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The Impelling Motive

WHAT will be the impelling motive of your life during 1936? We do not inquire what purposes will possess your heart, or what will be your chief aim or objective. We take it for granted that these will be worthy ones. Your purpose may be the acquirement of knowledge, the securing of an education. What motive will actuate you in this? Your objective may be the learning of a trade, the establishment of a home, the making of money, the securing of a position, the choosing of a life companion, or a thousand and one other laudable aims.

What motive will prompt your plan or purpose? Will it be love of self, of honor, of position, of creature comfort, without special reference to your relation to God or to your fellow men? If so, these objectives will be selfish ones, unworthy the child of God, and you cannot expect His blessing upon your endeavor.

The Christian can be truly motivated by one, and only one, compelling, dominant inducement, and that is love for Christ and love for humanity. Love of Christ will be the mainspring of every action. Says the apostle, "The love of Christ constraineth us." In the year to come, every plan and purpose should be evaluated by His divine standard: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Do you seek education, it is that you may do better and more efficient service for the One you love. Do you seek position, it is that you may employ the added influence this will give to advance the cause of Christ. Do you plan to build a home, it is that you may make it a center of holy, soul-saving influence in your neighborhood. Do you contemplate marriage, it is that in uniting your life with another you may enhance your power for good in the service of your divine Master.

And this impelling motive of love will elevate all service for Christ from the lower level of duty to the higher plane of privilege. No toil will seem too arduous, no sacrifice too costly, because it is rendered for the divine Object of your love. Life's plans will be laid daily at Jesus' feet, to be given up or carried

out as His Spirit shall lead. The lessons of surrender, of disappointment, of sorrow, will be cheerfully learned. Songs of sorrow equally with psalms of praise will express the faith that "all things work together for good to them that love God." Faith grasps the vision of God's perspective and views every question from the great mountain outlook of eternity, and not from the little hilltop of human environment and understanding.

We know not what the next twelve months may bring to you. They may bring abounding health, the realization of long-cherished hopes, successful endeavor in undertakings, temporal prosperity, joyful satisfaction in achievement of plans and purposes. This is a pleasing prospect and requires no fortifying faith in facing the future. And all this we sincerely wish for you in the year before us.

Conversely, the next twelve months may bring disappointed hopes, shattered ideals, loss of position, of property, of friends. There may come physical pain and suffering. Sorrow may enter your life in the loss of loved ones. Mercifully God hides all this from your present knowledge, because He would not weaken you to bear the realization when it comes, by the worry and depression of anticipation.

Our times are in God's hands, and you may have this great comfort, that if you do not know, Jesus does know, and He is your best and truest Friend. "He doth not afflict willingly nor grieve the children of men." In His infinite wisdom He will make no mistake; in His infinite love He will do no unkindness. He loves you with an everlasting love and your highest interests weigh heavily upon His heart. And so you may trust, and rejoice in your trusting. In the sweet consciousness of divine acceptance and Christ's companionship you may go forward hopefully, cheerfully, bravely, loving Him, living for Him, working with Him. He will never leave thee nor forsake thee, for He promises, "Lo, I am with you alway, even unto the end of the world." This is His pledge to you for the year 1936.

The editors of the REVIEW wish for you a happy and prosperous New Year.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Examples to the Church

CHRIST, the great Shepherd of the sheep, is set forth in the Scriptures as man's perfect example, and we are exhorted to follow in His steps. Similarly, the undershepherds, the human leaders of the church, in whatever capacity they may minister, should be examples to the flock, in so far as it is humanly possible to be this. I say humanly possible, because these leaders, as was Elijah, are "subject to like passions" as are members of their flock. They are compassed about with the same physical infirmities. They possess the same hereditary tendencies. They must face the same temptations. And oftentimes, because of the positions they occupy, they are the special objects of Satan's attack. He recognizes that if he can corrupt the faith or the Christian experience of the leaders in the church, their example will be more potent for evil because of the influence they exert.

The one who accepts the position of leadership, whether it be in conference, institutional, or local office, should recognize the solemn responsibility which accompanies the office, the demands which will be made upon him, the added power of influence; and, recognizing this, he will be led to consecrate his life anew to God, so that in that life he may be a true example of the principles for which he stands. His influence will prove a savor of life or a savor of death. Sinners will be led to Christ through his consecration and devotion, or they will stumble over his mistakes.

Hence the apostle Paul exhorts Timothy, and through him every leader in the church of Christ: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Our church leaders should indeed be examples of Christ to the church in every relationship of life.

Social Relationships

I quote from the appeal of the Autumn Council to the leadership of the church:

"They should be examples in simple living, in economy, in consecration, in sacrifice. Their homes should be models in the community in which they live. They should have their 'children in subjection with all gravity.' In their lives and homes there should be exemplified the principles of this gospel message."

This movement with which we are connected was founded in the spirit of sacrifice. Its leaders were men and women of simple faith and earnest Christian endeavor. They believed that they must exemplify in their lives the principles they taught. And I verily believe that those who triumph with this movement will be actuated by the same spirit. They will place their all upon the altar. By their simple living and economical expenditures they will exemplify these principles in their lives, and will thus become examples to the entire church.

The world judges us, not so much by what we say, as by what we live. If one preaches to his neighbors that the coming of the Lord is near, they look to see if they find the evidence of this in the home in which he lives, in the way that home is furnished, and in the daily life of the preacher and his family. The preachers in the Seventh-day Adventist Church are demonstrating from day to day how much faith they have in the soon coming of Christ, whether their interests are in this world and what they may get out of it, or whether their interests are in the kingdom to come. May God grant that they shall demonstrate their faith by their works.

Attending Worldly Amusements

We quote again from the appeal to the leadership of the church:

"Our workers should be examples in social relationships. They should not give license by their presence or in any other manner to attendance at the theater or movie, to commercialized baseball or other professional sports, to the worldly party of pleasure, even though held in the homes of personal friends."

It is unthinkable that any of the leaders in the Seventh-day Adventist Church should be found attending the theater, the movie, commercialized baseball games, or other professional sports events. Correspondence which comes to us from the field tells us that some lay members of our church do attend worldly amusements of this character. Strange places indeed for those who believe that we are living in the hour of God's judgment and who profess to take Christ as their example in every relationship of life! It is impossible for the Christian believer to think of his Master, when

He was here on this earth, as taking pleasure in attending the worldly sports and amusements of His day. And it seems almost sacrilegious to think of His witnessing with pleasure the stage performances in our present-day theaters and enjoying the pictures thrown upon the screen in our movies. Nor can we think of Him at the commercialized game of baseball or any other amusement of this character. There is a spirit of excitement, of emotion, oftentimes a spirit of betting, of rivalry and antagonism, which is quite foreign to the spirit of the meek and lowly Master. Satan is using these diversions to lead men to forget God.

Satan Playing the Game of Life

Regarding this, we are told by the Spirit of prophecy:

"The public feeling is, that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help.

"While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten."—*Counsels to Teachers*, pp. 274, 275.

"How much time is spent by intelligent human beings in horse racing, cricket matches, and ball playing! But will indulgence in these sports give men a desire to know truth and righteousness? Will it keep God in their thoughts? Will it lead them to inquire, How is it with my soul?"

"All the powers of Satan are set in operation to hold the attention to frivolous amusements, and he is gaining his object. He is interposing his devisings between God and the soul. He will manufacture diversions to keep men from thinking about God. The world, filled with sport and pleasure loving, is always thirsting for some new interest; but how little time and thought are given to the Creator of the heavens and the earth!"—*Id.*, p. 456.

What a strange place for the Christian believer to be found, in the hour when his probation might close, when his case might come in solemn review before the judgment bar of God! Think you that one who is living in the consciousness of divine acceptance and who believes that

(Continued on page 12)

The Former and the Latter Rain

BY D. H. KRESS, M. D.

THE Bible speaks of the former and the latter rain. It seems important that we understand the relation these sustain to each other.

Jesus commanded His disciples not to depart from Jerusalem, but to "wait for the promise of the Father." Then followed the assurance, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Not until the promise of the Father in Joel 3 was fulfilled and they received the baptism of the Holy Spirit, would they be prepared to go forth as witnesses. They fully realized this, for we read that for ten days "these all continued with one accord in prayer and supplication." "And when the day of Pentecost was fully come, they were all with one accord in one place." The needful preparation had been made, sins had been confessed and put away. When their hearts were emptied, the promised blessing came, and "they were all filled with the Holy Ghost," and they began to witness to the saving grace of God.

Witnessing this, the people "were all amazed, and were in doubt, saying one to another, What meaneth this? . . . But Peter, standing up with the eleven, lifted up his voice, and said unto them, . . . This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts 2:12-18.

At the conclusion of Peter's discourse, they that heard "were pricked

in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "The same day there were added unto them about three thousand souls." Acts 2:37-39, 41.

With marvelous rapidity the gospel message was now carried to the ends of the earth, and thousands became converts, so that addressing the Colossian church, Paul could say, referring to the spread of the gospel message, it "is come unto you, as it is in all the world." Col. 1:6. All this was accomplished in the short space of about thirty years under what is termed the early, or former, rain.

Purpose of the Former Rain

Peter in that discourse carried the people forward to the time when the former rain shall accomplish its purpose, when the sins of God's people will not merely have been forgiven, but blotted out of the books of heaven. The blotting out of sins there, would be the evidence that they had been blotted out of the hearts of God's people here. Not until this is accomplished has the former rain met its purpose.

Only those whose sins are thus blotted out, and who reflect the image of Jesus fully, are prepared for what is referred to as the latter rain, or the time of refreshing from the presence of the Lord. This great outpouring of God's Spirit is to be witnessed at a time just previous to the second coming of Christ in the clouds of heaven, as a preparation of the church for that event. This

added power is given to gather together the honest in heart. In "The Great Controversy," page 612, we read:

"The great work of the gospel is not to close with less manifestation of the power of God, than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.'"

Thousands of Voices Proclaim the Message

We read that at that time "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the world, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*Id.*, p. 612. Not merely by ordained ministers, but by thousands of voices all over the world will the loud cry of the third angel be given, saying, "Come out of her, My people." "The sick will be healed, and signs and wonders will follow the believers." Then will meet its complete fulfillment the promise of Jesus, when He gave the command, "Go ye into all the world, and preach the gospel to every creature. . . . These signs shall follow them that believe: In My name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." Mark 16:15-18. This manifestation of God's grace will mark the closing chapter of the gospel.

Before this manifestation of God's grace is possible, a special work is to be accomplished for His people, to prepare them for it. We read:

"To the end of time, the presence of the Spirit is to abide with the church. But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.'"
—*"The Acts of the Apostles,"* p. 55.

We are not to look forward to the time of refreshing, or the latter rain, to get rid of our sins and defects. All of this is to be accomplished through the grace brought by the former rain. The latter rain comes as an added power for witnessing as the work closes, for it is to be cut short in righteousness.

Neglect of Needful Preparation

In "Early Writings," page 71, we read:

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected that needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "All those who are indifferent, and excuse themselves from this work, . . . will be found wanting."—*"Testimonies,"* Vol. I, p. 619.

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." "Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—*"Early Writings,"* p. 71.

In Volume V, pages 214 and 216, are these words:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy these defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." "The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God, candidates for heaven."

A High Standard

This is a high standard placed before the remnant church, but it is none too high. I am sure not one of us would desire it to be lowered so as to admit into the mansions above, our defects which have been responsible for the unhappiness and misery in so many homes on the earth. Heaven's harmony, peace, and happiness would be marred should this be done, and there would be the possibility of sin's rising the second time.

The standard can be no lower than the word of God places it, for only the "pure in heart . . . shall see God."

John, in referring to those who will witness the coming of Christ, says, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2, 3.

If the heart is not emptied of self and cleansed of every defilement, and thus prepared for the indwelling of God's Spirit, we shall not recognize the outpouring of the latter rain.

"It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. . . . Unless we are daily advancing in the exemplification of the active Christian

virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. . . . If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."—*Review and Herald*, March 2, 1897.

No Nonessentials in the Message

There are no nonessentials in the message for this time. The principles of health that have been given us are to be an aid in our salvation and the salvation of the world.

"Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women. In order to be fitted for translation, the people of God must know themselves. . . . The body should be servant to the mind."—*"Testimonies,"* Vol. I, pp. 486, 487.

Those who have been careless in this respect, place themselves mentally where they make it impossible to discern between the sacred and the common. They will forsake God's people to walk no more with them. "Then," if not now, "shall ye . . . discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

Sketches and Memories of James and Ellen G. White

XXV. Confidence and United Action

BY W. C. WHITE

[INTRODUCTORY NOTE.—In articles 1 to 24 of this series, we traced the lives of James and Ellen G. White, together with the progress of the movement in which they were pioneers, down to the year 1855. Those were the days in which were developed the leading doctrines held today by Seventh-day Adventists. From small beginnings, handicapped by poverty and unpopular teachings, yet blessed of Heaven, the movement steadily grew, till other leaders of ability and men of means arose to take up the heavy burdens that were breaking the health, strength, and courage of James White.

The present series of articles begins with the establishment of the work of publishing in Battle Creek, Michigan, and continues the story of the labors of these pioneers, and the progress of the cause through its organization, and the beginnings of institutional endeavor.

Every effort has been made to ensure the accuracy of the statements that are set forth. The articles are prepared at the "Elmhaven" office, where are available the files of early periodicals and other publications, also many letters written by and to James and Ellen White, and diaries kept by my mother at certain periods. For assistance in the research and in the preparation of the articles, I am indebted to my asso-

ciates in the office, particularly to Elder Dorcas E. Robinson.—w. c. w.]

THE transfer of the publishing work from Rochester, New York, to Battle Creek, Michigan, marked an important era both in the experience of James and Ellen White, and in the development of the cause with which their lives had been identified.

After years of arduous toil and sacrifice, often suffering from lack of suitable clothing and laboring from fourteen to sixteen hours daily, they now for the first time found themselves relieved of the burdens of extreme poverty and debt. Their indebtedness had resulted, not from seeking personal interests, but from their eagerness to bring out tracts, pamphlets, and books on present truth. The *REVIEW* and the *Instructor* had become almost, if not entirely, self-supporting. And now to the publishing committee that had so nobly assumed the financial responsibility for the conduct of the office, the entire stock of literature

was turned over. They reported through the *REVIEW* that the sum of \$311.89 was due Elder White for his personal interest in the business.

But more welcome even than relief from their financial burdens, were the practical sympathy and support of tried and efficient brethren who came forward to share in their burdens and to minister to their needs. Second only to the special blessing of God, this accounts for the rapid restoration of the health and vigor of my father. In later years, reviewing their experiences at this time, mother wrote:

"From the time we moved to Battle Creek, the Lord began to turn our captivity. . . . New life was given to the cause, and success attended the labors of our preachers. The publications were called for, and proved to be just what the cause demanded; so that by turning them out to the committee at a discount, my husband was enabled to pay all his debts. His cough ceased, and the pain and soreness left his lungs and throat, and he was gradually restored to health, so as to preach three times on the Sabbath and three times on first-day with ease. This wonderful work in his restoration is of God, and He shall have all the glory."—*Life Sketches of James White and Ellen G. White*, pp. 317, 318.

The whole body of Sabbathkeeping Adventists that had been referred to in former years as the "little flock" or the "scattered flock," were from this time greatly unified and strengthened. This was a natural result of the discussions through the *REVIEW* of the crisis that arose when James White, with broken health, announced that he could no longer carry the heavy burdens he had hitherto borne, but must lay them on the "church." This pronouncement brought home to the believers, even to those who were isolated, that they were members of a body that must be united in the prosecution of their God-appointed work. And by the time the move was made to Battle Creek early in November, 1855, the readers of the *REVIEW* were as members of a large family.

This bond of union was further strengthened by the Conference held in Battle Creek from November 16-19, 1855. In response to an appeal for united action, not only had brethren come from different parts of Michigan, but also from Massachusetts, Connecticut, and Wisconsin, several delegates cheerfully made the long journey to the new headquarters of the work to attend this meeting. Also many letters were sent from churches east and west, all in the utmost agreement with what had been done and what was proposed.

Three features of this conference are worthy of special mention: (1) "An Address," prepared by Joseph

Bates, J. H. Waggoner, and M. E. Cornell; (2) a paper written by J. N. Andrews, entitled, "Time for Commencing the Sabbath;" and (3) the fervent season of prayer on the concluding day of the meeting, and a discussion relative to the unsatisfactory spiritual condition of the church.

The Conference Address

On the first day of its session, the Conference appointed "Joseph Bates, J. H. Waggoner, and M. E. Cornell" "to address the saints in behalf of the Conference, on the Gifts of the Church."

This address, as found in the December 4, 1855, number of the *REVIEW*, the same issue that reported the Conference, breathes the spirit of the discussion carried forward during that day. The introduction indicates the spirit of humility and confession manifested by these leading brethren:

"In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the Spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality among the scattered flock."

Expressing their confidence that the coming of the Lord is near, and that in preparation for that event the church is to be without "spot, or wrinkle, or any such thing,"—holy and without blemish,—they recognized the gifts of the Holy Spirit as God's adopted means "for the perfecting of the saints." And they confessed that there had been a failure properly to appreciate "the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people." The address continues:

"We have also in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbathkeepers in the third angel's message have firmly believed that the Lord was calling His church out of the wilderness by the means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.' . . .

"The question does not so much seem to be whether the gifts are subjects of promise and expectation; but whether we are willing to bear the reproach of the position we have taken. We think the Scriptures are definite on this point; and while we would shrink from needlessly exciting the prejudices of the world against us, we dare not shrink from our duty when plainly made known through the word."—*Ibid.*

This was the first official pronouncement through the *REVIEW* regarding the manifestation of the gift

of prophecy in the remnant church. It marks the beginning of a public recognition of the special gift bestowed on the church through revelations to Mrs. White and of frequent allusions to her work.

The brethren, in this address, were not unmindful of the charge so often made that the Testimonies are placed on an equality with, or above, the Bible. Of this they said:

"Nor do we, as some contend, exalt these gifts or their manifestations above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things, so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God and a confession of our wrongs.

"As having such a tendency, we recommend to your candid consideration the contents of the book entitled, 'Experience and Views' [now in 'Early Writings,' pages 11-78], believing them to be agreeable to the word of God and the spirit of the gospel."—*Ibid.*

The address closes with an earnest appeal to the believers to "strive together for holiness of heart, for the unity of the faith and spirit, and the knowledge of the Son of God, that the power of Christ our Lord may rest upon us, that we may stand complete in Him," and the quotation of Romans 12:6-14.

A Mooted Question

The reading of the paper presented by Elder Andrews on the "Time for Commencing the Sabbath" threatened to bring a division between strong leaders. The means by which unity of faith and action was maintained, even though change of a serious nature in both belief and practice, was involved, is of deep interest. It illustrates vital principles that should govern whenever division is threatened.

Elder Bates, the pioneer Sabbathkeeper among the believers, had from the first held the position that, according to Biblical reckoning, the Sabbath should begin in the evening at six o'clock.

At a meeting held in Topsham, Maine, in 1847, some of the brethren present maintained that the day should be reckoned from sunrise. In a vision given at that time, through Ellen White, the angel quoted the words of Scripture, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. This was related, and Elder Bates gave what seemed reasonable grounds for reckoning the "even" as six o'clock.

From the question of Jesus, "Are there not twelve hours in the day?" he concluded that irrespective of the seasons, the day should be reckoned from six to six. And in the parable of the laborers who were hired at the third, sixth, ninth, and eleventh hours, and who were reckoned with "when *even* was come," it was natural to conclude that the twelfth hour, or six o'clock, was the "even" that marked the close and beginning of the day.

So, without further investigation, the practice was adopted of reckoning the days according to equatorial time. But this practice was questioned from time to time by various individuals, and it became evident that it must be reconsidered. Therefore, in the summer of 1855 J. N. Andrews was asked to give the subject thorough study from the Bible. This he did, and as he was passing through Battle Creek on his way to Iowa a few days before the Conference of 1855, he left his paper with James White.

Sabbath, November 17, those present at the Conference gave consideration to the study as written out by J. N. Andrews. He showed from competent authorities that the brethren had erred in concluding that the "hours" as reckoned by the Jews were the same as our sixty-minute hours, but were twelve equal divisions of the time from sunrise to sunset. Therefore, though there were always twelve hours in the day, yet these hours were longer in summer and shorter in winter than the hour as we know it.

From nine texts in the Old Testament and two in the New, Elder Andrews showed the identity of the "even" or "evening" with the setting of the sun.

The arguments were so conclusive that nearly all present accepted the views as set forth in the paper. But it is difficult for one who has long held to and taught a position that he thinks has been supported by Scripture, to see that he has been in error, and the venerable Elder Bates and a few others present were unconvinced of the necessity for a change of their practice.

So the matter stood for two days, and then the Lord in His providence moved to effect unity. Reviewing this experience a few years later, James White says:

"At the close of the Conference at Battle Creek referred to above [of 1855], the ministers and others especially interested in the cause, had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. White had a vision, one item of which was that sunset time was correct. This settled the matter with Brother Bates and others,

and general harmony has since prevailed among us upon this point."—*Review and Herald*, Feb. 25, 1868.

James White cites the circumstances connected with this experience as an added evidence that God does not bestow the gifts of the Spirit as a substitute for Bible study. Thus he says:

"For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. . . . It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, *then* was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work. . . .

"Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testaments are man's lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible, and save you."—*Review and Herald*, Feb. 25, 1868.

Earnest Prayers for Revival

Monday, November 19, we spent "in prayer and remarks and confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it." From the available records it would appear

that it was during this time of fervent prayer for the "return of the spirit of consecration, sacrifice, and holiness once enjoyed by the remnant," that the familiar shout of "Glory! glory! glory!" was heard, and the solemn presence of the Holy Spirit was felt by those who witnessed the servant of the Lord in vision. Said James White:

"Our long-suffering and tender Father in heaven smiled upon His waiting children, and manifested His power to their joy. The brethren separated greatly refreshed and encouraged."—*Review and Herald*, Dec. 4, 1855.

As though in recognition of the spirit of confession and entreaty, the very day following the close of the Conference, the Lord gave through His servant a message of counsel to the ministry and the members of the church. This message, dated November 20, 1855, may be read in "Testimonies for the Church," Volume I, pages 113-120.

Up to this time, mother had written much with her pen in letters sent to individuals. Here was a most solemn message for the entire church. How could she fulfill the trust laid upon her?

Soon there appeared a sixteen-page pamphlet, bearing the now familiar title, "Testimony for the Church." In this booklet, besides a rehearsal of the vision of November 20, including a brief communication for the church on the "Time to Begin the Sabbath," there were articles dealing with the opposition of the Messenger Party, and of some who had withdrawn from the body and were in active and bitter opposition to the REVIEW and its supporters. A chapter on "Parental Responsibility" carried an ap-

THE FRIEND BY OUR SIDE

BY ROBERT HARE



That invisible Friend, who is walking with you,
All unseen but to angelic eyes,
Is the dearest and truest of all friends on earth,
The fairest of all in the skies!
And His voice we can hear from sweet Galilee
In its whispers of long, long ago,
"I am with you always," whatever may come,
To guide in life's pathway below.

Yes! and closer than all, His friendship will cling,
All unchanged by the circling years,
Still constant and true through sun-lighted days,
And as true through the valley of tears.
O, could we but vision that Presence unseen,
How quickly our fears would depart!
With a Friend by our side who is strong to endure,
The weakest need never lose heart.

O invisible Friend, still walk by the way,
And cheer us when darkness would fall,
And when earth friendship dies, just whisper again
Of the love that has measured its all.
All-inspiring the thought, through the day and the night
Still My presence with you will abide.
O, then, courage, sad heart, for whatever may come,
Heaven's Helper is still by your side.

peal in behalf of the proper training of children, and in the concluding chapter, "Prepare to Meet the Lord," a graphic description is given of the "angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young."

Only two weeks elapsed from the time when the Conference was reported till there appeared among the back-page notices in the REVIEW, a modest six-line notice heralding the birth of this infant enterprise that was to grow to large proportions in the years to come. It read as follows:

"I have sent out (postpaid) to brethren in different States about 150 copies of 'Testimony for the Church.' It can be had by addressing me at Battle Creek.

I shall be happy to hear from those who may receive it. Those who would encourage the circulation of such matter, can do so by assisting in its publication." [Signed] E. G. White.—*Review and Herald*, Dec. 18, 1855.

Little did the brethren at that time realize that this small pamphlet was the beginning of a series of messages of instruction and counsel to the church,—a series that would continue until it should comprise nine volumes, containing nearly five thousand pages. They could not know, nor indeed can any one today, the blessings that have come to thousands of individuals who have read these pages, and whose lives have been transformed as they have heeded the counsel thus sent from heaven.

Will a Man Rob God?

BY ALFRED R. OGDEN

"WILL a man rob God?" What a striking question to be propounded to man! Yet this is the very question that God asks through His prophet Malachi. And the declaration immediately follows the question, "Yet ye have robbed Me." And then the question of man, "Wherein have we robbed Thee?" And this is followed by another direct and positive statement, "In tithes and offerings." All of this unusual, interesting, and withal very important conversation is found in the third chapter of Malachi, verse 8. Are you robbing God? Think it over. A robber! What a terrible thing!

The result of thus robbing God is recorded in the following verse, where it is declared, "Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Then the following timely and helpful counsel and instruction is given: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "And all nations shall call you blessed."

Blessings or Curses, Which?

A "blessing" is pronounced for bringing "all" the tithes into God's storehouse, or treasury, a "curse," for withholding. Which is preferable, even in this life, God's blessing, or His curse? None surely would deliberately choose the curse of God when it is his privilege to have the blessing. And yet is it not strange that some who know what God re-

quires, who fully understand God's plan and purpose in the tithing system, are deliberately and knowingly withholding the tithe from the treasury of God? That may not be true of any reader of these lines, yet it is undoubtedly true of many, some at least, who well know and fully understand God's plan for the support of the gospel.

The purpose of this article is not so much to present the subject of tithing, as though the readers of this paper did not know and understand God's plan in the tithe, but to emphasize the one little short word, "all." "Bring ye *all* the tithes into the storehouse."

Perhaps we should pause a moment to at least make reference to God's plan of the storehouse. That the tithe was God's plan for the support of the Levites, the priestly ministry, is evident and made very clear from such scriptures as the eighteenth of Numbers.

"The Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute forever throughout your gen-

erations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18:20-24.

What is God's plan for the storehouse? "I made treasurers over the treasuries." Neh. 13:13. "I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren." Verses 10-13.

So anciently, as well as in this our day, God's plan was that there should be treasurers over the treasuries. Our denominational plan the world over is that each local church have its local *treasurer*, who receives the tithe from the individual members. In turn the local church treasurer forwards the tithe to the conference or mission *treasurer*, from which distribution is made in supporting all of the workers; and as funds increase, the work is enlarged by employing new workers. During these years of depression it has not been possible to add new workers as desired. Many of our bright, intelligent, and well-qualified young men coming from our schools and colleges have not been encouraged to enter the work because of the lack of funds. But if every member and every believer were faithful in every field, would it not be possible to encourage more of these young men to give their lives to the work of the gospel ministry? I verily believe that it would. And from many years of administrative experience, I know that it is very important that young workers be continually encouraged to enter the work to take the place of those who, because of age or other reasons, fall out of the ranks. Truly we should address ourselves as a denomination to the great problem of so increasing our funds, the tithe, that we can encourage many new and younger workers to enter the ranks, that there be no weak places along the entire front of our gospel lines.

Bring Ye ALL the Tithes

But it is to this thought of "all" the tithes that I wish now to address myself in this appeal. In the law of the tithes as recorded in Leviticus, the twenty-seventh chapter, we read: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Verses 30-33. Note in this text the word "all." "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Verse 30. Note how specific this instruction is; "all," not a part, is God's requirement. "It is holy unto the Lord."

Since the tithe is the Lord's and "holy," surely no person would desire to be guilty of withholding from God that which He has sacredly reserved to Himself for His own work. By thus doing, a person becomes a "robber." But surely no robbers will enter the kingdom of God. That is, no one who knowingly and willfully withholds from God's treasury the portion that God has reserved for the support of His work, could expect that God would accept him into His eternal kingdom. Robbers will be *outside*, not *inside*, the kingdom of God.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." Verses 30, 32. So it is made very clear that the Lord's plan includes the tithing of all that is grown and raised in the garden and upon the land, whether it be plant or animal life. And this is the question that I wish to bring definitely and clearly before our readers.

Many of our people are farmers and many more have small gardens about their homes. Even many living in villages and cities raise a portion of their own food. Should all this be tithed? According to the text, it seems very clear that it should be. Why not? The person who receives a salary, whether it be small or large, first of all, before he buys a morsel of food, returns to the Lord the tenth. He takes that out first of all if he is a good tithepayer, before spending

one cent for himself, and from the remaining nine tenths he buys all his food for himself and family. Then why should not the person who raises a part or all of his food, tithe that food before using it? If he tithes "all," it seems that he should. Is it not to this that the Saviour referred when He mentioned how strict even the scribes, Pharisees, and hypocrites were in tithing the smallest articles raised in their gardens? "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

Surely we to whom much light and instruction has been given, both in the Bible and through the Spirit of prophecy, all desire to be at least as careful as were the Pharisees and hypocrites. So let us pay the tithe on the "mint

My Lot

BY MAY COLE KUHN

I HAVE not done great deeds, nor wrought
Fine works of art or brilliant thought;
No wonderful inventions tossed
Upon a wondering world; at most
I have but faint reflections caught
Of wisdom massive minds have taught;
Yet in my little strength I sought
To keep the faith—just at my post
To keep the faith.

No countless riches have I brought
To my own hearth; no battles fought
With valor; no great rivers crossed
With ringing fame. My dearest lot
The heritage of Israel's host,
To keep the faith.

and anise and cummin," which represent the very smallest things grown in our gardens. I am sure that if every home and believer in the Adventist ranks would do this, many would be under God's *blessing* rather than under His *curse* in this matter of tithe paying.

Deceivers

Might not one who professes to be a tithepayer, but who is careless in these small matters, belong to the class of persons mentioned in the fifth chapter of the Acts? In this chapter we have the story of Ananias and Sapphira. They sold their possessions and professed to bring the whole amount to the Lord's treasury, but in fact they brought only a portion. So the Lord, through His servant Peter, said, "Why hath Satan filled thine heart to lie to the Holy Ghost?" And later he said, "Thou hast not lied unto men, but unto God." They were in reality under Satan's control, and

as such were deceivers in fact. What an awful thing to attempt to deceive even God!

By keeping back the portion, Ananias and Sapphira were endeavoring to deceive God. But this is impossible. Are there members in any of our churches, or believers not yet baptized, but who are acknowledging God's claims upon them, who are paying only a part of the tithe, while professing to be honest, sincere, and faithful tithepayers? Think seriously over this matter of paying tithe on the garden and home products. Remember that the tenth part is "holy" unto the Lord. Every tenth part of the grain, the vegetables, the fruit, and every tenth chicken, egg, calf, and goat is the Lord's. Are you returning "all the tithe" to the Lord? Think seriously and act wisely, even as you will wish you had done in the day of final accounting with the Lord when we stand before Him in judgment. May you then have been sincerely and honestly faithful to the Lord, even to the smallest item of "all" that God gives to you. Truly all that we have comes to us as a special favor and gift of God. Abraham, the father of the faithful, "gave . . . tithes of all." Gen. 14:20. Jacob's vow was, "I will surely give the tenth unto Thee." Gen. 28:22.

Even children, from their earliest years, should be taught the principle of thus recognizing God in returning to Him the tenth. I well remember when the truth of God first came to my boyhood home nearly half a century ago. When I earned my first ten cents, I was anxious to get that dime changed, so that I could pay the tithe. And from then until now I have endeavored to be honest with the Lord, even as I have endeavored to be honest with all men and pay all of my just obligations. From nearly half a century's experience I can truthfully say that there is a blessing in being absolutely honest and sincere with the Lord in this matter of tithe paying. It pays for time, and certainly will pay for all eternity.

May the Lord help each reader so to live and act in this matter, that none will be found in the day of judgment as robbers of God.

It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.—"The Great Controversy," p. 525.

"EACH duty honestly performed makes an easier way for the accomplishment of the next duty."



The Keynote

CHRIST set the aim for the church in these latter days: "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." Matt. 24:14.

The keynote in this advent movement is the soon coming of Christ. As the Spirit of prophecy has repeated it, "The return of Christ to our world will not be long delayed; let this be the keynote of every message."—"Testimonies," Vol. VI, p. 406.

The advent note is to ring out in every sermon, whatever the topic. All our institutions stand to bear witness that a people believe that Christ is soon coming.

That is the keynote in our great publishing department. The whirling printing presses in many lands, laying down the printed sheets in many languages, are all speaking in one tongue, "Behold, the Bridegroom cometh; go ye out to meet Him!"

It is the keynote in our educational work. Our schools are a part of fulfilling prophecy. "All thy children shall be taught of the Lord," was written of Zion. And it is marvelous to think of more than 90,000 children and youth in our schools, studying, with the advent note ringing daily in their souls.

The medical missionary department is spreading sanitariums and hospitals and dispensaries over many lands, training thousands of young people in ministry to the suffering, teaching all the believers how to live for physical strength, and how to help others to live as people waiting for their Lord. Everywhere this health service is sounding the same keynote.

So with all departments or kinds of service. One great movement, everywhere pushing on from community to community, in Christendom and heathendom, sounding the message of preparation for the coming of Christ,—that is the spectacle that is presented to the world.

And more and more the observant world is seeing that this is no mere passing phase of religious development. It has the elements of sturdy growth. One of the great figures in Europe, whose name appears in the

news dispatches, said not long ago, "Well, at any rate, the Adventists have got some principles in their make-up."

As we are faithful in standing by the great Bible principles on which this movement is founded, the Lord

will give this people a part in the fulfillment of the prophecy: "The Lord hath made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10. To this end the Lord calls to us, "Be ye clean that bear the vessels of the Lord." Verse 11. W. A. S.

The Threefold Message

Shall We Soft-Pedal the Third Angel's Warning?

THE great threefold message of Revelation 14:6-11 is the last warning that will ever be borne to men. It immediately precedes the visitation of the wrath of God unmixed with mercy, and therefore is given just prior to the close of human probation. This message is sounded in all the world immediately before Jesus comes. It ripens the harvest of the earth. Its reception calls out a commandment-keeping people; its rejection leaves the impenitent to perish. It is well that we often restudy the content and import of this great threefold message, and consider our responsibility in heralding it to a world unconscious of impending doom.

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

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

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Verses 6-10.

A Threefold Message

Let us first observe that the warnings are said to *follow* one after an-

other. But this expression "follow" does not here mean to follow merely in the sense of succession. The Greek word *akolouthesan*, translated "followed," with its object in the dative case, the dative of association (verse 9), means specifically to join and accompany. So we have three angels uniting in the proclamation of this last-day message.

We understand, then, that the first, second, and third angels' messages combine in one great proclamation, and all are given, after their inception, at the same time.

But let us consider the import of each phase of this threefold message.

The First Angel

We shall not repeat at length what we have already said concerning the message of the first angel. Suffice it to say that it was due in 1844, when Christ entered the holy of holies and began His final work of mediation in behalf of men. This work is correctly styled the investigative judgment. While the judgment is in progress, the everlasting gospel is preached to all nations of earth, in view of this last solemn work. Men are exhorted to worship the God who made heaven and earth. It is strongly suggested here that this call to worship the Creator lays emphasis on keeping all His commandments, but especially that one, the fourth, which sets forth the Sabbath as a memorial of creation.

In fulfillment of this remarkable prophecy, with its specific time and its definite message, Seventh-day Adventists have been proclaiming the judgment-hour message among all nations and in every country. Notwithstanding many hindrances, this message is marching on with greater and still greater success today than

ever before in our history. While disbelief in the Bible is rampant among professed Christian people, when spirituality is ebbing very low, when multitudes are turning away from faith in the atoning blood of Christ, the advent message is sweeping forward with greater success, gathering into the church thousands upon thousands of believers in the great heathen as well as Christian lands of the world.

The Second Angel

It is sad indeed to think upon the significance of this pronouncement, "Babylon is fallen, is fallen." It suggests a falling away among one-time believers. Apostasy has come. It is progressive, as is shown, perhaps, by the repetition—"is fallen, is fallen." When did this great falling away begin? and when will it reach its climax in making all nations drink of the wrath of its fornication?

We believe this falling away began when the 1844 message was rejected by nominal Christians, and only a few treasured the light that then flooded the earth. It is certainly too late to announce the falling away in the early centuries—about 300-538 A. D.—when the Papacy developed. It would be a belated message indeed to have its application today. If the second angel's declaration is the announcement of that falling away in early Christian history, there would have elapsed nearly a millennium and a half before its proclamation. So we feel certain as to the time of this falling away,—the time of the spiritual decline at and following the rejection of the 1844 preaching.

And what do we see today in fulfillment of this awful pronouncement? We have witnessed the great Protestant denominations' departure from the plain truths of the Bible; they have rejected the work of creation, and most of them believe in evolution; they have largely set aside the law of God, and ridiculed the Sabbath truth; the world has entered the nominal churches, and the members are given over to worldly pleasures, even within the confines of the house of worship. Modern churches are provided with dance halls, and apartments for feasting; church members are to be found at the horse race, the boxing ring, the card party, in billiard rooms; so that there is scarcely a distinguishing mark between the nominal believer and the rank unbeliever. Of course there are exceptions, but they are growing fewer. Genuine evangelistic revivals are dying out, and penitents uniting with the churches are few indeed.

Furthermore, we see ancient witchcraft, in the modern form of

spiritism, permeating the popular churches. Even popular ministers of the gospel are firm believers in spirit communication with the dead. The time is fast drawing on when the falling away will be complete, and that vivid description of Revelation 18:1-3 will be applicable.

Another development is significant. The popular church, having lost the Spirit's power, is reaching for the sword of the state. Religious laws are being enacted to safeguard a man-made institution. This, in a special way, constitutes spiritual fornication. When the church forsakes her union with Christ and unites with the world, then we have spiritual fornication in its real form. And the angel message declares that all nations are made to drink of the wrath of her fornication. The full realization of this prediction augurs for scenes of persecution, as God's people know full well.

The Third Angel

No more fearful warning is sounded in all the word of God, within the limits of time, than is that of the third angel. "If any worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." In the past, God's judgments have been tempered with mercy, but when mercy's door swings shut, when the angel of mercy has folded her wings and departed forever, then the sinner must fall under the untempered wrath of justice. At that time will be realized the heinousness of sin.

With such a picture before us, how can the enlightened believer hold his peace? How can he complacently withhold the message from the ignorant, when he realizes that soon he will gaze into the eyes of men falling under the judgments of God? If the church of God fully sensed the reality and import of this declaration, there would be a mightier move than we now see toward proclaiming the warning with a loud cry.

And yet the quickened tread of events toward the day of wrath sounds in our ears at this very hour. Apostasy deepens and unholy alliances are forming with great rapidity. Soon, with medieval tyranny restored and saying, "I sit a queen, and am no widow, and shall see no sorrow," her judgments will come in one day. Certainly we must not wait until the fateful hour is upon us before we sound the alarm. There needs to be a revival of the old-time ring given to the third angel's message, or we shall bear the con-

demnation of neglect, as wrote the prophet Ezekiel:

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Eze. 33:6.

While given in love and in the fear of God, the third angel's message must lose none of its pointedness as the angel wings his way to the close of the message. In fact, the warning should grow in intensity until it reaches the loud cry described by an angel crying mightily (Rev. 18:1, 2), when the call is given: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 4.

The Harvest

As the threefold message draws to its close, there is heard a voice saying: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The threefold message has called out of the world a people who are described as commandment keepers. And then there is witnessed the coming of Christ: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Verses 14-16.

This is a striking description of our Saviour's coming and the gathering of His people into the kingdom. The harvest is ripened by the threefold proclamation, and Christ thrusts in His sickle and reaps the harvest of the world, which the Master said was to be the end of the world. Matt. 13:39.

While Jesus still pleads His shed blood for sinners, while probation's hour lingers, while multitudes from many lands are accepting redemption's offer, may we find that peace with God which He offers so freely, and square our lives in harmony with the divine law. And as many doors stand open today in many lands, from which there comes the Macedonian cry, may God quicken our pace in carrying the last message of warning and mercy and salvation to the judgment-bound world.

Important Events of 1935

THE year 1935 has witnessed many happenings that are news of the first magnitude, from both a secular and a prophetic standpoint. Viewed internationally, the situation is very grave. For a number of years after the World War, the nations were so completely stunned and overwhelmed with problems of reconstruction that our old earth enjoyed what was cynically described as the peace of prostration.

The general conclusion of those who write on world affairs is that the nations have now sufficiently recovered from the first shock of readjustment after the war, to set out in dead earnest to plan for another. In a sense, the nations have not known anything but this during all these postwar years. However, that has been true in any marked degree only of the victorious nations. But 1935 has witnessed the final complete throwing off of any appearance of peace on the part of the Central Powers. Thus today all Europe is unfeignedly building and working with only one end in view,—another conflict.

War in Ethiopia Drags On

The war in Ethiopia has dragged on longer than many expected. Thus far every peace move seems to have failed. The League is making a mighty endeavor to enforce its authority in this crisis by invoking sanctions against Italy. Italy, in turn, has declared that she is being unjustly treated, and will resist every attempt to thwart her purposes in Africa. This is a simple statement of the facts as generally known.

In harmony with the usual policy of our journal, which does not offer opinions on the political rightness or wrongness of international activities, we will not turn aside in this editorial to pass judgment on the complex activities of the nations. We are concerned simply with the admitted facts and their prophetic import.

Perhaps before these words appear in print, the European situation may have taken on a much more grave significance because of the oil sanctions against Italy. The daily press has been informing us of the real possibilities of world war that reside in this latest move to enforce the authority of the League of Nations. There would be something singularly tragic if the League, which was formed to ensure world peace, should be the means of drawing the whole world into war again.

New Alarms in the Far East

But right while these troubles are going on in Europe and East Africa, events of vast importance are shaping themselves in the Far East. The world had hardly quieted its nerves after the disturbing occurrences that placed Manchuria under the tutelage of Japan, when the cables brought the disquieting news of a movement to isolate a part of Northern China from the Nanking government, presumably placing it also under the guidance of Japan. This Far Eastern move has evoked vigorous response from certain of the great nations, that view with suspicion the creating of a great military power in the Far East.

The United States Secretary of State, Mr. Hull, is reported recently as declaring that "international relationships today were never at so low an ebb in the world's history." To this view of the matter most statesmen would doubtless subscribe. Armament building has brought with it embarrassed national treasuries, and these in turn have caused new trade barriers and tariff walls to be erected. All this has simply resulted in a militant, suspicious nationalism more intense than has ever been known before in the history of modern nations. The stage seems to be fully set for the complete fulfillment of the second advent prophecy, "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke 21:25, 26. Very fittingly does the editor of the *Review of Reviews* use the following words as a subtitle to a résumé of the year's happenings: "If 1934 resembled in some respects the red revolutionary 1848, then 1935 has had many of the threatening aspects of warlike 1914, that year of fierce international storm and strife. What next?"

Threats to Liberty

The year 1935 has also witnessed serious threats to liberty, both secular and religious. The very fact that dictatorships exist would make such threats inevitable. It was an eminent English writer, we believe, who spoke recently of the "twilight of democracy." But this states the matter in too restrained a manner. The world seems to be moving, not into a twilight, but into another dark age. A certain added prominence has been given to this matter of liberty because in some countries—for example, Mexico—the powerful Cath-

olic Church has come under the ban. Only recently the Knights of Columbus appealed to President Roosevelt to make an official statement on this subject, but he declined.

The National Conference of Jews and Christians, an influential organization seeking to establish better relationships among Catholics, Protestants, and Jews, has sent out a number of important press releases on the subject of liberty. Who would have dreamed a few years ago that a world which was to have been made safe for democracy would have so far turned away from the principles of liberty that Catholics, Protestants, and Jews would find themselves sounding a common note of alarm?

A Notable Pronouncement

The National Conference of Jews and Christians reflects only in part the protest and alarm regarding the dangers to liberty. For example, last spring fifty New York laymen of varied faith, both Jewish and Christian, including in their group such well-known names as Alfred E. Smith and John W. Davis, placed their signatures upon a pronouncement concerning "the fundamental truth, deducible from human experience, that the destruction of religious liberty is followed by the destruction of social, economic, and political liberty." The statement drafted by them reads in part as follows:

"While refraining from comment upon the political issues or social or economic problems of other lands, we nevertheless feel it our rightful privilege and regard it our sacred duty, since the preservation of the world for liberty of conscience is the common concern of all mankind, to give and to ask full moral support for those who labor anywhere for the cause of freedom of conscience, of worship, and of religion. We believe that that deep, abiding faith in men as men, whatever their race or religion, which is the very soul of all liberty and of all democratic institutions, lives by faith in one Father of all mankind; and that any political attempt to destroy religion as such, endangers the cause of all human freedom everywhere. We realize that these principles have had their attempted denials on the part of some persons even in the United States. This very realization shows the need of vigilance everywhere in order to keep clear the truth that the welfare and progress of humanity require full preservation of religious freedom."—*Quoted in the Advance*, April 25, 1935.

It becomes increasingly clear that one of the most unexpected of post-

war developments is that of the decline of liberty. We have not been mistaken in the emphasis we have given to the subject of religious liberty in the advent movement. The

matter takes on more serious and far-reaching meaning each year.

Next week we shall consider briefly other important happenings of 1935.

F. D. N.

Examples to the Church

(Continued from page 2)

God will direct his ways and guide him in counsel, could kneel down and ask the Lord Jesus to go with him to take part in or witness these worldly pleasures and sports? It seems to me impossible.

Social Gatherings

I believe in social gatherings, but not such social gatherings as are held by the world, and—must I say it?—such social gatherings as are held in some Seventh-day Adventist homes. I think it is a beautiful scene to see the church of Christ or a portion of that church, young or old, separately or together, unite in friendly social intercourse, spending a social hour in such a manner as will redound to the glory of God, their association and all the exercises of the hour being of such a character that they can confidently ask the blessing of God upon it, of such a character that they can look back upon it when it is past and feel that there was nothing that grieved the Saviour or clouded their own Christian experience. I believe there should be more gatherings of this character, but I deplore indeed some of the social gatherings that are held, even in the homes of Seventh-day Adventists. God is forgotten. In the fun and frolic, the excitement and exhilaration, religion is laid aside until a more convenient season, and the spirit of idle mirth and foolishness reigns supreme. We have been definitely warned against social gatherings of this character:

Inspired by Satan

"The low, common pleasure parties, gatherings for eating and drinking, singing and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan. . . . His [God's] wrath is kindled against those who do such things. For in these gratifications the mind becomes besotted, even as in liquor drinking. The door is opened to vulgar associations. The thoughts, allowed to run in a low channel, soon pervert all the powers of the being. Like Israel of old, the pleasure lovers eat and drink, and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth are following the example of the ungodly authors of some of the books that are placed in their hands for study. All these things are having their effect upon the character.

"Those who take the lead in these frivolities bring upon the cause a stain not easily effaced. They wound their

own souls, and will carry the scars through their lifetime. The evildoer may see his sins, and repent, and God may pardon the transgressor; but the power of discernment which ought ever to be kept keen and sensitive to distinguish between the sacred and the common, is in a great measure destroyed."—*Id.*, pp. 367, 368.

Profitable Occasions

The messenger of the Lord approves the spirit of profitable social gatherings. Of those that may be profitably held, she says:

"Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."—*Mal.* 3:16, 17.—*Id.*, pp. 338, 339.

Gatherings Where Satan Is an Honored Guest

Contrast the spirit of such a gathering as this with the spirit that inspires another kind of social life:

"There has been a class of social gatherings in — of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and takes possession of those who patronize these gatherings.

"A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene, heartily repented of the shameful performance.

"Many such gatherings have been presented to me. I have seen the gayety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all. . . .

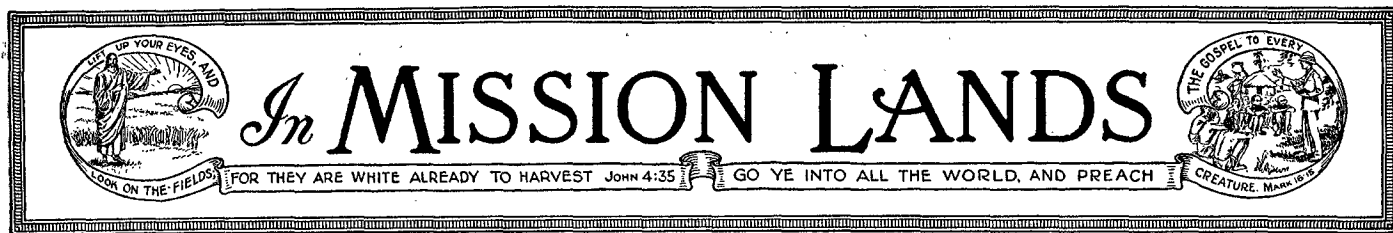
"The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods."—*Id.*, pp. 339, 340.

Responsibility of Church Leaders

What is the responsibility of the church leader in relation to social gatherings of this latter class? Shall he give his influence in favor of such gatherings, even if he is present only as a silent observer? Nay, verily. He cannot afford to compromise himself as a leader in this fashion. On the contrary, he will feel called upon to cry out against this great evil in the church, wherever it may be found. The promoters and devotees of these worldly parties of pleasure may be among his personal friends, his own relatives—they may comprise even influential members of his church; even so, his duty is clear and unmistakable. God has set him as a watchman over the flock, and it is for him by precept and by example to warn against the insidious approach of evil into the church. Patiently but fearlessly he should take up personal labor with those fostering such gatherings. He should give to his people in his public ministrations definite counsel relative to the principles involved. He should seek, earnestly and prayerfully, to rescue those whose feet are set in the downward path.



You need not go to the ends of the earth for wisdom, for God is near. It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you.—*"Christ's Object Lessons,"* p. 146.



Self-Supporting Churches in East Africa

BY S. G. MAXWELL

THREE years ago, faced with a continually diminishing budget, we placed before our African churches the burden of self-support. By this was meant that in the old established churches the Africans should carry the responsibility of providing the salaries and expenses of their teachers and evangelists.

Figures showed at that time that the average approach to self-support was only 40 per cent, meaning that the mission still provided 60 per cent of the workers' wage bill.

A graded plan was set in operation whereby the union help to the two oldest fields would be reduced 20 per cent yearly for two years, and in the third year the churches would receive no further help beyond their own efforts. Individual churches worked to their own budgets.

The evangelists are supported from the tithe. A district evangelist has up to three churches in his charge, numbering in all about 300 to 400 members, according to distance and population. The number of teachers and schools depends on the amount of the offerings of each church.

It has been encouraging to see the Africans getting a grip on larger responsibilities. Each year the advanced goal has been reached. Now in 1935 they are carrying their own load and rejoicing in a task well done. In the West Kenya field more than eighty schools are now financed entirely by the African churches, and in the South Kenya field, thirty additional schools are thus cared for. Twenty-five evangelists and departmental workers are supported from the tithes.

To keep the churches from becoming self-centered, a small percentage of their offerings is devoted to fostering work in new places within the local field. The Luos have as their objective the extension of the work among their own tribe to the north of the Kavirondo Gulf, while the Kisii have four evangelists working for the Masai and Lumbwa peoples.

It has been a great blessing to the union to have released to it a small sum during the last two years for extension work. New mission stations

have been started with these local funds at Nairobi and Mombasa, and we are already reaping the first fruits from them.

The African leaders are stronger because of this step forward, and they cooperate more understandingly on financial problems. Teachers realize that advances in salary are possible

only if the church as a whole is faithful and extends its influence to encourage all the members.

The African must bear increasing responsibilities. The days are past when he could be regarded as a child. The future work in the Dark Continent is his. Changes are coming fast, and the temptations are many. But we thank God for a loyal body of dark-skinned workers who love the message and are determined to carry it forward to triumph.

Our Work Among the Indians

[NOTICE has already been published of the death of Elder Ennis V. Moore, late superintendent of the Inca Union Mission. We deeply feel the loss which the work has suffered through his passing away. Believing that it will be of interest to our people, I will copy a part of the last letter I received from Brother Moore. It was written from Iquitos, Peru, shortly before his return trip, on which he was taken sick with the illness from which he never recovered.—N. P. NELSEN.]

Well, here I am at Iquitos. If you have a map of Peru in your office, just take a look at it and see where I am. I am leaving here on August 29, so this letter will not reach you until after that time, and you may have gone to Brazil.

What a world is this! It took me one whole day by train, about five hours by automobile, then two and one-half hours by airplane, and then five and one-half full days by river boat to reach Iquitos. I had a very enjoyable trip, much better than I had expected. The food was not too bad, such as it was, and I had a bed—hard though it was—to sleep in. There were plenty of mosquitoes, so that one did not get lonesome by day, and there were some by night. There were also plenty of other little insects, and it reminded me of the Araguaya River in Brazil.

I am well pleased with what I have seen here in Iquitos. I found Elder Stahl and his family happy in their work and in good health. We have excellent mission headquarters here, with offices, tract society rooms, and church building with a seating capacity for 335 people. On Sab-

bath it was nearly full. Sunday night it was well filled. They have 180 members in their Sabbath school. There is a good church school in the basement of the church, with thirty-nine enrolled. The two Christian teachers are doing a good work for the little children.

Brother Stahl had just returned from a long trip among the Cashibo Indians on the river Ahuaytia. He took a worker among them, and left him there with a school organized. I have not talked with Brother Stahl as yet about this work, but from a man who is not an Adventist I learned, while on the boat, that we are doing a wonderful work among the Indians. Many, including the chief, are now keeping the Sabbath of the Lord. As you know, these are the Indians who once were cannibals. Brother Stahl says that there are many calls which they cannot hope to answer soon, unless they can have more workers. We cannot give them more workers, for they are already running over their present budget with native helpers. It is the cry all over the field, and I suppose all over South America, for it was that way in São Paulo. I suppose there is the same experience in the work all over the world. We must endeavor to do more ourselves; we must get more people into the truth; we must get more tithe, and thus we can have more workers.

It is very warm here in Iquitos. I am told that it is cooler now than usual, but it is warm enough to suit me. After each sermon I am just wringing wet with perspiration and ready for a spray. But it is a beautiful place.

Missionary Volunteer Rallies for Mexican Youth

BY HAROLD F. HOUSE

DURING recent months it has been an exceptional privilege for me to meet with large companies of loyal Seventh-day Adventist young people in the Mexican Union. Inspiring indeed is the thought that the front lines of this triumphant movement are being quickly filled by the young soldiers who will be in action when the final victory is won.

From Tijuana of Lower California, and Nogales in the State of Sonora, on down through the territory of our Lake Mission to the city of Guadalajara, we found many stalwart youth who are sustaining the banner of Christian missionary endeavor. Our souls were especially stirred when we stood looking into the faces of our large Sabbath school at San Blas, Sonora, where only a short time ago there was no company, no recognized work. It is a little railroad town where one might think the gospel would not find much entrance. But because of the faithful work and example of our native worker, Brother Valenzuela, our people have been miraculously protected and given liberty in their worship, so their missionary activity has not been hindered. Discouraging religious restrictions have been enforced in this state to such a degree that other churches have had to abandon their work almost entirely; but in this particular town the local municipal president has been so impressed with the fact that Adventists make the very best kind of citizens, that he has granted them almost complete freedom in their worship. It would not be an exaggeration, I believe, to accredit to this one humble worker a large portion of the hundred souls who meet from Sabbath to Sabbath in a typical Mexican adobe home. Most of the converts in this town are young people, and evidence of their true devotion is seen in the growth of their influence within the limits of their own town, as well as in adjoining vicinities.

Another impressive scene that we witnessed on our tour through the Lake Mission, where C. L. Dinius is leading out in an aggressive way, was that of the life which centers around our hospital, Buena Esperanza. Its fame has spread far and near as the result of the untiring service offered in this institution, where charity and sympathy are sincerely administered. We counted twenty-one patients who were receiv-

ing attention in the hospital during the few days we spent in meeting with their staff of workers there. Some of the young people who are employed by Dr. G. T. Reynolds had not known of our message until they joined the hospital force; so besides the medical ministry of the institution, there is a definite missionary movement being carried on. In our worship hours with the nurses, each one testified of his determination to take a more active part in the missionary endeavor of the Sabbath school and Missionary Volunteer Society. Many are coming in contact with the work of our denomination through the sacrificing missionary efforts of this self-supporting hospital at Esperanza, Sonora.

Passing from our smallest mission, we next catch a glimpse of the advance move in our largest mission, known as Tehuantepec. Think of how difficult it would be to carry on the work without the inspiration of camp meetings and regional meetings, and then rejoice with us because of the exceptional privilege that we have had in being able this season to hold our largest convention, where twenty-two companies were represented.

Leaving Mexico City, C. E. Wood and the writer joined A. G. Parfitt, with a few of the native workers of this mission at the city of Cordoba, in the state of Veracruz, where our first convention was held. Since Cordoba is the center of one of the large districts of the Tehuantepec Mission, we met with delegates there from ten different companies. From the testimonies to which we listened during the convention, we were impressed with the remarkable progress made as a result of the consecration of the lay members and young people.

The climax of all conventions held in Mexico so far, I believe, was the one conducted recently in the city of Minatitlan, Veracruz. Located near the mouth of a large river that empties into the Gulf of Mexico at a point called Puerto Mexico, and at a central point in an extensive district where our work has rapidly grown, it was an ideal place for such a convention. From long distances many traveled in canoes down swollen rivers, while others traveled by train, and still others took to that most economical method of transpor-

tation, running afoot, some as far as sixty-five kilometers (39 miles), all eager to take part in the spiritual feast. This was the place where twenty-two churches were represented and two distinct conventions were conducted. The first convention was especially for the local church elders and missionary leaders, and the second was for Missionary Volunteers.

The watchwords that identified both of these conventions were *advance* and *expansion*. And all were convinced that the spirit to enter new territory and establish new Sabbath schools and win new members to the Missionary Volunteer Societies, would also serve as a remedy for spiritual illness. The fact that a few of the young people who were delegates to the convention had accomplished such things, made it evident that all would be able to enter into definite service, which would signify a solid advance in the lay movement. A committee of young people formulated quite a list of specific resolutions which were unanimously accepted by vote of all the delegates, and the standards set by these earnest youth certainly might well serve as a good foundation for future youth's conventions.

More than sixty churches and companies will have been represented in these special conventions and revival services before this year comes to an end. We are anxious for others to share in the joy we felt as we witnessed the rapid progress that is being made in Old Mexico. Our union went far over its goal in the Big Week campaign this year. Now the whole field is responding in the Harvest Ingathering campaign, with hopes of surpassing our goal of 6,000 pesos. We solicit your prayers in behalf of God's work in this needy field.



True Success

HE has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—*Bessie A. Stanley.*

The Advent Movement a Missionary Movement

BY H. B. LUNDQUIST

WHEN the Saviour commissioned His disciples just before His ascension, He said to those earnest and sincere souls: "All power is given unto Me in heaven and in earth; go ye therefore, and teach all nations."

This same Jesus, sixty years afterward, in His last instruction to His church, repeated essentially the same instruction. The message is concise, and so clear that "he may run that readeth it." It was this: "The revelation of Jesus Christ, which God gave unto Him; . . . and He sent and signified it by His angel unto His servant John." "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 1:1; 14:6.

And then the apostolic auditor heard a celestial voice which pronounced a blessing upon those who thenceforth should die in the Lord.

Again he was carried off in vision, and it is recorded of him:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in.. Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14:13-15.

Persecution Permitted

When the apostolic church delayed in carrying out the Saviour's parting instruction, persecution was permitted to rear its ugly head,—scourging, imprisonment, and death,—and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:1-4.

As a result of this new impetus, the gospel's glad notes were soon sounded in all the then-known civilized world. Tradition tells us that in the lifetime of the apostles, the message of salvation penetrated the three continents of Europe, Africa, and Asia. So faithful to the instruction and so true to the ideal held before them was the primitive church of the first century, that it is represented in the Revelation as "a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth" "victorious

and still to conquer." Rev. 6:2, Spanish translation.

Imperial Favor Imperils Church

By the beginning of the fourth century, millions had been gathered out of paganism, and the very foundations of heathenism had been shaken, and the church came into favor. The Roman emperor, instead of permitting the Christians to be sacrificed, now espoused their cause, and in exchange for certain concessions, transferred to the church the protection once accorded paganism.

But the results of this favor and patronage were not salutary. Rites and dogmas began to multiply, and a period of consolidation and temple building replaced the old-time missionary zeal. Nonessentials soon came to be considered all-important, the creature came to be adored instead of the Creator; thus the church, once represented by the white horse, whose horseman "went forth victorious and still to conquer," was now represented in the words of the divinely inspired scribe by a black steed whose rider was engaged in profane commerce; and still later by a pale horse, whose rider was called Death, and hell followed after. (See Rev. 6:5-8.)

The deadening period of inaction and spiritual declension of the church which ensued, in which the enemy all but triumphed, is known as the Dark Ages. The accumulating rubbish of form and lifeless ritual had obscured the light shining from the holy place whither our High Priest had entered to accomplish His ministry of reconciliation and atonement. The mystery of iniquity sat enthroned.

Dawn of a New Day

Just when the night of spiritual darkness and death was densest, there appeared the first gray streaks which announced the dawn of a new day. The Morning Star of the Reformation appeared, followed by another and another, and then the glorious light of the gospel burst forth again like the sun in all his strength. From country to country sped the light, and it seemed that truth was about to triumph; but satisfaction and compromise thwarted the divine cause for a time. Another period of spiritual infirmity followed, lasting two centuries, in which the enemy almost regained what had been lost.

But when the hour for the proclamation of the final message of warning and salvation arrived, the divine Watcher put it into the hearts of sincere and consecrated instruments to carry the message to earth's remotest bounds, to the farthest-flung land and island. And what hath God wrought in the ninety-one years that have passed since that courageous little band began! Half a million are now rejoicing in the hope of the soon-coming Saviour in three hundred and more islands and countries. The kingdom of darkness has received its greatest challenge since apostolic days.

Present Danger to the Church

But just as in the days of Israel, when days of prosperity succeeded days of struggle and strife, when the last outlying district had been incorporated into the kingdom, God said, "Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities" (Hosea 8:14), so now our temptation as a people will be to rest on our laurels, and to drift into that dreaded lukewarm condition which the Revelator said would be the outstanding characteristic of God's remnant church.

We in the mission field feel profoundly grateful for the loyalty of God's people at home. What we may have accomplished has been made possible to a large extent by your sacrifices and prayers. But we would be false to our trust if we did not tell you of our anxieties.

The time for a new advance has arrived. It is the last hour. Perhaps a final charge will "turn the battle to the gates" of the enemy. Shall we not have as great courage in our God, as great confidence in our cause, as had Napoleon in his? When he was approached on the battlefield of Marengo and it was suggested that he order a retreat, noting that there were yet fifteen minutes of sunlight, he replied, "There is time yet for a victory!" And instead of a retreat, a charge was sounded; and the battle and a kingdom were won, because one man dared.

Shall we not sound an advance, and press on until the triumphs of the advent message are carried to every village and hamlet in every land and clime, and Jesus comes? God wills it. What do you say?



LET us seek the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in His light and by His grace.—J. H. Newman.



Conducted by Promise Kloss

Old Years and New

Old years and new years, all blended
into one,
The best of what there is to be, the best
of what is gone;
Let's bury all the failures in the dim and
dusty past,
And keep the smiles of friendship and
laughter to the last.

Old years and new years, life's in the
making still;
We haven't come to glory yet, but there's
the hope we will;
The dead old year was twelve months
long, but now from it we're free,
And what's one year of good or bad to
all the years to be?*

Old years and new years, we need them
one and all
To reach the dome of character and build
its sheltering wall;
Past failures tried the souls of us, but if
their tests we stood,
The sum of what we are to be may yet
be counted good.

Old years and new years, with all their
pain and strife,
Are but the bricks and steel and stone
with which we fashion life.
So put the sin and shame away, and
keep the fine and true,
And on the glory of the past let's build
the better new.

—The Canadian Watchman.

New Every Morning

BY PROMISE KLOSS

ANOTHER year was almost gone. To old Mrs. Norman it had been a succession of long, dreary days and longer nights, with few bright spots to relieve the monotony. As she sat down to eat her meager breakfast, it seemed more tasteless than usual. The thought of another New Year's Day disturbed her. Not that it made any difference, she told herself. It was the same as any other day. But thoughts of the past forced themselves upon her. And if the past was any indication of the future—but she must not think of the bleak days ahead. Such thoughts only filled her with an aching barrenness. Quickly she rose and started putting away the untouched food.

Light footsteps on the gravel, and a quick rap at the door. It was Esther, the bright spot of her days that she had forgotten for the mo-

ment. She threw the door wide, and in bounded a radiant child.

"Good morning, Aunt Jane. Oh, what do you think? Daddy has a job! He really has! A sure-enough one that is going to last for weeks—maybe a whole year. It's the biggest 'mercy' we've had for ever so long. And I'm going to have new shoes, and mother's going to have a new dress, and we're going to have—just everything!"

"That's wonderful, child! I'm so glad," said Aunt Jane sincerely.

It was wonderful. There was a family that really appreciated any good fortune that came to them. Why did nothing ever come her way? What was wrong? Why was her heart so empty? But what did the child mean by "the biggest mercy"? She was always saying something mysterious.

She came to herself with a guilty start, as she saw a faint cloud cross the eager face. "Aunt Jane, I wish you had somebody to get a job and work for you."

"Hush, child. I'm all right. I'm old, and it doesn't matter about me."

The little girl's face was a study. She had learned to love this old lady, who was usually so ready to listen to all her joys and troubles. That first day when she had started to school in the new town, Esther had seen her tying up a rose vine in her front yard. She called out a trial "Hello," which was answered with a gay wave of her hand. Since then she had loved Aunt Jane, and had run in to see her almost every day. And what a source of comfort the brief visits were to the lonely old lady.

"Aunt Jane, if you could have what you want most, what would it be?"

"Why, Esther—" she hesitated. It had been so long since any one had cared whether she wanted anything or not. "I don't know. But what did you mean about your father's job being a mercy?"

"Oh, you know the Bible says that the Lord gives us new mercies every morning, and we've been keeping track to see, and it is really true. Sometimes they're just little ones, but there are always new ones, every day. And Daddy's job is just about the

best one we ever had. We needed it so much."

New mercies! All day she thought about it. If she only had her old Bible, she would like to see just what it said. But the old Bible had burned in the big fire that had taken almost everything she had, shortly after Bennie died. Then she had come to this neglected place, where she could have a small garden and keep soul and body together on her diminutive pension. She had never had money to spare for a new Bible, and besides she didn't care very much. Everything worth while seemed gone, and she probably would not read a Bible if she had one.

New mercies! Well, she had something to live on—she had her pension. She did not have to depend on charity, like the Jennerses. That really was a mercy, for she never could stand charity. And she wasn't sick, at least no one had to wait on her, as they did on old crippled Jake, whom nobody wanted around. Another mercy.

But new mercies—new every morning. Well, there were Esther's visits. Maybe they were "just little ones," as Esther had called some of hers, but what a world of difference they made!

If she only had that Bible! There was a time when she would have put such a desire into a petition to her heavenly Father, but that was long ago. They were strangers now.

"Mother," said Esther when she reached home, "what can I do for Aunt Jane? I know she's awfully lonesome, or something. She didn't even seem like herself this morning. Isn't there something we could give her to cheer her up for New Year's? It's dreadful to start the New Year blue."

"Child, you know we haven't had things for ourselves, let alone money to buy something for somebody else."

"But isn't there something we already have that would help?" Esther persisted. "Oh, I know, that brand new Bible that was in the box from Hamilton. You know we each have one of our own. Do you suppose Aunt Jane would like that?"

"Why, I don't know. I never thought of giving it to Aunt Jane.

If she has one, it is probably about worn out, and this is such a nice one. Maybe it would cheer her up and be company for her."

"That's what I'll do. I'll give it to her New Year's morning, and make a pretty card for her with 'Happy New Year' on it, like those we made in school."

"I'm sure she will like that."

Esther immediately found paper and crayons and began work on the card.

New Year's morning dawned crispy cold. After opening the drafts in her little wood stove, Aunt Jane went to the front door to get a better view of the fairyland she had glimpsed from a window. The beauty that met her eyes was breath taking. The horizontal rays of the morning sun were everywhere caught by the ice-laden branches and reflected back in a thousand gleaming diamond points. Her bare yard was glorified. It was a new world. New mercies! There it was again.

Then she caught sight of a bright blue cap bobbing up and down beyond the rock fence.

"Happy New Year, Aunt Jane!"

"The same to my little friend. Isn't our New Year wearing a beautiful dress this morning?" She always tried to be bright and cheery when Esther came.

"It is so pretty. When I looked out this morning, I told mother it must be something like the New Jerusalem, with its foundations of all-colored jewels, its gates of pearl, and buildings and streets of shining gold."

"It has been a long time since I've thought much about the New Jerusalem, Esther."

"I brought you a New Year's present, Aunt Jane," pulling a package from inside her coat. "And I made this card for you all by myself. Now I must run back. Mother is waiting breakfast for me. But I wanted to bring you my New Year's the very first thing this morning."

Alone, Aunt Jane opened the token of love with trembling fingers. A Bible! How could the child have guessed? Mercies new every morning. Was a divine Providence still overshadowing her life? It was, indeed. Here the very first day of a new year came such a big "mercy" as this.

As she reverently held the word of God in her hand, tears came to her eyes, and she resolved to make it her daily companion during the coming year.

Looking again at the bright card, painstakingly fashioned by loving fingers, she saw the text, "Lamentations 3:22, 23," printed in neat letters

in the corner. Turning the leaves of her new Bible, she read:

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning."

At that moment the mercies of God seemed to her like the brilliant ice jewels outside her door, jewels that would await her claiming each new morning of the year ahead. And hope and courage and love filled the barren place in her heart.



Mother's Pet

BY JANETTE STEVENSON MURRAY

MRS. ALLEN was entering the twins in kindergarten. They were not identical twins. Jimmie was alert, confident, and handsome, with curly hair and dark eyes; Jack was big, awkward, and plain, with mouse-colored hair and gray eyes. Jimmie ran lightly ahead, but Jack had to be led into the room. Mother took off his cap and showed him where to stand.

"You'll find that Jackie can't do much," volunteered Mrs. Allen after registering their names. "Jimmie's always been the leader." The latter straightened up with a smirk and Jack hung his head.

The teacher seated the boys across the room, out of hearing, then turned to Mrs. Allen, "How long has Jackie been this way?"

"Always, I guess. He was a homely baby. People never noticed him, but exclaimed over Jimmie, who was really beautiful. See how fine-looking he is now! You will notice that Jackie is just overgrown awkwardness, while Jimmie is delicate and sensitive. Jackie understands that he must always give in to Jimmie."

"I see," said the teacher, "Jackie does not think of himself. If there is only one banana on the plate and Jimmie wants it, Jackie takes an apple."

"Yes, that's about the way it is," laughed Mrs. Allen, "but Jackie does not mind. He worships Jimmie."

Later, the teacher seated the twins at a table where some of the children were sorting different colored balls. Jack simply watched Jimmie. The teacher then moved Jack to another table where the boys and girls were molding clay. "Jackie, you can make a ball with this," she said, and proceeded to make one, herself. But he was shy and ill at ease, and would not even try. He seemed to have no plans, no choice, even in play. He had always played contentedly with any toys that Jimmie did not want. Later the teacher captured Jack's at-

tention by placing a bright top near. He fingered it idly, then laid it down, and a smaller boy soon carried off the prize.

A week passed. Jack did as he was told, but with regard to interest and initiative little advance was made. Then one day Jimmie was sick, and Jack came alone. During the morning he found himself beside the phonograph. He put out his hand to start the needle, then, looking around, drew back frightened. Apparently, no one was noticing, but, really, the teacher was watching in deep suspense. Jack tried again, but drew back. Finally, he got his hand as far as the needle and turned it down.

Fearing he would scratch the record, the assistant started toward him, but the teacher put out a detaining hand. "Don't move," she whispered, "he's in the midst of a real awakening. Let him taste the joy of achievement."

That afternoon, when the others were not noticing, the teacher led Jack to the phonograph and showed him how to use it. Several times she did this. Then, two days later, when Jimmie asked for "The Farmer in the Dell" record, the teacher said, "Jackie, won't you show Jimmie how to put it on?"

Jack's eyes beamed. He led the surprised Jimmie to the phonograph.

This was a real beginning. Jack was asked to help other children until he became familiar with the records, and quite confident in their use.

Naturally, the teacher discussed Jack's case with her principal. "I have tried to get Mrs. Allen to cooperate in bolstering up Jack's self-assurance and in developing his initiative, but she does not seem to be interested, and always says, 'Oh, Jackie was born that way.' I really believe she cannot bear to have any one get ahead of Jimmie. He is her pet."

"It is surprising how many mothers are like her," replied the principal. "Ever since my first years of teaching, when I stayed in other people's homes, I have been impressed by the partiality shown for one particular child in the family. How can well-meaning women be so unwise?"—*Issued by the National Kindergarten Association.*



ANOTHER year has gone, God grant that we are all thanking Him for its glorious opportunities of doing our bit and giving our best to its eternal record.—*Sir Wilfred Grenfell.*



"WHAT you need most of all is a definite, worth-while purpose in life."

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

Our Schools Build Character

BY S. A. WELLMAN

AGAIN the writer has been impressed with the valuable work our denominational schools are doing in all parts of the world, in character building as well as in their scholastic attainments. During a recent six months of service in the Southern African Division, I learned of the successful work of and good example set by the Malamulo, Nyasaland, graduates in the competitive examination of the government Jeanes schools of that protectorate. I saw them at work building for a new day in model villages, also an outstanding mission station at Thambani, near the Portuguese East African border. The leader here, Brother Thomas, is an honor student from both Malamulo and the Nyasaland government Jeanes school, winning, later, first prize for an essay on the benefits of the Jeanes school in improving native living conditions.

In the Rhodesias, the Congo, and Angola, similar evidence of the high grade of work done by our schools is manifest. These young people, trained by a staff of conscientious, God-fearing teachers, are the salt of the earth in the work they are doing and the lives they live in the gospel.

Since I returned to the homeland, still another evidence of the character of the work done by our schools has come to hand in a letter from G. S. Stephenson, in charge of the Thekerani Mission, south Nyasaland, and a graduate of Helderberg College. It evidences his own faith and loyalty in service, and also tells of a contact made by the writer eight years ago in Trinidad, British West Indies, while visiting in the Inter-American Division. We will let Brother Stephenson tell the story:

"Two weeks ago I went down into Portuguese East Africa to the Sena sugar estates on the Zambesi for Harvest Ingathering. This territory has never been touched by us, and my trip was somewhat of an experiment. However, I collected £23 10s., and made very favorable contacts. I was well received by officials and people, and found everybody helpful and generous. I had some interesting experiences on the way, and a special

evidence of God's protecting care.

"I ran short of petrol [gasoline] about thirty miles from the nearest estate, as there is a stretch of 145 miles where no petrol can be obtained, and I was not prepared for such a long gap. Therefore, I had to camp at the roadside and send a boy to Mopea for gas. I had brought this boy from a village forty miles back, as there is no human habitation for sixty or seventy miles. He got the petrol, but as it was evening he feared to come alone, so asked the Portuguese administrator for an escort. He gave him a soldier with a gun, and two other men, and so made it possible for him to come that night. They arrived about 10:30 P. M., but as I had already camped, I decided to stay there, and urged them to do likewise.

"They refused to remain, however, saying that there were man-eating lions about, and they feared they would be caught and eaten, so they started back. Before they had gone a mile they met three of the lions, and spent the rest of the night perched in the treetops. We heard elephants and lions during the night, and in the morning found traces of elephants two hundred yards from our camp, but nothing came near us. Truly God's angel must have protected us, for next day we were informed that two natives in the neighborhood had been eaten by lions. The people at the sugar estates considered it miraculous that no harm had come to me.

"At one of these estates I spent some time visiting an Adventist girl and her parents, from British Guiana. Last year this girl and her father were here at Thekerani for two weeks. She accepted the truth at our Trinidad school, where she spent six months, and has been faithful, although isolated for six years on the Zambesi.

"To my surprise I discovered that these people were acquainted with you. The mother said you had visited them in Georgetown in 1928 or 1929. She says that you and others visited her at the time they were leaving for Africa, and tried to persuade her to leave her daughter at the Trinidad school. Perhaps you will remember them.

"However, you will be glad to know that the mother's attitude has now changed. Lucille plans to return to the Caribbean Training School in a year or two, and her mother will accompany her. Moreover, the mother no longer persecutes her, but is favorably disposed toward the truth. I helped her during my visit, and I am convinced that she will soon accept the truth.

"The general manager of the estates paid a compliment to our schools when he heard that Lucille had attended one of them. He said, 'That explains what I have never been able to understand about that girl. She is different from all the colored employees of the company—more refined, conscientious, moral, and in every way superior, even to her own family.' He also expressed a wish that he could get some more girls 'just like her.'"

Six years of faithful witnessing alone in a heathen land, the evident winning of her own people to faith in the message, a life that has impressed her employers with its refinement, conscientiousness, and high moral character,—this certainly bears abiding witness to the six months of instruction in an Adventist school.

"I Am a Seventh-day Adventist"

BY ORNO FOLLETT

A FEW days ago one of our Spanish sisters, a colporteur, was visiting some of the Phoenix merchants in the interest of the Harvest Ingathering. Upon learning the nature of her work, and the denomination she represented, the owner of a secondhand store said:

"Oh, yes. I had an interesting interview with a member of your church recently.

"A clean, fine-appearing Indian came into my store, and while I showed him the merchandise he was interested in, we fell into conversation. I asked:

"'Do you drink?'

"He answered, 'No.'

"'Do you smoke?'

"Again he replied, 'No.'

"'Don't use tobacco at all?'

"'No.'

"Surprised at such an answer from an Indian, I said:

"'You don't drink whisky nor beer, and you don't use tobacco. What kind of fellow are you anyhow?'"

"The Indian simply replied, 'I am a Seventh-day Adventist.'"

We do not know which one of our faithful Indian brethren answered so well for his faith that day, but we do rejoice in the knowledge that the message does work spiritual and physical transformation.

And incidentally, do not the good testimonies of these faithful Indian brethren and sisters, so recently won to Jesus from the old trails of their heathen ancestors, encourage us to represent more faithfully the message in all our contacts with the world?

"Let us remember that a Christ-like life is the most powerful argument that can be advanced in favor of Christianity."—*"Testimonies,"* Vol. IX, p. 21.

New Girls' School at the South Fukien Mission

BY A. L. HAM

FOR thirty long years Sister B. L. Anderson has planned, worked, and prayed that she might reach her cherished hope of providing a school where the girls and young women of South Fukien could secure a Christian education. It has been her thought that such a school as she planned to establish would give a training, not only along ordinary lines, but in practical work,—in homemaking and domestic science, and in Christian service.

Now, after these long years of toil and patient endeavor, she has the privilege of seeing the fruit of her labor of love. She has completed the building of a three-story, granite rock building on land she purchased. It was ready to open at the beginning of the present school year, free of debt. It was a joy to Mrs. Anderson, and to the rest of us who were present, that she could present to the mission this beautiful institution with its grounds. A property worth fully \$30,000, Mex., it certainly is a monument to her love for the girls of China and for her God, and to the devotion she has shown to a worthy purpose.

The board and committees, in accepting this gracious gift, representing so much of self-sacrificing labor, could only feebly express to Sister Anderson their deep appreciation, and pledge themselves to the carrying out of the purposes in the establishment of this school.

The constituency of the South

Fukien Mission, at the time of the recent annual meeting, showed in characteristic ways their appreciation of this valuable gift.

In this enterprise, Pastor Anderson has aided Mrs. Anderson greatly. He is now sacrificing and planning for the material interests of the Training Institute at Amoy. His present goal is to rebuild the main



New girls' school building, constructed of granite rock found on the land, is just about completed. The building is a gift from Sister B. L. Anderson, of Kulangsu, Amoy, China.

structure, which has been badly damaged by typhoon and the inroads of white ants.

May the Lord richly bless Pastor and Mrs. Anderson and their associates in the work of the South Fukien Mission.

"Out of Every Nation Under Heaven"

BY LOUIS HALSWICK

EXPERIENCES of God's divine providence in bringing men and women from "out of every nation under heaven" (Acts 2:5) into the blessed truth, keep pouring in upon us continually. Especially is it a constant marvel to learn what God is doing through the literature ministry. Again and again we also see the good results from our foreign literature.

On a recent trip to northern Minnesota we stopped at the home of an isolated family, and were told of the way God had led them to accept the truth and join the Adventist people.

An old Adventist brother, living on a farm, felt impressed by the Spirit to do missionary work among his Lutheran neighbors. So he gathered up his tracts and papers and started out. On a certain farm this brother gave away some Scandinavian papers to a Lutheran family. This literature, we were told, lay around the house for some time, until one morning the husband gathered up "the Adventist papers" to destroy them. As he did so, an article about the Sabbath question attracted his attention, and he sat down to read it. He and his wife then read all the papers with growing interest, and within a few weeks

they began to keep the Sabbath.

Some time later a daughter who was married to a Methodist lay preacher, came with her husband "to set her parents right." The result was that this daughter and her husband kept the following Sabbath. Later another daughter joined, making five persons keeping the Sabbath.

O that Adventists everywhere, like this old brother, would pick up their tracts and papers, and start going from house to house.

At a camp meeting last summer we noticed a happy group of smiling Japanese believers. The Japanese worker related how he had become an Adventist through reading literature sent him by a Buddhist friend. This Japanese Buddhist was working out in his field near San Francisco one day, when an Adventist young man stepped up and asked him to subscribe for the Japanese *Signs of the Times*. The Buddhist paid for a year's subscription, but asked that the paper be sent to a Japanese young man who was a friend of his. This young man kept receiving the paper, but did not read it until an article on the second coming of Christ was called to his attention. In a short time he had read himself into the truth, and started keeping the Sabbath. That young man was our Japanese worker at the camp meeting. From "every nation under heaven" they keep coming, joining the great advent movement.

A short time ago our attention was called to an experience with some Italian literature that twice crossed the Atlantic Ocean and came back with saving power.

Italian believers in New York sent some literature to Florence, Italy, for free distribution. Part of this literature fell into the hands of a man who read it with great interest, and then sent it to a friend in Trieste, Italy. This man also read it, and in turn mailed it to his brother in the State of Ohio, who also read it and twice sent for more. This man and his wife soon began to keep the Sabbath, and after having become acquainted with Seventh-day Adventists, asked to be baptized. The day before baptism he gave \$168 in tithe and \$40 for missions. Two weeks later he sent \$90 more in tithe and some more for missions.

The same God who during the early rain brought men and women "out of every nation under heaven" still lives and rules, and will under the latter rain again lead His cause forward to triumph.

The work of God will be finished, and to this end we dedicate our lives and our energy.

Solomon Islands and New Guinea

BY H. STOCKTON

IN the year 1914, a little more than twenty years ago, the first contact of this message with the Solomon Islands came about when our pioneer missionaries, Elder and Mrs. G. F. Jones, from Australia, landed in this group.

It does not seem long in retrospect, yet in that seemingly short space of time a mighty work has been accomplished. For ten years or more the Sabbath school enrollment has exceeded that of any of the local conferences in our homeland of Australia, and now stands at more than 4,000. The last complete figures show a membership of 4,120, in 125 Sabbath schools.

It was not until 1929, however, that our work was extended to the territory of New Guinea. Here, also, though not established so widely as in the Solomon Islands, we have been amazed at the rapidity with which a large constituency has been won. Latest reports give a membership of 1,935, in nineteen Sabbath schools.

For some time it has been evident that the cause would be better served if New Guinea were organized as a mission (as has been done already in the main island groups of our field). Amendment of the boundaries of the field also seemed advisable.

Therefore, at the annual council of the division held at Wahoonga a few weeks ago (August 27 to September 6), a resolution to this effect was adopted, and the islands of Bougainville and Buka, hitherto part of the Solomon Islands Mission territory, were added to the New Guinea Mission.

By this action the territory of the Solomon Islands Mission is limited to that of the British Solomon Islands, which is administered politically from London through the High Commissioner for the Western Pacific, with headquarters at Suva, Fiji. Our work in this mission is divided into five districts. The population of the group is about 90,000.

The territory of New Guinea Mission now comprises the same geographical area as is administered by the commonwealth of Australia, under mandate from the League of Nations. Our work in this territory will be divided into eight districts, corresponding to the division of the territory as at present recognized by the government in its administration. The total population is not known, but is considered by competent authorities to be as high as a million.

The changes made will, we are confident, greatly help in the conduct of our work in both mission fields.

The Sabbath school enrollment in the Solomon Islands after the change in boundaries will stand at 3,320, which is still 200 higher than our largest local conference in the homeland. With the transfer of 800 members in Bougainville and Buka to the territory of New Guinea, that mission will have an enrollment of 2,735 Sabbath school members, which number is exceeded by only two of our home field conferences.

The territory of New Guinea, though by far the largest mission at-



Dr. and Mrs. Donald Abbott, of Southern California, who sailed from New York on the "Europa," August 24, 1935, the doctor having accepted appointment to medical missionary service in the Southern African Division.

tached to our division, was the last to be entered by us. Here an immense task is ahead: scores and scores of islands, large and small, some hardly appearing above the ocean, many with rugged mountains; everywhere deep valleys and huge mountain chains on the mainland of New Guinea; primitive native peoples who have never seen a white man, others who are sophisticated through contact with Europeans for perhaps fifty years; European residents in all the main centers, and on the recently opened gold fields of the territory.

All we can do is to push on in faith, never faltering, knowing that the results are in the hands of the Lord of hosts, who has assured us that His name "shall be great among the heathen."



"The Unified Gospels"

THIS is a book written by John W. Lea, the author of several other excellent books on the Bible. The story of this latest work is in the exact words of the evangelists.

It is arranged chronologically, and is divided into 237 sections.

When an incident is recorded by more than one evangelist, the most complete account is taken as the basis, and the additional details are inserted from the other accounts.

The main narrative is printed in large, clear type, and the other accounts are printed near by, in clear but smaller type.

The inserted portions are indicated by brackets and cross references.

It is handsomely bound in dark-blue cloth, with title stamped in gold.

This book will prove very helpful to every Bible reader. It is stocked by the Review and Herald, and sells for \$1.



North American News Notes

THE church members on the Eastern Shore of Maryland reached their Harvest Ingathering goal this year more easily and quickly than at any other time in their history, as all had a mind to work. The total amount gathered was \$1,700.

The Dover church members, led by Henry Wilkins, went out Sunday after Sunday until their goal was reached. This church has the second highest per capita in the conference, \$14.06 a member.

Clifton Downey, of Rock Hall, led his forces to victory within the allotted time. Garfield Mosley and the Cheswold church gathered \$124.85. S. M. Cobb, our veteran elder and missionary, who is more than eighty years of age, encouraged the Whitesburg church until they sang the song of victory. The Grasonville church closed their successful campaign with the sale of the donations of fruit, vegetables, jams, jellies, etc., which brought in \$40.

Surely the Lord was with His people on the Eastern Shore during this missionary campaign, which was completed in forty-nine days. The members are now ready to assist in a definite program of soul winning, and plans are being made to win many to the truth. Contacts were made with lawyers, doctors, officials of State, and other people of influence. The governor's wife gave \$10 to the work, and an ex-governor of another State in our territory also gave \$10.

Souls have been added to every one of the five churches in this district so far this year, and still more are accepting the message.

W. F. SCHMIDT.



"WHO rises from prayer a better man, his prayer is answered."

Appointments and Notices

PRAYER FOR HEALING

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

Prayer is requested for a sister in New York who is very ill.

A Tennessee sister desires prayer for healing from ear and throat trouble.

A brother in Michigan requests prayer for healing, that he may enter the work.

Prayer that she may be healed of nervousness is requested by a sister in Oregon.

Prayer for the healing of her mother, who is very ill, is requested by a young sister in Missouri.

A sister in Kansas asks prayer that her husband may be healed of the drink habit, which is threatening to break up their home.

A sister in Michigan who is suffering greatly with heart trouble and finds no relief in medicine, requests that prayer be offered for her healing.

A mother in Iowa, whose health was much improved in answer to prayer, requests prayer for the healing of her oldest child, who is in a serious condition mentally.

A sister in Wisconsin who was healed some time ago in answer to a request in this column, now requests prayer for the healing of her husband, who is ill.

PUBLICATIONS WANTED

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

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

James T. Ryan, Victory, Wis.

M. A. Galvin, Walker, Cass Co., Minn.

H. G. Bayliss, 2640 Rose St., Victoria, B. C.
Mamie Steele, Route 2, Box 22, Hastings, Okla.

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

Dr. John W. Ford, Box 43, Bowling Green, Kentucky.

Mrs. B. H. Dearth, 305 Broad St., Charleston, W. Va.

Mrs. H. B. Weedman, 715 North Hayes, Little Rock, Ark.

Mrs. Ray C. Chapman, Route 3, Box 253, Matthews, Mo.

Mrs. W. Arwood, Route 1, Box 121, Johnson City, Tenn.

ASLEEP IN JESUS

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

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

D. J. C. BARRETT

D. J. C. Barrett was born at Arichat, Cape Breton, Nova Scotia, Dec. 28, 1885, the second of eight children. While Brother Barrett was still a boy, his father died, leaving his mother to rear her family of small children. As a young man, he entered St. Francis Xavier College to train for the priesthood. In 1908 he left for Walla Walla, Wash., to visit two brothers and two sisters who had accepted the truth. He remained a student at the college, and was soon converted to the third angel's message. He was graduated from Walla Walla College on May 22, 1911.

After a period of service as a licentiate in the Maritime, he was ordained to the gospel ministry in 1913 by N. Z. Town and M. N. Campbell.

In January, 1916, he was married to Mrs. Nina Fleming. To this union were born four children.

From 1916 to 1920 Elder Barrett was superintendent of the Newfoundland Mission. Following this, he was president of the Quebec Conference for one year, and then president of the Ontario Conference for six years, from 1921 to 1927. During the next three years he served the Southern New England Conference as president.

In 1930 his health broke down, and in 1931 he and his family returned to Oshawa, Canada, where they have resided for the last four years. During his long period of illness Elder Barrett spent much time in the study of God's word. The progress of the message was ever uppermost in his mind. With a bright hope based on firm faith in the Lord, our brother fell asleep on the morning of October 30, 1935.

He leaves to mourn their loss, his wife and four children, his mother, five sisters, two brothers, other relatives, and a large circle of friends.

The funeral service was held at the Oshawa Missionary College chapel. Words of sympathy and assurance were spoken by the writer, who was assisted in the service by B. E. Manuel, and E. S. Humann, secretary of the Ontario-Quebec Conference. Burial took place in the Harmony Cemetery. C. O. Smith.

W. A. COLCORD

Willard Allan Colcord was born at Coleta, Ill., Dec. 8, 1860; and died at Washington, D. C., Nov. 4, 1935. He was the son of Ivory G. and Charlotte Colcord.

Our brother spent his early life in his home town. When he was about twenty-four years of age, he accepted the gospel message as taught by Seventh-day Adventists, and became a member of the church at Grand Junction, Iowa.

His early education was obtained in the schools of his home town, but later he attended the academy at Rockford, Ill., and still later he was a student in the Battle Creek College at Battle Creek, Mich.

He commenced his work as a preacher of the gospel in 1886, laboring first in Des Moines, Iowa. In 1893 he responded to a call to herald the message in Australia, where he remained until 1902.

On his return to the United States he was soon invited to connect with the work at the denominational headquarters in Washington, where he served for a number of years as one of the secretaries of the Religious Liberty Department, and later he became book editor for the Review and Herald Publishing House.

Not long after this he lost his faith in the distinctive doctrines of this denomination, and

withdrew from us; but in due time he became convinced of his mistake in so doing, and with sincere repentance he returned, was rebaptized, and again became a member of the church.

For two or three years past he has been in poor health, finally becoming wholly dependent upon others' care. In spite of his physical condition, he maintained his peace with God, and fell asleep with full confidence and trust in his Saviour, and a bright hope of the resurrection.

He leaves to mourn, his wife, Mrs. Anna L. Colcord, two sons, Clarence G. and Glenn A. Colcord, and one daughter, Mrs. Walton C. John.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

W. W. Prescott.

Angell.—Alden Farmer Angell was born near Leroy, Minn., Nov. 9, 1861; and died at Loma Linda, Calif., Nov. 1, 1935. He had been a loyal, faithful Seventh-day Adventist during the more than forty years he had known the truth, serving as church elder and as deacon at different times in a number of our churches.

Vreeland.—George S. Vreeland was born Feb. 2, 1854; and died at Graysville, Tenn., Nov. 30, 1935. He accepted the third angel's message in 1888, and the same year gave up his employment as dispatcher with the railroad company, and together with Elder A. F. Harrison began to pioneer the colporteur work in New Orleans. In this work he remained for forty years. Brother Vreeland was also an accomplished artist. Many of our ministers were supplied with charts by his artistic skill. He also served as artist for a number of our publishing houses. Many of the illustrations in our leading denominational books and periodicals were made by him. Truly his works do follow him. His wife and two daughters survive. W. H. Westermeyer.

Collett.—George B. Collett was born in Ohio, May 19, 1849; and died at Elma, Wash., Jan. 31, 1935. Thirty-seven years ago he became a Seventh-day Adventist, and for thirty-six years had been engaged continuously in the distribution of our truth-filled literature. For many years he sold the larger books, but as he grew older, he sold the magazines and Crisis series of small books. From his home in Montesano, Wash., he went forth to the literature ministry every week, and covered a large section of the western part of the State, with its cities and villages. During the many years of his work with the small books and magazines, it is estimated that he traveled 130,000 miles on his regular routes, and he sold 115,000 magazines, besides thousands of books large and small. In addition to this, he gave away thousands of tracts. He was carrying on his work, walking along the highway, at the advanced age of eighty-five when he was struck by a truck and killed. Truly he was faithful unto death. E. N. Sargeant.

Reekie.—Mrs. Edith Henrietta Reekie, nee Hare, was born at Kaero, New Zealand, May 12, 1875; and died at San Jacinto, Calif., Oct. 29, 1935. At the age of sixteen, Edith left New Zealand to come to America, taking passage on the S. D. A. missionary schooner "Pitcairn," which was then on a voyage among the South Sea Islands. In Battle Creek, Mich., at the old sanitarium, she took the nurses' training course.

In 1898 she was married to John S. Reekie, who was studying medicine in this country and Canada. Following her marriage she answered a call to labor in Australia, serving both at the Avondale College, Cooranbong, N. S. W., and at the Wahroonga (N. S. W.) Sanitarium. Dr. Reekie, upon graduating from Queens' College, Kingston, Ontario, shortly afterward joined his family in Australia, and later went to New Zealand. Here for a number of years he pursued the practice of medicine and surgery, and together he and his wife labored, devoting themselves to their professional work and caring for their family of three boys and two girls. As the children grew, the parents felt the need of securing educational advantages for them, that were not within reach in New Zealand, so in 1920 the doctor and his family returned to America. But Dr. Reekie was not spared to continue much longer with his family. In August, 1924, he was laid to rest in Redlands, Calif.

Following the graduation of her son, Dr. Keith E. Reekie, Sister Reekie made her home with him, at San Jacinto, Calif. She was stricken suddenly and swiftly, and within a few days, on October 29, she fell asleep.

M. M. Hare.

Roloff.—Laura W. Roloff was born Dec. 19, 1889; and died at Buffalo, N. Y., Nov. 22, 1935.

Kibbie.—Mrs. Mary Jane Smiley Kibbie died at Bolivar, N. Y., Nov. 6, 1935, at the age of sixty-nine years.

Willson.—Mrs. Elva A. Willson died at Riverside, Calif., Nov. 9, 1935, at the age of sixty-seven years.

Miller.—Ralph Waldo Emerson Miller was born Feb. 10, 1868; and died at Portland, Oreg., Oct. 30, 1935.

Christensen.—Mrs. Alvina Christensen was born in Norway, in 1868; and died in California, July 29, 1935.

Olmstead.—Earl LeVant Olmstead was born at LeVant, N. Y., Sept. 11, 1854; and died in Michigan, Nov. 18, 1935.

Smith.—Mrs. Amanda Smith, nee Glass, was born at The Cove, Md., in 1861; and died at Denver, Colo., Oct. 19, 1935.

Olmstead.—Shirley Olmstead was born at Coalinga, Calif., Jan. 11, 1912; and died at Fresno, Calif., Nov. 18, 1935.

Haskell.—Mrs. E. C. Haskell was born at Robinson Springs, Ala.; and died at Chattanooga, Tenn., Oct. 21, 1935.

Fay.—Willard Fay was born at Saint Charles, Mich., Oct. 30, 1860; and died near Colville, Wash., May 17, 1935.

Rees.—Irene Elizabeth Rees was born at Los Angeles, Calif., Dec. 13, 1901; and died at Portland, Oreg., Nov. 1, 1935.

Pierce.—Mrs. Evelyn J. Pierce was born at Buffalo, N. Y., Jan. 19, 1858; and died at St. Helena, Calif., Nov. 22, 1935. She had been an active Seventh-day Adventist for more than fifty years.

Coombs.—Samuel H. Coombs was born in Belfast, Ireland, June 4, 1864; and died at Sawtelle, Calif., Nov. 16, 1935. He was converted in the Life Boat Mission, Chicago, Ill., and spent one year as a colporteur in the Bahama Islands. He was elder in the Central church for fourteen years.

Johnson.—Mrs. Johanna Anderson Johnson was born at Hallan, Sweden, May 3, 1859; and died at Pulaski, N. Y., April 19, 1935. Nels Johnson, was born at Hallan, Sweden, May 13, 1857; and died thirty-five days after the death of his companion. They had been faithful Seventh-day Adventists more than fifty years.

McLean.—Mrs. Mary Jane McLean, nee Jones, was born at Ogdensburg, Wis., Feb. 15, 1859; and died at Forest Grove, Oreg., Sept. 21, 1935. Her husband and two children, Mrs. H. W. Emmerson of Pacific Union College, and Elder Victor Armstrong, superintendent of the Japan Union Mission, Tokyo, Japan, are left to mourn.

Hewgley.—Lewis Henderson Hewgley was born near Lebanon, Tenn., March 2, 1850; and died at Keene, Texas, Oct. 11, 1935. Brother Hewgley came to Texas in 1870, locating near Clarksville. In 1879, as a result of Bible studies given by Elder and Mrs. A. G. Daniells, he accepted the truth and was Elder Daniells' first convert. He was married to Miss Rocky Flowers in 1881. To this union six children were born and they adopted one daughter.

Gulick.—Cornelius Elmer Gulick was born Oct. 5, 1871; and died at Fort Myers, Fla., Oct. 12, 1935. Brother Gulick was for many years connected with the work in the New Jersey Conference until failing health compelled him to retire. He was an untiring worker, with the burden for souls upon his heart. Upon partial recovery, he went to Florida, and gave his remaining strength to the company at Fort Myers.

H. A. Adams.

Human.—Mrs. Katherine Human, nee Reisswig, was born Feb. 25, 1875; and died Oct. 8, 1935. Sister Human was the daughter of Elder Conrad Reisswig, a pioneer German minister of the Seventh-day Adventist Church. At the age of twelve years the deceased was baptized and joined the Seventh-day Adventist Church, remaining faithful to its teachings until the end. In 1894 Miss Reisswig was united in marriage to Elder Henry H. Human, and to this union four daughters and seven sons were born, all of whom are living. Sister Human faithfully toiled with her husband in the Lord's vineyard, laboring in Canada for several years, and later in North Dakota, when Elder Human was president of that conference. In 1926 the family moved to Lincoln, Nebr., in order to give their children the advantages of a Christian education.

Fisher.—Henry Fisher was born in Indiana, May 20, 1863; and died at Loma Linda, Calif., Nov. 12, 1935.

Barto.—Enos E. Barto was born at Lebanon, Pa., Sept. 8, 1896; and died at Bloomsburg, Pa., Nov. 19, 1935.

Carter.—Sibbell Julia Carter was born in Illinois, Nov. 21, 1864; and died at Tacoma, Wash., Nov. 2, 1935.

Green.—Albert Emmett Green was born at Hebron, Wis., Oct. 30, 1858; and died at Tacoma, Wash., Oct. 11, 1935.

Hannah.—Mrs. Amanda Hannah was born in Sweden seventy-two years ago; and died at Tacoma, Wash., May 13, 1935.

Badger.—Mrs. Sarah Badger was born at Clinton, Iowa, March 17, 1870; and died at Davenport, Iowa, Nov. 18, 1935.

Adkins.—Lyman Adkins was born at Martinsville, Ind., Sept. 9, 1858; and died at Sunnyside, Wash., Oct. 28, 1935.

Livingston.—Edgar M. Livingston was born at Charles City, Iowa, Oct. 9, 1872; and died at Riverside, Calif., Nov. 4, 1935.

Nash.—Buelah Belle Nash was born at River Falls, Wis., April 23, 1883; and died at Rio Hondo, Texas, Nov. 13, 1935.

Moore.—Martha Ann Moore was born at Ellenboro, W. Va., Aug. 30, 1848; and died at Bellflower, Calif., Oct. 29, 1935.

Hawthorne.—Daniel Webster Hawthorne was born at Titusville, Pa., April 1, 1867; and died at Watsonville, Calif., Oct. 12, 1935.

Butler.—Mrs. Clara Edith Butler was born in Custer County, Neb., Nov. 7, 1887; and died at Boulder, Colo., Nov. 14, 1935.

Lee.—Nettie B. Lee was born near Washington Court House, Ohio, March 8, 1884; and died at Columbus, Ohio, Nov. 17, 1935.

WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Monday, January 20, 1936, at 10 A. M., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.
C. C. Pulver, Sec.

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The Present Truth Outline for 1936

ATTRACTIVE—CONVINCING—ECONOMICAL

No.	Date	
1	JAN. 1.	CAPITAL AND LABOR: World Survey of Labor Troubles—The Bible View of These Troubles—Gospel of Love and Unselfishness.
2	JAN. 15.	CHRIST'S PROPHECY OF HIS RETURN: Signs in the Heavens—Signs on the Earth: Fear, Wickedness, Earthquakes.
3	FEB. 1.	BIBLE SKETCH OF WORLD HISTORY: Daniel 2—God's Plan for the New World Empire.
4	FEB. 15.	INCREASE OF KNOWLEDGE: The Marvels of Our Day—Daniel 12:4 in Relation to Finishing the Gospel Message to the World.
5	MAR. 1.	CHRIST THE ONLY HOPE: Failure of Peace Plans, of Efforts to Solve Labor Problems, to Curb Crime, etc.—Life, Righteousness, and Peace Through Christ and His Advent—Is the Advent Near?
6	MAR. 15.	THE RETURN OF JESUS: As Foretold by Old Testament Prophets—As Foretold by New Testament Writers—Manner and Purpose of the Advent.
7	APR. 1.	THE MILLENNIUM: The Wicked During the 1000 Years—The Righteous During the 1000 Years—Events at the Close of the 1000 Years—Entrance Requirements for Citizenship in the New Earth.
8	APR. 15.	HEAVEN: What and Where Is It?—The Inhabitants of Heaven—Righteous Dead Not There Now.
9	MAY 1.	HELL: What and Where Is It?—How Long Will It Burn?—Some Special Texts Examined.
10	MAY 15.	THE NATURE OF MAN: Man Mortal—His State in Death—Only Hope of Life Through Christ.
11	JUNE 1.	THE SANCTUARY QUESTION: Type and Antitype—The Price Paid for Our Redemption.
12	JUNE 15.	THE 2300 DAYS: Seventy Weeks' Prophecy Proves Christ's Divinity—The Investigative Judgment—The Executive Judgment.
13	JULY 1.	THE TEN COMMANDMENTS: The Moral Code for Christians—Relation of Law to Sin and the Gospel—True Liberty in Obedience.
14	JULY 15.	THE SABBATH: Why God Gave the Sabbath—The Only Sabbath Known to the Bible—Answer Charge: "Sabbath Is Jewish."
15	AUG. 1.	EVOLUTION: How Evolution Theory Developed—Apostasy Resulting in Protestantism—Sabbath Versus Evolution.
16	AUG. 15.	WHO CHANGED THE SABBATH? Did Christ or the Apostles?—The Papacy in Prophecy and History.
17	SEPT. 1.	THE WAY OF SALVATION: Repentance and Confession—Obedience Through Grace—Willingness to Bear Reproach.
18	SEPT. 15.	SPIRITUALISM: History and Source of Spiritism—Why We Cannot Talk With the Dead.
19	OCT. 1.	THE DAY OF THE LORD: Summary of Last-Day Events—Who Shall Be Able to Stand?
20	OCT. 15.	SEAL OF GOD AND MARK OF THE BEAST: Seal and Mark Described—Is God Particular?
21	NOV. 1.	SUNDAY LAWS: Principles of Religious Liberty—Dangers to Religious Liberty Today—History of Sunday Laws.
22	NOV. 15.	BIBLE PREDICTIONS TRUE: God's Plan of Forewarning Men—Prophecies of First and Second Advents.
23	DEC. 1.	WHY SO MANY DENOMINATIONS? Sketch of Christian History—How We May Know What Is Truth—Summary of Bible Doctrines.
24	DEC. 15.	THE UNPARDONABLE SIN: Unpardonable Sin Explained—Are There Few That Be Saved?—Danger of Putting Off Decisions.

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OF SPECIAL INTEREST

WE resume in this number of the REVIEW the articles from Elder W. C. White on early experiences in this work. The sketches already given have proved of much interest and afforded valuable instruction as to the development of this movement in its earlier years. We believe that the further sketches will be read with much interest.

Each Man in His Own Tongue

In the young people's convention held in connection with the fourth biennial session of the Malayan Union Mission at Singapore, July 1-13, the suggestion was made at the beginning of the session that part of the time allowed for presentation and discussion of topics, be devoted to prayer that God will save our youth and help us in training them for service. In response to the suggestion, the sixty-five workers present knelt in earnest prayer. Petitions were offered in fourteen languages:

Annamese	Hindustani
Battak	Hokkien
Cambodian	Malay
Cantonese	Siamese
Dusun	Swatowese
English	Tamil
Hakka	Telugu

Other languages which those present are using in their work are:

Dyak	Laos
Iban	Murut

Much of the extended territory of the Malayan Union Mission is cosmopolitan. Here, to an unusual extent, the races and languages of the Orient meet and mingle with those of the Occident.

It is inspiring to hear prayers in so many tongues, and to realize that there are no barriers of language or race or color to the threefold message.

J. C. THOMPSON.

Missionary Sailings

Mr. and Mrs. B. L. Thompson and their two children, returning to Peru, South America, from furlough, sailed from New York for Callao, on the "Santa Rita," November 29, 1935.

Mr. Teng Hsioh Chun, of China, on the completion of his school work at Pacific Union College, was called by the China Division to connect with the China Training Institute at Chiao Tou Tseng. He sailed from San Francisco on the "President Hoover," November 29.

Miss Ethel Edmed and her mother sailed from Kingston, Jamaica, for South Africa, December 3. Miss Edmed, who spent her childhood with her parents in Africa, has been connected for a number of years with the West Indian Training College in Jamaica. She has been called by the Southern African Division to serve as head of the commercial department of Helderberg College.

Elder and Mrs. R. B. Thurber, of the Southern Publishing Association, sailed from San Francisco for Bombay, India, December 6, on the "President Wilson." Elder Thurber, who at one time had charge of the school in Meiktila, Burma, is responding to the call of the Southern

Asia Division at this time to serve as editor of the *Oriental Watchman*.

Mr. and Mrs. Harold Voorhees, of New Jersey, sailed from San Francisco for Bombay, India, on the "President Wilson," December 6. Brother Voorhees has accepted a call to the field missionary secretaryship of one of the union missions in India.

Dr. and Mrs. Elmer H. Olson, of Alabama, accepting the call to medical missionary service in Japan, sailed from Los Angeles for Kobe on the "President Cleveland," December 7.

Prof. and Mrs. C. Fred Clarke, of the Cedar Lake Academy, Michigan, responding to the call to connect with the faculty of Helderberg College, sailed from Baltimore for South Africa, December 12.

Elder and Mrs. Arthur A. Douglas, of Takoma Park, Maryland, having accepted appointment to evangelistic work in the Philippines, sailed from San Francisco for Manila, December 13, on the "President Cleveland."

H. T. ELLIOTT.

"Steps to Christ" in Portuguese Does Excellent Work

RECENTLY we requested, through the columns of the REVIEW, literature in the Portuguese language to be used in free distribution in the Azores Islands, where new work is being conducted. Some of our brethren in the States sent us copies of "Steps to Christ," that wonderful little volume that does such good service in breaking down prejudice and establishing new believers in the faith.

As soon as we received the literature, we called our interested ones together and gave a short talk on the spiritual merits of the book, and requested all to read it. After reading the work, one of the believers lent it to a Protestant neighbor, who at once read it to his family.

Prejudice against Adventists and their literature was at once broken down, and soon we were invited to visit them. About the first thing they said was, "Aside from the Bible we have never read a better book. We believe it is inspired." I replied, "I feel the same way about the work." Soon Mrs. Mansell and I arranged for studies with the family, and have been visiting them every Sunday afternoon for several weeks now.

E. P. MANSELL.

"Bring Ye All the Tithes"

RECENTLY, while visiting one of our Indian mission stations in the Lake Titicaca region of Peru, we were taken into the tithe storehouse. This building, locked against intruders, was no different on the outside from other mission houses; but arranged about on the inside were the various kinds of produce which the Indians had brought in as tithes and offerings.

In one corner was a little closet where grain was stored; in another corner was a large pile of potatoes; and about the floor were smaller heaps of *okah*, chuños, and other native vegetables. In

baskets and bins were barley and seeds of various kinds used in that section for food.

In the center of the room stood a pair of scales; and near the scales were the receipt books, one for money which might come in or which was received for the sale of the produce; and another in which the various products themselves were recorded as they came in. Here is a sample receipt for tithe translated into English:

Name James Marcé, Date June 24, 1934
For Tithe 64 lbs. potatoes
12 lbs. chuños [small dried potatoes]
13 lbs. beans

Back of the rostrum in the mission church were also piles of different products which had been brought in as Sabbath school offerings the previous week, but which had not yet been transferred to the storehouse.

The Indians, who have little money, are taught to bring a faithful tithe and to make offerings of what they have. These contributions form a motley assortment,—potatoes, chuños, *okah*, barley, beans, other vegetables and grains, eggs, occasionally a fowl or a sheep. These things are sold to Indians who do not have them or to the mission or other workers.

Thus the Indians in the high Andes meet literally the kindly challenge of their Lord, "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith," and in their simple faith, they accept the promised blessing.

CLAUDE CONARD.

Another Language Added

WORD has just come to the division office that another language has been added to the list in which work is being conducted in the Angola Union. Dr. R. B. Parsons, the acting superintendent of this union mission field, passes on the following interesting word:

"A little over three weeks ago Brother Peter Stevenson and I went up to visit Luceusse Mission. While there we called at a new outschool that is just being started. The teacher, Laurindo, was at Luceusse for some months, waiting for permission to start an outschool. This permission was finally granted just after our committee meetings in April, which made us very happy.

"Now Laurindo and his family are out among the Luchazes, as our first workers among that tribe. O. O. Bredenkamp, the mission director, had already held an effort among these people, and now, as a result, with the teacher there, we have a new language to add to our list. Laurindo is learning the language, and when we visited the school he had already taught those interested in the truth a new hymn in their own language. They sang it for us with much enthusiasm.

"We are glad to see the work going forward. The Spirit of God is moving on the hearts of these native people, making them willing to go out among strange tribes, and establish their homes and teach the gospel.

"We are glad to report that our work on all our stations is growing, even though the advances may not be large. The work ahead of us truly is great, but our courage is good, and we rest assured that God will bless our efforts to the finishing of this work."

A. E. NELSON.