field!

We know not how soon forbidding restrictions will come to us who live in what are today more favored lands. May God help each one of us individually to work the works of Him that sent us, while it is day; for "the night cometh, when no man can work."

C. E. WEAKS.

Death of Elder F. W. Spies

A CABLE received August 1 from Brazil brings the sad word of the death of Elder F. W. Spies. He has been connected with the work in that field for forty years, where he went as a young man to take charge of the bookwork. During this long period, he has rendered loyal and faithful service, at different times as mission superintendent, union superintendent, and manager of the Brazil publishing house. We extend to Sister Spies, his daughter, and other relatives our sincere sympathy. Another worker is laid to rest, and awaits the call of the Life-giver. We are called to close up the ranks and press forward to victory in the cause to which our brother loyally dedicated his life.

A Day of Fasting and Prayer

AT a recent meeting of the General Conference Committee the following action was taken:

"Viewing with deep solemnity present-day conditions in the world, with trouble and unrest on every hand and the threat of war in many parts, it was—

"Voted, That we set apart Sabbath, August 24, as a day of fasting and prayer in behalf of world peace, that God may hold the winds of strife, and that more settled conditions may obtain for the finishing of the work of God in the earth."

A committee was appointed to prepare the call to our people throughout the world to join in this special day of fasting and prayer. August 24. In the REVIEW of August 8 there appeared the call of the General Conference Committee to our people everywhere to prepare for and unite in the observance of this day of fasting and prayer. We trust that every reader of the REVIEW has read this appeal, and especially that our workers and leaders have made special note of this earnest call.

Let us unite in earnestly calling upon God for the peace of the world, praying that strife and bloodshed may not break forth. Let us pray for the safety of our people, our missionaries, the native church, and the native leaders in every land. Never has the remnant church faced greater opportunities for advancement. Never have doors in the mission fields been more widely open. Never have the people of God faced greater needs, greater responsibilities, greater perils. Surely, it is a time for prayer, a time when ministers and people should pray for rain in this, the time of the latter rain. May the God of this message greatly bless and greatly arouse this people. Brethren and sisters, let us pray.

O. MONTGOMERY.