

The Advent and Sabbath
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No. 2

The Law of God

Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. — Exodus 20:3-17.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Purity of Heart and Life

In Two Parts—Part One

THIS is an age of lowered standards. It is an hour when the consciousness of God and His divine precepts is being lost out of the hearts of men. Satan is using every artifice and device to lead men away from God. The temptation to impurity and the sensual exists everywhere,—in the sex appeal found in books and magazines, in the newspaper reports of social crime, in nude or seminude art, in suggestive pictures which force themselves upon the public gaze at every turn.

The time in which we live is filled with exciting adventure, intensity of thought, excesses in eating and drinking and worldly pleasure, and these are contributing factors to the breakdown of moral integrity. It was so in the times of old. Of the days of Noah it is said: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." It has never been wrong to eat and drink properly, but in their feasting and their marital excesses, the antediluvians forgot God. So far did man depart from Him, according to the divine record, that not only was "every imagination of the thoughts of his heart . . . only evil continually," but every desire and purpose was evil also. (See Gen. 6:5, with margin.)

This experience was duplicated in the history of Sodom and Gomorrah. "They did eat, they drank, they bought, they sold, they planted, they builded." Luke 17:28. In these excesses, in pride, fullness of bread, and abundance of idleness, they forgot God, and reached that depth of iniquity which brought upon them the destruction of heaven. (See Eze. 16:49.)

These experiences of the antediluvians and of the Sodomites are set forth as examples of conditions to be seen in the last days. And surely these conditions are being duplicated before our very eyes. Out of this sinful generation and in the midst of this prevailing iniquity, God is gathering a people who are to stand with pure and unsullied characters at His coming. The remnant people are to resist the inroads of

seductive sin in their own hearts and lives, developing pure and holy characters in the sight of a holy God; and to the extent of their power they are to rescue men and women around them from the corrupting influences of this evil generation.

Patterns of Purity

From the messenger of the Lord we have received specific instruction as to the high standard of purity which God requires of His children. I quote from "Testimonies for the Church," Volume II, pages 450-452:

"Not all who profess to keep the commandments of God possess their bodies in sanctification and honor. The most solemn message ever committed to mortals has been entrusted to this people, and they can have a powerful influence if they will be sanctified by it. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than is that of the classes I have named, who do not acknowledge the law of God as binding upon them. In a peculiar sense do those who profess to keep God's law dishonor Him and reproach the truth by transgressing its precepts. . . .

"Seventh-day Adventists, above all other people in the world, should be patterns of piety, holy in heart and in conversation. . . . The people whom God had chosen as His peculiar treasure, were required to be elevated, refined, sanctified; partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they who make so high a profession indulge in sin and iniquity, their guilt would be very great. The Lord reproves the sins of one, that others may take warning and fear."

Autumn Council Actions

Sensing the danger to the church because of prevailing and increasing iniquity in the world around them, earnest appeal was made on the question of social purity at the recent Autumn Council. I quote from this appeal, as published in the REVIEW of December 5:

"We are compelled to recognize that the prevailing and increasing laxity in social standards all about us has had some effect among us. Things are lightly smiled at in the world about us today which a few years ago would have justly received public condemnation. Among us, however, there should be no laxity in social and moral relationships. The Bible standards of morality should be maintained. Questionable associations,

relationships that give rise to suspicion and evil surmising, and all appearance of evil, are not to be considered as of trifling consequence among those who profess to be followers of God and representatives of Jesus Christ."

A similar appeal was made to the leadership of the church. This also was published in the REVIEW, under date of November 28:

"The relations governing the association of men and women should be characterized by Christian reserve and dignity. Particularly should the Christian worker be so discreet in his words and deportment that no just reflection can be cast upon him or the cause he represents. In both his life and his teaching the worker should exert a positive up-building influence for purity and righteousness. He should manifest a cheerfulness which never finds expression in levity and cheapness, a seriousness which stops short of morbidness and pessimism, a cordiality which never admits of familiarity, and purity of speech which never descends to vulgarity. In the pulpit, in the home, at the social gathering, he must ever bear in mind that he is Christ's representative, the ambassador of Heaven to a dying world."

Lessons From the Past

The word of God abounds in lessons for the church today. The divine record renders a faithful account. It records not only the triumphs of the church, but its failures and defeats. It tells us not alone of the virtues of character possessed by such men as Abraham, Moses, David, and others, but it also records their sins as lessons to later generations. We do well to take heed to these lessons of the past. The experience of ancient Israel just before they passed over into the land of Canaan has in it lessons for this day and generation. I quote the following excellent comment on this experience from the messenger of the Lord, recorded in "Patriarchs and Prophets," pages 457, 458:

"The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots. Such is the power that woman, enlisted in the service of Satan, has exerted to entrap and destroy souls. 'She hath cast down many wounded; yea, many strong men have been slain by her.' Prov. 7:26. It was thus that the children of Seth were seduced from their integrity, and the holy seed became corrupt. It was thus that Joseph was tempted. Thus Samson betrayed his strength, the defense of Israel, into the hands of the Philistines. Here David stumbled. And Solomon, the wisest of kings, who had thrice been called the beloved of his God, became a slave of passion, and sacrificed his integrity to the same bewitching power.

"Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall.' 1 Cor. 10:11, 12. Satan well knows the material with

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Let the Prophecies Speak

THE great truths of the prophetic word that made us Seventh-day Adventists will make other people so. The truths that built up this advent movement, will finish the work of the movement. In these main-line truths the convicting, converting, reviving power of God is revealed for these last days.

These things can never grow old. The truth becomes more living, more vital, more insistent every day. In the Spirit of prophecy we are exhorted:

"Daniel and the Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light in your dwellings."—*Testimonies to Ministers*, p. 112.

Of the great themes of Revelation for our own day, we are told:

"When we as a people understand what this book means to us, there will be seen among us a great revival."—*Id.*, p. 113.

Not, evidently, that some new interpretation is to be sought for,—though none of us dare assume that we know all that is to be known of this book of prophecy,—but these prophecies are dealing with events, with things, "things which must shortly come to pass." They trumpet in our ears the solemn fact that the last moments of the judgment hour are swiftly passing in the heavenly sanctuary. The last things are passing on the earth. The main lines of prophecy that we (some of us) have known all our lives are the things that have the power of God in them to stir the soul to the very depth.

These great lines of prophecy! Let us study them over and over. Let them speak. We shall hear in them anew the tread of events marching down to the end.

The word comes: "Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how

God wrought to abase the pride of men, and lay human glory in the dust."—*Id.*, p. 112.

How these mighty truths thrilled our souls in childhood, as multitudes of us well remember. And they

thrill the soul today, and bring continuous revival to the heart. Something is wrong with the believer who does not find these old main-line truths ever new and living.

W. A. S.

Important Events of 1935

Part II

ANOTHER important happening of 1935 was the calling of the naval conference in London during the early part of December. The purpose of this conference was to draft a new naval treaty to replace the Washington and London pacts that end next year. It will be recalled that in 1921 a great naval conference was held in Washington in an endeavor to forestall a postwar naval race between the great nations. It was this conference that formulated the famous 5-5-3 naval ratio for England, the United States, and Japan, respectively.

At the time this editorial is written, the conference is a week old, and apparently deadlocked, so the cables report, because of Japan's desire for naval equality with America. This is simply another aspect of the portentous developments of recent years in the Far East, and gives new occasion for study of the prophecy that "the kings of the East" will play a prominent part in the last great conflict, Armageddon. (See Rev. 16:12.)

Three other events of the last weeks of 1935 cast light on the disturbed state of the nations. Egypt has been the scene of violent rioting by anti-British elements. This is generally considered to be a direct reflex from the Italo-Ethiopian War. In Greece, King George has been restored to power, the first monarchy to be revived since the World War. In other lands dictators have arisen.

Church Mergers

In the religious world the year 1935 has been notable for at least one important development,—the

plan to merge the two great Methodist bodies in the United States. This is significant, not simply because of the large number of communicants involved in this particular merger, but because it reveals that the merger tendency that set in a few years ago in Protestant bodies is quickening its pace.

Serious comment was made in all the religious press on the statement of the much-quoted E. Stanley Jones a few months ago, that Protestantism must be united, it must be one great body. It is true that for many years thoughts like this have been expressed in a vague way by idealistic men. The difference is that today such ideas are receiving serious consideration, and are reflected to an extent in various church mergers.

We shall not here turn aside to discuss the broad question of the reasons for different denominations, and the causes that have brought about the movement for unity. That is a subject too large for our present brief summary of 1935 happenings. Suffice it to say here that any movement tending toward the merging of religious bodies into one great super-body should be viewed with the keenest attention by us as a people. While prediction concerning the exact means by which the last prophetic events will be carried out is dangerous speculation, yet we do know that prophecy calls for a certain banding together of religious bodies against the truth of God. And it at least seems easier for us to understand the forecasts of inspiration, especially some of those found in

"The Great Controversy," when we see Protestantism moving in the direction of the creation of one great body.

"The Lost Bible"

The year 1935 had this further important event in the religious world, the celebration of the 400th anniversary of the printing of the first Bible in English. This event was the occasion for many articles and sermons on the great importance of the Bible, and the phenomenal number of copies that have been circulated. But as a writer in the December *Good Housekeeping* declares, it is possible to have our eyes so dazzled by the stupendous figures on circulation that we forget there is a difference between the circulation of the Scriptures and the reading of them. His article is entitled, "The Lost Bible." Quoting him directly:

"The Bible is not actually lost, but it is almost unknown. He is a rare person who spends much time with it. The majority of Christians are lukewarm to the Bible, and those who do not claim Christianity for themselves do not read the Bible at all. The world is so indifferent to it that even its enemies do not bother to criticize it. Only a few abuse it. It is just ignored. Even theological students lay it aside for other books. A recent graduate of a prominent theological seminary told me that it is not unusual to find no Bible in a student's room. It seems to be characteristic of the modern temper to assume that a book of such ancient vintage is hardly relevant to our modern life, that our modern society can hardly be reconstructed on principles based on Jewish-Christian documents of two thousand years ago and more.

"The upper classes do not scoff at the Bible. They do not even look at it. In it there is nothing that arouses their feelings and gives them higher ideals, because they know nothing about it. They do not talk about it because they do not think about it; it is not a part of their world. So far as they are concerned, it has dropped completely out of sight. All it does to them is to remind them of an age which has ended; it seems a relic from a world that has vanished.

"Men and women of education and culture are in large numbers ignorant of the Bible. Lawyers and doctors, journalists and teachers, bankers and merchants, all belong to the non-Bible-reading class. To be sure, the Bible is sold. It remains the best seller. But because a Bible is sold is no reason to suppose that it is read. Ask the bookseller about people who buy Bibles. One of them told me recently that people who look intelligent and talk intelligently about other matters, come in and ask for a 'Methodist Bible,' a 'Baptist Bible,' a 'Lutheran Bible,' an 'Episcopal Bible,' or a 'Catholic Bible.' Many Bibles are bought for ornamental purposes. They are suitable for a home supposed to be religious. A Bible looks well on a library table, and most church people would be ashamed to confess that they did not own a copy. To some people the Bible is like a horseshoe; it brings good luck. Many Bibles are bought to

be given away as presents. They are never given on condition that they be read. If they were so given, many of them would never be bought—or accepted. It is easier to buy a Bible than to read it; and it is easier to expect some one else to read it than to read it oneself."

These observations are in line with the title of a much-discussed book written by Bruce Barton a few years ago, in which he endeavored to acquaint the average citizen with what the Bible really contains. The title of his work was, "The Book Nobody Knows." These facts are a challenge to us. We believe that we have the task of completing the unfinished Reformation, and calling men back to the platform of the Bible.

Missing Link Disappears

In the realm of science, or, more correctly, of evolution, this item of news created comment in the latter part of the year. The so-called Java man, known technically as *Pithecanthropus Erectus*, and consisting of a skull cap and thigh bone, has been viewed for a generation as Exhibit A of missing links. From these few fragments evolutionary scientists, with the aid of imaginative artists, reconstructed in plaster of Paris a hideous grinning creature labeled the "first man." The discoverer was Professor Dubois, a Dutch army surgeon. For many years he guarded these relics so closely that even eminent scientists had no opportunity to study at length the fragments. There has always been some debate in the ranks of the savants as to whether the Java man should really be considered a man, a missing link, or merely a monkey.

Now comes the announcement from Professor Dubois that "after forty-four years of study, he is convinced that these bones are the remains of a mere gibbon."—*The Pilot*, Nov. 30, 1935. This announcement may reasonably be considered as finally removing from the pitifully limited array of missing link

evidence Exhibit A, the Java man. The only certain fact known concerning the missing links is that they are still missing, for scientists are hopelessly disagreed as to the value of the few exhibits they have. We prefer the Scriptural declaration that man was made in the image of God.

Changing Sentiment on Liquor

In the social and moral world the subject of greatest prominence, perhaps, has been that of liquor. There seems to be definite evidence that public sentiment is turning away from repeal. The increasing violation of every regulatory law for liquor, the continuance of bootlegging, and of racketeering, the mounting total of fatalities resulting from mixing alcohol and gasoline, have all played their part in changing public sentiment. Even such a journal as *America*, a Catholic review that bitterly denounced the drys in the prohibition era, now turns its guns on the liquor interests, declaring that the way the industry is conducting itself is paving the way for the return of prohibition.

Whether prohibition will ever return, we know not, but of this we are confident, that the changing public sentiment prepares the way for us to carry on an educational work with our literature that we have not had in years. Our larger view of temperance, and our medical as well as moral approach to the problem of liquor, give us a great advantage in any kind of campaign against drink.

The year has ended. What lies ahead for us in 1936, who can tell? Gathering clouds are rapidly darkening the whole sky. But we may face the new year with courage because we face it with God. We can be calm in our souls because we know the meaning of the times. May this be not only an intellectual knowledge, but a heart knowledge also, that each troubled event in our distraught world may serve only the more fully to prepare us for the day of the Lord.

F. D. N.

The Seven Last Plagues---Part I

"I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1.

We are now to witness, in prophetic language, the wrath of God which is described by the third angel of Revelation 14:9-11. This wrath is manifested in the seven last plagues. It follows, then, that when the third angel's message has been preached in

all the earth, the plagues will immediately be visited on the world.

But before witnessing the harrowing scenes of the plagues, God graciously gives a picture of final deliverance. How often that was true of ancient Israel! Before they went into deadly combat with their enemies, they were assured that the enemy was given into their hands. So it is with the remnant of Israel; there is portrayed that glorious scene

which takes place following the seven last plagues and the coming of Jesus. Said the prophet:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Verse 2.

And then the prophet heard them sing the song of deliverance, likened to that chorus of praise which Israel anciently sang as they stood on the eastern shore of the Red Sea, delivered from the hosts of Egypt. That is why the song of the 144,000 is called the song of Moses. It is a tribute of praise for victory over the opposing hosts of earth. But that song will have an even more glad-some note than that of Israel of old. The remnant will have come into such close fellowship with the Lamb, through affliction, that when they behold His face, they will burst into rapturous song for His matchless love.

"They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Verses 3, 4.

Probation Closes Before the Plagues Are Poured Out

The prophet John, having witnessed the future triumph of the redeemed, now sees the sanctuary work concluded. The ministration of our great High Priest is finished. He has laid off His priestly garments, and has clothed Himself with kingly robes. The voice of mercy has died away. The sacred precincts of the holy places, where the prayers of the penitent have been heard and offered up before the Father, are now strangely silent. The Mediator has stepped out from between a just God and guilty man. Those who have not availed themselves of mercy and keeping power, are now left in their sins. Let us listen to the significant words of the prophet:

"The temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Verse 8.

"No man was able to enter into the temple." Heretofore mercy has been ministered from the temple. The repentant sinner has come by faith into the sanctuary, but now no man

can enter. How important that we now seek cleansing and saving power while Jesus is still ministering His shed blood! And how important that we seek that preparation needful for living in the sight of a holy God during the visitation of His wrath!

Judgments Visited From the Sanctuary

It is significant that the place whence grace has been ministered, now becomes the source of God's wrath. "After that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." Verses 5, 6.

God's character is twofold in its manifestation toward man. His mercy has been offered freely to human beings. Mercy has outweighed justice, and found a way for God to save the sinner, and yet be just. Jesus has shed His blood for guilty man, and has bequeathed to him His righteousness. His Spirit has long pleaded with the sinner. But back of unfathomable love and immeasurable grace, there stands divine justice. When mercy has spent herself on a fallen race, when men have finally rejected the proffered salvation, God's justice must be satisfied toward the finally impenitent. This thought of mercy and justice can be no better expressed than by Moses:

"The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness

and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

Final View of the Holy Place

The seven angels with the seven vials of wrath go forth from the first apartment of the temple. Men have denied, in this age, that there is such a place in the heavenly sanctuary. They have taught that there is only the holy of holies, into which Jesus entered at the time of His ascension. But here the prophet is given his final view of the temple, and as if to answer the caviling of this age, he mentions specifically the first apartment. He said:

"After that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple." Verses 5, 6.

The expression "tabernacle of the testimony" (Greek, *skēnē tou marturiou*) is the term frequently used in the Septuagint Old Testament for the first apartment. (See Lev. 16:7, 16, 17, 20, 33.) It is translated in our Authorized Version "tabernacle of the congregation," but the Greek rendering is properly given "tabernacle of the testimony." When thus used of the first apartment, the second is called the holy place, as is found throughout Leviticus 16. John, therefore, makes direct reference to the first apartment.

Having studied the introductory verses to the seven last plagues, next week we shall consider the plagues themselves.

T. M. F.

Purity of Heart and Life

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which he has to deal in the human heart. He knows—for he has studied with fiendish intensity for thousands of years—the points most easily assailed in every character; and through successive generations he has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baal-peor. All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence.

"As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By

worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment."

Duty of the Church

The church of Christ should place its unmistakable condemnation upon this great sin. The word of God speaks very definitely with reference to this. Evidently the standards in the church at Corinth had been greatly lowered. The report had come to the apostle Paul that some in that church who were guilty of gross sins, instead of being properly disciplined were even defended. His counsel is very definite that sins of this character should be justly condemned and that those who persisted in their evil course should be disfellowshipped. "Your glorying is not good. Know ye not that a little

leaven leaveneth the whole lump? Purge out therefore the old leaven." "Therefore put away from among yourselves that wicked person."

Any violation of the law of God is sin. In our finite judgment we are hardly able to determine the degree of sin as it is measured by the standards of heaven. According to the standards of Christian society, next to murder, there is probably no more heinous sin than that of adultery. For that reason, in order that the church may stand clear before all men, it must place its unqualified condemnation upon the violation of the seventh commandment. In doing this, specific consideration, of course, must be given to the circumstances in each individual case. The degree of culpability and accountability may vary. Some young and inexperienced ones may be the victims of evil-minded and designing men and women who in the very nature of the case bear a greater load of guilt than do their victims.

Regarding the attitude the church should take with reference to those guilty of immorality, the servant of the Lord makes this statement:

"As those who practice these defiling sins are steadily increasing in the world, and would intrude themselves into our churches, I warn you to give no place to them. Turn from the seducer. Though a professed follower of Christ, he is Satan in the form of man; he has borrowed the livery of Heaven that he may the better serve his master. . . .

"Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make thorough work to cleanse the camp from Achan's. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church."—*Testimonies*, Vol. V, pp. 146, 147.

Those who persist in the sin of immorality and who do not find forgiveness and redemption through Christ's grace will be shut out of heaven in the day of final accounts. (See Gal. 5:9-21 and Rev. 21:8.)

The Hope of the Sinner

There is rich promise in the word of God to the sinner, if he will turn from his sin; and this opportunity for repentance is afforded every one, man or woman, no matter how low he may have sunk into the depth of iniquity. "While still the lamp of mercy burns, the vilest sinner may return."

Why has God left in His word the record of David's sin? of the great apostasy of Manasseh? of the departure of Solomon from his integrity? It is for our encouragement. As those men found repentance and forgiveness, as God again received them as His children after

their great failures, so He stands ready to receive the vilest sinner today.

"Go, and Sin No More"

The Pharisees of old brought to Christ a woman taken in adultery, and they said, "Master, . . . Moses in the law commanded us, that such should be stoned: but what sayest Thou?" Without replying, Christ stooped down and wrote in the sand. Then looking upon the woman's accusers, He said, "He that is without sin among you, let him first cast a stone at her." And again He wrote in the sand. We may well believe that those accusers, as they followed the movement of His hand, saw depicted there their own sins, if not of adultery, then perhaps sins even worse in the sight of a holy God. One by one they left the presence of the Christ; and as He looked around, He saw no man, and He said, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Then this gracious word fell from the lips of the Saviour, "Neither do I condemn thee: go, and sin no more." And this is the invitation to repentance today to every one who is guilty of the same sin as was this woman.



Study to Be Quiet

THE apostle Paul exhorted the Thessalonian brethren, "Study to be quiet, and to do your own business, and to work with your own hands." This surely was excellent counsel. Evidently it was needed in the apostle's day; and it is certainly needed in the times in which we live. Intensity is taking possession of every earthly element. We feel it in the very air we breathe. Thousands seek sensation and excitement. We know not what any hour may bring forth, and naturally we are affected by these influences. How greatly we need to cherish the spirit of self-possession, of quiet thought, of meditation and prayer.

The apostle Paul implied that there were many idle and vain talkers in his day, and so there are today. How much of the conversation carried on in the world around us pertains to vain and idle things, to questions entirely apart from life's sober realities in this world of things of eternal moment. There are those in the world, and unfortunately there are some in the church, who are busybodies with other men's matters, who go about among their fellows sowing seeds of ill report or of envy or jealousy. Such will have a terrible account to render in the

end. And if there comes to them the spirit of repentance, it will be as impossible for them to gather up the influences they have set in operation as to gather the thistledown scattered by a violent wind. The quiet, thoughtful Christian will not engage in work of this kind.

Those of us who are growing old need particularly to study the spirit of quietness and meekness. Old age seems to lend itself to garrulity. We are naturally inclined to feel that our advancing years give us the right and privilege to monopolize conversation, to inject ourselves into every situation, to express our opinion about everything that occurs around us; and in so doing there is great danger that we shall make ourselves so obnoxious that we irritate all with whom we associate. I know of homes where this is true, where the grandparents feel free to express themselves on every question concerning the younger members of the family, to dominate the conversation; and by this very course they have made themselves unwelcome in the homes of their children or grandchildren.

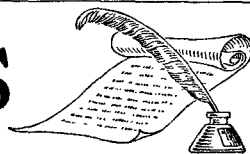
Let us remember, no matter how old we may grow, that this world jogged along before we came into it, and it did pretty well,—better, I think, in past generations than it is doing in our generation; and if the Lord doesn't come soon, it will jog along after we leave it, and probably forget that we ever had anything to do with its affairs.

But if those of older years should learn the lesson of quietness, surely the younger generation, especially the children and youth, should learn it also. Their own inexperience should teach them modesty, and should lead them to be quiet and thoughtful and considerate of the opinions of others.

This is a precocious age, so far as the youth are concerned. Many are self-opinionated. They feel that they know far more than their fathers. They may indeed know more about some things; but they must remember that, above a superficial knowledge of the world, above the theoretical education which they obtain from books, experience is, after all, the great and wise teacher, and that father and mother, by their years of battling with life's problems, may have learned lessons even more valuable than those to be drawn from the literature of the ages.

There is one beautiful text which we all do well to consider: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

GENERAL ARTICLES



The Spirit of Mission Advance

BY N. P. NEILSEN

THERE is a difference between serving in the letter and serving in the spirit. The apostle Paul said: "We should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6. The letter alone cannot bring life. Ours must be a service of love. It is not so much the actual words we speak as the spirit in which we speak them that touches hearts. When a kitten is spoken to, almost any mean thing can be said in a soft tone, and it will keep on purring, but loving words spoken harshly will soon frighten it away. Thus real success is dependent even more, perhaps, upon the spirit manifested, than upon the service itself.

Our Saviour gave the command for mission advance. Said He: "Go ye into all the world, and preach the gospel to every creature." This command cannot be fulfilled in the letter only, for our service must be clothed with the spirit to give it life. The human body may be perfect, but when life is gone, it is dead. Far better could we get along with fewer material things than without the missionary spirit which should accompany us in carrying out the Master's orders.

What, then, has been the spirit of mission advance in heathen lands? I do not now refer to the stern spirit of Napoleon when he said, "There shall be no Alps;" for in spite of his determination, he met his defeat at Waterloo. Nor do I refer to the proud spirit of Alexander the Great when he had conquered the world, for he failed to conquer his own spirit, and died in a drunken debauch. In fulfilling the Lord's command there must be more than the indomitable spirit which great men put into their service.

Rather, I refer to the spirit that led the early missionaries to leave their homes and go to the dark heathen lands to carry the gospel light to those who were sitting in darkness. I refer to their faith, sacrifice, and suffering. I refer to the spirit of Carey, the great missionary to India. It was on October 2, 1792, when at a meeting in connection with the Baptist missionary society, an appeal was made for a volunteer

to open up work in India. The chairman said: "It is clear that there is a real mine of gold in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?" The ready response of Carey was, "I will venture to go down; but remember that you must hold the ropes."

I refer to the spirit of Morrison, the early missionary to China, when he said: "Send me to the darkest part of the field, where the difficulties seem to be the greatest." I refer to the spirit of Livingstone, when he said: "Anywhere, provided it be forward."

Yea, I refer to the spirit of Judson, when he was in that filthy, foul-smelling prison in Burma. He was lying on his back with his feet chained to a bamboo post about three feet from the ground. The thermometer registered 100° F. While lying thus, another prisoner mockingly asked him: "What now are the prospects for the conversion of the heathen?" Calmly Judson replied: "The prospects are as bright as the promises of God."

I refer not to the proud spirit of the great dictators of earth, who boast of their power and leadership, but rather, to the humble spirit of Carey when he said: "Talk not about Carey, but talk about Carey's God."

Coming down to our own times, I refer to the spirit that has led our missionaries to go to the darkest parts of earth to give our gospel message to the heathen. I refer to the spirit indicated by C. H. Parker, who has spent many years among the savages of the South Sea Islands, when he said: "Our missionaries have been face to face with death at every step they have taken. One does not dare to eat the food that the natives prepare for him, or in many places the uncooked food and fruit, for fear of poison. Likewise there was the same danger in water from their hands, or water from a flask hung up for a moment out of sight. At Malekula one is in danger all the time from the poison arrow, spear, and bullets."

This is the spirit of mission ad-

vance—service for the sake of the cause we love. This spirit of sacrifice was manifested some years ago by Brother José Valiente, our colporteur in Bolivia. He was sent to a town called Jesús de Macha, where twenty years previously the Indians had killed all the white people. Not one was left. Brother Valiente had the courage to enter this fanatical Indian town. He started his work, but before many visits were made, the people en masse stormed the street where he was working. Our colporteur was stoned and left for dead, and after a few hours was carried to the jail. He should have been taken to the hospital instead. He remained in confinement a week recuperating from his bruises. In answer to his prayers he received his liberty, but at mission headquarters nothing was heard of him for some time. Finally a letter came stating his trouble, but with a cheerful note: "I am of good courage and working again with good success in my territory."

Not only is this spirit of sacrifice for God's work manifested by our missionaries who go to the far lands of earth, but it is also shown by our fathers and mothers who are willing to sacrifice their sons and daughters for the Lord. It means much to the old folk to permit an only child to go to a far-distant land, leaving them all alone in their old age! It is a sacrifice for them to give up their children; but they willingly and gladly do it for the sake of the third angel's message. The spirit of mission advance is the spirit of that old mother in Israel, over in Norway, who said, when her only son was called as a missionary to India, "God gave His only Son to save us, and I can do nothing less than to give my only boy to His service." With tears in her eyes she often looked toward India, where her boy was working, but had no desire to call him back. She passed away in her lonely home by the side of the fiords in Norway, while her son was laboring on in the far southland of India. But never a word of complaint. When she passed away, the father was left all alone; but though lonely and bent with the years of toil, never a line has he written calling his boy back home. This is the spirit of mission advance.

But is it worth while to obey our Master's command to go into all the world with the gospel message? Is the price to be paid too great? Does the Master require too much of His servants? No, He too gave the best He had to save us from the ruin of sin. He gave His only-begotten Son that we might live. We think of the words of Garibaldi, the liberator of Italy, when he said: "Men, I have nothing to offer you except nakedness, cold, hunger, dangers, and death. But let those who love their fatherland follow me." And they followed him.

The Lord does not offer us material gains nor an easy time in the mission work, but hours of toil and sleepless nights, with inconveniences and dangers on every hand. We too have been called to pass through hunger and cold, danger and perhaps death—that was *all* Garibaldi could offer *his* men. God offers us more than that. When we go forth at His command, we do not go alone, for He will be with us. He offers us peace of mind such as the world

can never give. He offers us the joy of seeing souls saved from degradation and sin. He offers us eternal life in the kingdom of God when the work is done.

We go because He calls us. We obey His command because we love Him. We sacrifice because He sacrificed Himself for us. We labor on, for the need is great. We forget ourselves in loving service for others. In humbleness of heart we press forward, knowing that the Lord will ever be with us. We consider the trials and afflictions through which we may pass as small in comparison with the eternal glory that is soon to be revealed. This is the spirit of mission advance. With Paul we may say: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24. Yes, this is the spirit of mission advance, and this spirit alone can finish the work of God in the earth.

would roll me again on the grass. She was surprised at the large quantity of water that poured from my nose and mouth.

Soon the neighbors gathered, and with deep interest watched mother's efforts to resuscitate the drowned baby boy. Ten minutes passed, and there was no sign of life; fifteen, and still there was nothing to give encouragement. Then the neighbors who had been watching her movements intently, decided that there was no hope, and they advised her to cease her efforts. One woman in particular said, "How dreadful to see her handling that dead child! Some one take that dead child away from her."

But James White, who was standing by his wife, said, "No, it is her child, and no one shall take it away from her."

At the end of twenty minutes she saw faint signs of life. As she held me to her breast and kissed me, she thought she saw a little flicker of an eyelid and a little puckering of the lips, indicating an effort to respond to her kiss. Encouraged by this, she took me into the house and laid me in my cradle, and instructing Jennie to heat thick cloths, she wrapped my cold body in these hot cloths, and changed them frequently. Soon regular breathing was restored.

At last the perseverance which characterized her lifework had conquered. And the sisters who had advised her to give up further effort to restore the dead child, were glad that she had not acted on their advice.

Regarding the experience of the following night, she wrote in the *Signs of the Times*, December 3, 1885:

"That night as my child that had been, as it were, raised to life, was lying upon my breast, and I was rejoicing in my heart that he was spared to me, though he was still in a very precarious condition, the bells rang out sharply, and a shrill cry was borne on the still night air, 'Lost! lost! A child lost!' Then I thought how the little one that God had given to me had almost been lost, of the vacant place that would have been left in the little wicker cradle at my bedside; and the word 'lost' came home to me with a force and meaning it had never possessed before.

"Never shall I forget the incidents of that night. It was just one little life that was at stake; but it seemed as though the whole city of Battle Creek was stirred to go out in search of the lost child. Lights were glimmering everywhere. They flashed through the streets, along the river bank, and through the adjacent woods, and the cry resounded, 'A child is lost! A child is lost!' After a long search, a shout was raised, 'The child is found!'

"Yes, the child was found; but it might go astray on the journey of life, and be lost at last.

Sketches and Memories of James and Ellen G. White

XXVI. The Conference of 1856

BY W. C. WHITE

DURING the last of May, 1856, about seven months after the office force had moved from Rochester to Battle Creek, there was a bustle of activity in the homes of the believers, for a call for a Conference had been made through the *Review*, together with a promise that the church in Battle Creek would "entertain all who come for the worship of God, according to their best ability." The invitation to this meeting was extended beyond the borders of Michigan, embracing "a full delegation from other States and from Canada."

In the White home, rooms were being cleaned, beds were being improvised, and plans were being made for stocking an ample supply of provisions, for on this occasion the house would be taxed to its utmost capacity.

An Example of Perseverance

About supper time, I, a youngster twenty-one months old, was having a happy time playing boat with a wooden pail which I was pushing about with a stick in a large tub of water that had been left sitting in the kitchen. Jennie Fraser, passing through the room to the back yard to gather up some chips for the fire, asked, "Willie, what are you doing?"

A few minutes later she heard a gurgling sound, and hurried back to the kitchen, and there in the tub she saw one little foot sticking out of the water. Quickly she snatched me to her breast, apparently lifeless, and ran to find my mother, screaming, "He's drowned! He's drowned!" Mother, from the front room, met her in the doorway, and seeing what had happened, said, "Jennie, was the water hot or cold?"

The reply was, "He's drowned! He's drowned! He's dead! He's dead!"

Then mother seized her by the shoulder, and shaking her vigorously, said, "Jennie Fraser, tell me, was the water hot or cold?"

She said, "Cold."

"Then give the child to me, and you send for the doctor, and call James."

John Foy happened to be near by, and Jennie told him to run for the doctor. For the first two rods she followed him, slapping him on the back and shouting, "Run, run, run."

Mother took me to the front yard, cut off the wet clothes, and rolled me on the grass. Occasionally she would lift me into a sitting position, and look for signs of life. Then she

"I knew, too, that death might come to the little one that was saved to me; and that should he live, he would have the evils of this life to meet and to battle with. And the thought with me was, Will this little child, whose life I hold so dear, be finally lost, or will he be saved to praise God forever in His kingdom?"

"There was no sleep for my eyes that night. I thought of the lost sheep that Jesus came from heaven to earth to seek and to save. I thought of Christ as He looked down from heaven upon a world of lost sinners, lost without hope, and of the sympathy that led Him to leave His high and exalted place upon His Father's throne, and make the infinite sacrifice necessary to lift man up from the degradation of sin, and bring him back to the fold of God."

Report of the Conference

The Conference began on Friday afternoon, May 23, 1855. A little before sundown a goodly number met in the "house of prayer," and welcomed the Sabbath with a lively social meeting. Sabbath morning, the meeting house was crowded, and it became apparent that a larger place of worship was needed. So the congregation adjourned to the large tent which had been pitched near by, in a pleasant location. The Sabbath services, also those of Sunday, were devoted to spiritual topics, presented by Elders Bates, Waggoner, Byington, Hart, and White.

Following these two days of worship and consecration, Monday was devoted to business items. In the discussions regarding the tent operations, it was agreed that new fields were the most promising; but as the laborers with the tent would find it difficult to get their support from strangers, it was agreed that "there should be a spirit of sacrifice on the part of the church to sustain them." Such items are of interest, and indicated the need of organization and a systematic support of the workers.

Owing to ill health, Henry Lyon made request to be relieved from the responsibilities he had carried as a member of the publishing committee, and J. P. Kellogg was chosen to fill his place.

An advanced step was taken at this time in enlightening some of the foreign-speaking people. The need for literature among the German population was presented, and a committee was appointed to prepare a tract for distribution among the German people.

The Tuesday Morning Meeting

Many of the visitors left for their homes Monday afternoon and evening. For those who remained a farewell service was held Tuesday morning. Allusion to a most solemn vision given to Mrs. White at this time, is made in the following report

by James White in the REVIEW, in concluding his account of the Conference:

"The meeting has left a cheering and most blessed influence on the minds of those who attended it, especially those who remained over third-day, and witnessed the manifest power of God in correcting and comforting His people. With unity of feelings and new courage have preaching brethren gone forth to the field of labor, to fight the battles of the Lord, till victory shall be won."—*Review and Herald, June 12, 1856.*

One of those present at this morning meeting has written a statement descriptive of the occasion. She says:

"I was about seven years of age when this Conference was held, and being present with my parents at this early morning meeting, the unusual incident connected with this service left its lasting impression upon my young mind.

"When Mrs. White began to repeat the words, 'Lovely Jesus' at the close of her discourse, my attention and interest were aroused because of the peculiar expression on her face. Finally she turned to her right, looking up toward the ceiling.

"I well remember the smile and the joy that seemed to beam from her face while still repeating those words, 'Lovely, lovely Jesus.'

"Then her expression changed to a serious, anxious look, as her head slowly turned to the extreme left. It was then that Elder White got up and assisted her to a chair.

"She looked for a time in that direction in deep silence. Then her countenance seemed to express agony and fear, as she exclaimed, 'Oh, oh, how terrible!' throwing up her hands as if to shut out the sight presented. Before the service closed, she described the scene of contrast shown her.

"In the first view, she said, the angel presented the 'earth made new' in all its grandeur and loveliness, which was to be the home of the servants of God.

"In the second view she was shown the pouring out of the 'seven last plagues' upon the earth. The suffering

and agony were too terrible to describe. . . .

"For years afterward, that incident was often referred to in our family, which has kept alive the memory of these details as I have stated here."—*Evelyn Lewis Reavis, in a letter to W. C. White, Dec. 1, 1921.*

In this vision Mrs. White was shown the distinction between the road that leads to eternal life, and the one that leads to eternal death, "also the distinction between the companies traveling them." Most solemn and impressive was the revelation that there were "many traveling in this broad road who had the words written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.'" Yet, save for a shade of sadness upon their countenance, "they looked just like all the vain ones around them." With great satisfaction they would point to the letters on their garments, "calling for the others to have the same upon theirs."

The decline in spirituality among the believers was set forth. Mrs. White was "pointed back to the years 1843 and 1844. There was a spirit of consecration then that there is not now."

As she saw the decline in spirituality as contrasted with that manifested in 1843 and 1844, she was led to exclaim:

"What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God."—*"Testimonies," Vol. I, p. 128.*

As a parallel to backsliding among Sabbathkeepers, she was shown the murmurings and complainings of the children of Israel after their marvelous deliverance from Egypt. Of this she says:



"At Midnight There
Was a Cry Made,
Behold, the Bride-
groom Cometh"

By MRS. T. BUCHMAN

ARE you ready? Are you ready?
Does your lamp burn clear and bright?
Have you oil within your vessels?
Will it burn through darkest night?

Angels their bright wings are folding,
Soon, ah, soon, they must depart;
God, in mercy stir Thy people,
O, be ready now, my heart.

Ready, then, O blissful moment,
Hear the loving Saviour say,
"Come, ye blessed of My Father,
Enter through the gates of day.

"Finished now, your labor ended,
Come, My blessed children, come;
I've prepared a mansion for you,
Come, ye faithful, welcome home."

"I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel, 'Ye have done worse than they.'"—*Id.*, p. 129.

With pathetic earnestness a divine appeal was made to God's people to "arise, and renew their strength in God by renewing and keeping their covenant with Him."

A few weeks later, this vision was written out and ready for general circulation. In announcing the appearance of "Testimony for the Church," No. 2, she said:

"I send out a quantity of this little tract of sixteen pages, postpaid. It is free for all. Those who esteem it a pleasure can assist in the publication of such matter."—*Review and Herald*, Aug. 27, 1856.

Originally this vision was printed as one article. Later in preparing it for the bound volumes, it was divided into the chapters, "The Two

Ways," "Conformity to the World," and "Wives of Ministers," and may be found in "Testimonies for the Church," Volume I, pages 127 to 140.

Death of a Faithful Friend

Two days after the close of the Conference, Clarissa Bonfoey, who had so faithfully stood by the family for nearly eight years, was suddenly taken ill. A malignant growth had burst internally, and she passed away the following day, just as the Sabbath hours were nearing. She had been tried and found a trustworthy friend. James and Ellen White had left little Henry with her in Middletown, Connecticut, when they attended the first Conference in New York in 1848. A year later, when she inherited some furniture from her parents, she cheerfully furnished the home and lived with James and Ellen White in the Belden home. From that time she had been a valued member of the family, and her loss was keenly felt.

Fire From the Skies

BY R. E. GRIFFIN

GLANCING through the Des Moines *Sunday Register* of June 23, 1935, my attention was sharply arrested by a red headline in bold-faced type, "FIRE FROM THE SKIES IN NEXT WAR." This article by Thomas R. Henry, writing for the North American Newspaper Alliance, said in part:

"The fire bomb—presumably already perfected—will be one of the terrors of the next war. Airplanes will shower them by the thousands over city roofs, according to an article in *Military Surgeon*, organ of the United States Army medical corps, by Lieutenant Colonel Jules Voncken, Belgian medical officer and secretary general of the International Congress of Military Medicine and Pharmacy. 'It is deplorable,' writes Colonel Voncken, 'that such scanty attention has been given to the role of fire in war of the future. Aero-chemical warfare will be surpassed in devastating effects by aero-incendiary warfare. Bombs now in use develop a combustion temperature of 2,000° centigrade. They induce combustion of comparatively unflammable substances.

"Fire will break out, regardless of atmospheric conditions. Easily combustible substances may be ignited from long distances by rays.

"It is probable such weapons will become deadlier in the future. The danger is increased by the difficulty of extinguishing such fires. Use of water will be prohibited on account of its producing violent explosions.

"These incendiary bombs are of very small size, weighing from five tenths to one kilogram (1.2 to 2.2 pounds). The reason is to ensure an easy penetration into attics and upper stories of buildings.

"An ordinary plane can carry about 1,000 such bombs. The passage of a single plane of ordinary type over a city would cause about 200 fires in a very short time. A squadron of such planes, carrying five tons, could drop 60,000 such bombs on a city and cause 15,000 fires."

Already we hear the rumblings of the awful carnage of Armageddon. There is "distress of nations," as the great powers of earth vie with one another in their feverish struggle toward war preparations.

One hardly dares speculate on what may result from the deadly machines of war now invented. There are guns available which can hurl a half-ton missile twenty-seven miles, resulting in terrific explosions. Man now holds in his hands billions of the most deadly organisms of epidemic and infectious disease. Disease bombs dropped from passing planes may infect whole continents with some fatal malady in the next world conflagration, which will culminate in "a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

It is evident that this time of unsurpassed trouble will occur just prior to the second advent of Christ, for His people are delivered at "that time."

"The sixth angel poured out his vial upon the great river Euphrates;

and the water thereof was dried up, that the way of the kings of the East might be prepared. . . . Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

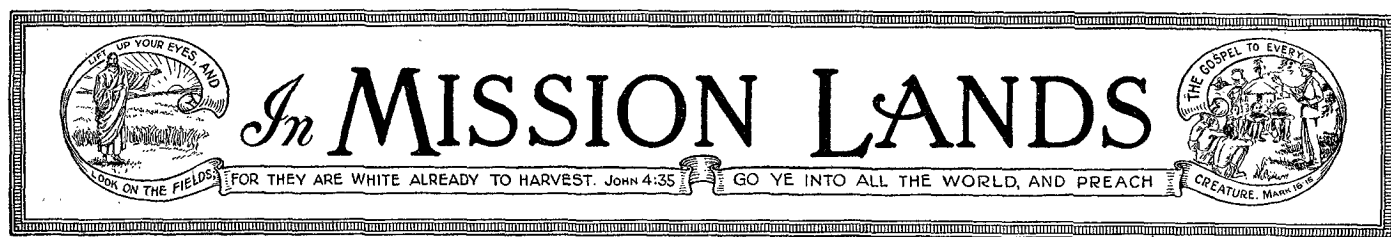
The water of Euphrates represents the nation bordering the old Euphrates River. (See Isa. 8:7.) Already we have seen the dwindling of territory of that nation, in such experiences as "the carving of the Turk" during the World War. This is opening the way for the nations of the East to come down and meet the West in the valley of Megiddo, near Mount Carmel, in the land of Palestine.

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3:9-12.

The eighth verse declares the Lord to be the author of this prediction, while Isaiah (second chapter) tells us that "many people shall go and say, . . . They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The apostle Paul enlarges on the picture thus, "When they shall say, Peace and safety; then sudden destruction cometh upon them."

Peace is about to be swallowed up by war. Everywhere unrest and distrust are in evidence. Evil premonitions and forebodings are stirring the passions of men toward that inevitable last clash of arms. The earth's civilization is taking a downward plunge into ruin, never to rise again.

Thousands who have been expecting to yield to the pleadings of the Holy Spirit and prepare to meet their God, will find themselves still undecided when Armageddon's battle is raging and salvation's call has forever ceased. For when the seven last plagues, during which Armageddon is fought, are being poured out, probation for sinners will have closed; for they "repented not of their deeds." Rev. 16:11.



Itinerating in Northern Rhodesia

BY S. M. KONIGMACHER

Most of the forty villages we visited were in the bush, so there was wood for campfire at night. As we sat about these fires, the natives would ask questions. We also sang and taught them some simple songs.

One evening as we were entering a very poverty-stricken village, I asked the young man who came to greet us if the people in that village had been washed, for they call baptism "washing." He said, "No, I came from Rusangu." We were glad to tell him we also represented that school. Having encouraged them to be faithful, we went on to find a place to stay for the night.

In another village we saw a number of huts destroyed. The government was assisting the natives in placing their new huts in straight rows. The village where we slept was being built in that way. After our arrival the people finally brought enough firewood so we could have a campfire light for the service. A mat was spread on the mud floor of a new pole hut, without roof, with bundles of grass standing around the outside to keep out the wind. I spread my canvass cloth on the other side, which made a fairly good hotel for the night. After I went to sleep the people brought food for the boys.

Some of the people, we found, were Batwas, but they were mixed with another tribe of the district. The people of Shamabanze asked us to spend the Sabbath with them. They have a nice village and gave us the courthouse to sleep in. They brought me a chair carved out of a solid piece of wood. Food was also provided. There was a sick woman in a hut near by. We gave her medicine and prayed for her healing. The people were pleased to see her well and walking about. Relief was also brought to another woman whom we found sick.

After sundown we left for another village near by. There they gave us the prettiest little courthouse to sleep in I have seen for a long time. A crippled boy brought firewood for us, for most of the men had gone away, but we had a good meeting.

In the Mumbwa District we ar-

rived at a place where the people were holding a funeral. A man was sitting near by who had walked all night to get to the funeral, blistering his feet while doing so. While we were there a man came in and marched in front of the three graves in the village. Some graves were profusely decorated with banners and animal horns. Walks made of stones led up to some of them. It is the custom of the people of this district to fire guns at the funeral.

At one of our services we saw a girl with beads on her head, indicating she had just come into womanhood. Some of the villages are far

apart, and in the ten days we were itinerating we rode about 500 miles on bicycles. Sometimes our journey took us through beautiful forests. At other times we rode over bumpy bogs where the mud had dried into chunks. One evening on our way home we saw a huge fire. It was right beside a deep ditch. It seemed that God had had the fire lighted to warn us, for it was getting dark when we reached the place. We had ridden hard all day, about seventy-five miles.

Passing through a village, we saw a high platform in the cattle kraal. The king of beasts and his mate had called at that kraal and taken two head of cattle.

If we only had a few teachers, what a large territory could be added for the truth and Jesus.

Harvest Ingathering in Seychelles

BY L. D. IGNACE

THIS is the third year our members in the island of Mahé, Seychelles, have taken part in the Harvest Ingathering campaign. Our faithful members are attempting great things for God and experiencing great blessings from Him.

This little corner of the earth has experienced great hardships during the financial crisis. Up to the present time the aftereffect of the crisis is still felt. Nevertheless our little church here in the islands has a goal of 200 rupees (a little less than \$100). This sum may seem very insignificant when compared to the thousands of dollars collected annually by other churches; but when one takes into consideration the area of this small place, its poverty-stricken inhabitants, its unsold copra (kiln-dried coconuts) and essential oils, the abolition of several government posts, the retirement of many from the civil service, and the reduction of the emoluments of many employees, he can readily understand that the collecting of \$100 is really a difficult task.

Notwithstanding these and other difficulties, our members, young and old, have united to lift the burden and to make this our banner year as far as the uplift work is concerned. At this writing, October 22, 1935, exactly twenty-two days after launch-

ing out in the work, we have collected the sum of 150 rupees.

Some months ago, I made a request for copies of *Present Truth* for free distribution. Friends from America, Europe, and Australia have responded. These papers were sent to the English people of the colony, many of whom have written us, expressing their appreciation of the papers received. When we approached those people in connection with our uplift work, most of them responded generously.

A few days ago I was in the office of a certain gentleman, and when I explained to him our world-wide work and its various phases, he said: "Surely you people are doing an excellent work."

Incidentally, his attention was called to the financial report found on the cover of our uplift magazine, and finding that the expenditures exceeded our income, he made the following remark, "You must surely make some retrenchment in your mission force, or you will not be able to balance your budget."

To this I replied, "We desire to do quite the contrary; we want to employ more missionaries, for we have a special message to give to the whole world before the return of our Lord." I also informed him that even Tibet is opening its doors to us.

When he heard that we were working in Tibet, he was surprised, and showed more interest in our work. Then turning to me, he said, "Here you are; take these seven rupees for your mission work."

Another gentleman, the manager of a firm (who in the past was more or less unsympathetic toward us), gave me ten rupees when I visited him. So sometimes it pays us to call even on

those who seemingly take no interest in our work, because nobody can say when such a man may change his attitude.

This is how the Lord is blessing His people and His work in this far-away island. And we His children desire to rededicate our lives to Him, so that we may be able to do more for Him. Pray for the work in the Seychelles Islands.

First Fruits Among Pagans of Northern Nigeria

BY WILLIAM MC CLEMENTS

At Jengre, northern Nigeria, work is being conducted for pagans who are exceptionally primitive, very fearful of Europeans, and seemingly quite content with their present condition. These people are poor. They depend mostly on leaves for clothing, and their principal crops are guinea corn, millet, and groundnuts. Much of their grain is used in making native beer, to which they are addicted. Often they go hungry for months when the supply of grain has been used up in this way, or when the locusts have devoured their crops. At such times they are reduced to eating green leaves and grasses. Their bodies become emaciated, and they succumb very easily to common ailments.

The dispensary work under the care of Brother and Sister J. J. Hyde has proved a good introduction to these needy people. Many have come long distances for treatment, and have returned to their villages to tell their friends about the treatment they have received at the Christian mission.

Our missionaries have been made glad during recent months as they have seen the gospel message taking root in the hearts of some of these people. At present two pagan men and their wives and children are living on the mission compound and attending school every day. They work during the mornings to support themselves, and devote the afternoons to schoolwork. The women seem to manifest as strong a desire to master the art of reading and writing as do the men.

I wish the reader could make a short visit to that little schoolroom, and see these men and their wives—the first fruits of our work among these primitive people—struggling hard with their lessons. How awkward it seems for them to manipulate a pencil in those hands that have not been accustomed to handling anything smaller than a large hoe

or machete! How intense their concentration as they endeavor to make the hooks and crooks and signs that can record the very words of men on paper! It is real discipline for them, compared with their former life of wild freedom, but it is worth while, for it is opening up an altogether new world to them. The women have children on their backs in the classroom, and sometimes these babies cry and demand food right in

the middle of the lesson; but that does not dampen the enthusiasm of these mothers in their efforts to learn how to read the word of God.

Already the missionary spirit is taking hold of these simple men and women. They like to follow Brother Hyde and his teachers as they go around the villages preaching the gospel and singing Christian hymns. They are happy in their new-found faith.

A convert from among the Amo people, whose name is "Number," is already endeavoring to translate some hymns from the Hausa language into the Amo tongue. Recently he brought twenty people to the Sabbath school at Jengre. Now a Sabbath school has been started in his own village. This is the first real advance made, and is encouraging in this difficult section of the field. By faith we take this man's name, "Number," as symbolic of a good ingathering of souls in this area in the near future.

Remember in your prayers the work among these benighted pagans of northern Nigeria.

Lake Titicaca Mission

BY R. J. ROY

THE believers in this great Indian field are showing a true hungering and thirsting after God, such as I have never witnessed here before. For several years, because of unusual conditions, it has been impossible to hold the annual meetings at the different mission stations. One of the most serious causes has been the shortage of workers to help in these general meetings. This year it seemed that again it would be impossible to get help. No men were available from the division, and it fell to my lot to be the only representative from the union to help in these general meetings. So the burden of the work fell upon the local officers of

the mission, G. F. Ruf, the president of the mission; Samuel Alberro, the treasurer; and R. A. Hayden, the Missionary Volunteer, educational, and field missionary secretary.

Meetings were held at each mission station for four full days. It was a very strenuous program, beginning in the middle of July and continuing till September 7, without a rest during any week. Immediately at the close of each week, we all moved on to the next place, to be ready to begin early Wednesday, and continue on through the four days. Beginning thus in the middle of winter, sitting in these cold churches with no heat all day and every evening, for weeks at a time, was very trying on the health of the workers. Severe attacks of the grippe and days in bed were not uncommon. But the work went on. When one was in bed, the others carried the responsibilities of the meeting. At one place practically all the meetings were carried on by Elder Ruf and me. We are glad to say, however, that the work was finished according to schedule, and with practically all again in their usual health.

These hardships were well repaid, however. In the general consecration services Sabbath morning, hearts were deeply touched, and the spirit



Natives Who Are Beginning to Learn the Gospel

of confession and repentance brought many forward to weep at the altar in deep heart longing for God's blessing and for strength to gain the victory. As workers we were led to exclaim many times in wonder at the presence of the Spirit among these simple Indian people. Parents wept as they asked what they could do to save their children. Workers, in great earnestness, asked for help in their problems. The native workers were faithful in attendance, and all the church officers came in from the churches. It seemed impossible to close testimony meetings because of the many who desired to express anew their consecration and to confess their sins. We are confident that God will answer the heart cries of these Indian people, and that many thousands of them will be among the redeemed in the earth made new. The weeks I have spent here will always be bright spots in my life, as I think of the earnestness of this people, and the blessings received here. Our faithful mission station directors are being blessed in their work.

The last meeting held was in the city of Arequipa, where the work has recently been growing remarkably. Many years ago a beginning was made here, but not till two or three years ago was there much fruit. It seemed a very hard place to work. During the five years I spent in this field, 1926-31, the Sabbath attendance was generally eight or ten people besides the workers. It was a genuine inspiration to be able to speak Sabbath morning to approximately 130 people. Nearly all are regular attendants. Samuel Weiss is in charge of the Arequipa field, and is being blessed in his work. A good class of people is being reached. Also the work of the clinic, under the direction of Dr. Reed, is having a strong influence in favor of the truth. Sabbath, September 7, fourteen persons were united with their Lord by baptism. A good number are in the new baptismal class. When we realize what this means in these prejudice-bound countries, it truly causes us to exclaim in gratitude, Behold what God has wrought.

Pray for this field, and for the workers who are cheerfully sacrificing life and health in this very trying climate, in order to bring souls into the kingdom of God.



THE happy man sees beauty everywhere, because he sees with the eyes of love; to the unhappy man the world is ugly, because his eye is clouded by hatred.—*Hermann Tuerck.*

Graduation at Brazil Seminary

BY H. B. LUNDQUIST

THE Brazil Seminary is one of the six training schools now in operation in the South American Division. It was founded by Doctor John Lipke near Santo Amaro, Brazil. Some of the students of those early days are now the burden bearers in God's work. Next year will be the twentieth year of the seminary's existence.

The institution has been growing stronger with the years. It is in a beautiful location. A hard-surfaced highway runs past the college grounds, providing easy access to the city, an hour's distance away. The present buildings of the college are comparatively new and substantial.

The teachers and students of the institution do general farming, operate a dairy, and supply the table from

the largest secondary enrollment of its entire history, and this year graduated its largest secondary class, composed of five young women and twelve young men. And the best news of all, in these days of depression, is, all seventeen, according to the latest information, are to be employed in our own work. They are a mature class, averaging well over twenty-one years of age. In addition to these, ten young men and women were graduated from the grammar school. The average age is probably around seventeen or eighteen. The majority are definitely planning on returning to finish the secondary course.

The teachers and students of the seminary were recently made happy

Graduates of 1935
From the Brazil
Seminary



an excellent garden. Among the most promising industries is one recently added, that of making mandioca flour, for which there is a constant demand in Brazil. A mill was installed at the cost of less than \$2,500. This mill, besides providing work for a number of young men, gives a gratifying financial gain to the institution. There is an excellent prospect of a bountiful potato crop this year, which is easily turned into cash.

The neighboring sister institution at Santo Andre, the Brazilian Publishing House, has been acting for a long time as a benefactor of the seminary. Last year it placed \$2,000 at the disposal of the educational department for the production and subsidizing of secondary and primary textbooks. This year, \$2,500 was voted for the purpose of building and equipping a domestic science unit. Undoubtedly within a short time, work will be started on this laudable project. We believe this is a step in the right direction, and it is to be hoped that some liberal soul may be found to do similar deeds of kindness on behalf of our other colleges.

The institution is now enjoying

to receive Professor and Mrs. L. E. Downs on the faculty. Professor Downs comes to us from Pacific Union College, where he had been principal of the academy. Mrs. Downs had been critic teacher of the primary grades at the same institution. Professor Downs is to have charge of the science department and Mrs. Downs is to teach piano.

The head of the Bible department, Domingos Peixoto, is now at Pacific Union College, in the United States, taking a special postgraduate course in Bible. Professor Peixoto expects to attend the summer Bible School before returning.

The chairman of the college board, E. H. Wilcox, and the college president, Ellis R. Maas, have put forth every possible effort in behalf of the youth of Brazil, and their labors have been signally blessed. The prospects are that an even larger number of students will be present in 1936. Again we thank God for the foresight of our brethren in founding this institution, which is supplying the needed workers at a time when there is shortage of income, which makes the importation of workers difficult.

Entire Huerta Family Accepts the Truth

BY HAROLD F. HOUSE

FROM superstition and ignorance, old father Monico Ascención Huerta, seventy-six years of age, and his faithful wife, of seventy-four, have been transformed by a new life and a new hope. Not only have father and mother embraced this blessed truth, but all their sons and sons-in-law, daughters and daughters-in-law, with the grandchildren, have accepted with joy the message of Christ's soon coming.

Thrilling indeed was the experience we enjoyed down by the river when eleven members of the Huerta family, including father and mother, were buried in baptism by our first native mission superintendent, E. Ponce. The entire baptismal class in our little church at Puente de Ixtla, which was awaiting the event of our recent conventions there, was composed of these eleven persons and the other members of this large family, whom they had faithfully won.

In the family group twenty can be counted, if the children are included.

Old father Huerta explained to me that three other members were not able to be present when the picture was taken, that all of the family assist in the services at the church, and that the remaining unbaptized members who are old enough to understand are candidates in the new baptismal class that is being organized. Certainly this testimony should be an encouragement to all who are endeavoring to save the members of their families.

A faithful son of this family is responsible for the winning of father and mother. He is a Missionary Volunteer, and began missionary work in his own home. Is not this a worthy example to follow? I am thankful that the great desire in the mind of God is to have a family—a great family that may live happily in a wonderful home. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the *whole family* in heaven and earth is named." Eph. 3:14, 15.

Continuing to read the Bible, he became more convinced that it is the book of God given to men. When he came to the New Testament, he read the chapter in Matthew about the baptism of Jesus. This also impressed him very deeply. He informed his neighbors that the baptism of the Catholic Church was not according to this wonderful book. About this time he heard that the Seventh-day Adventists were to have a baptism about a five-hour journey from where he lived. He and his neighbors were anxious to know more about this wonderful book, and they called a meeting and elected five of their company to attend the baptism.

On that Sabbath these five men came to see the baptism. No one had heard anything about them. They attended the examination of the candidates for baptism, and to my surprise answered many of the questions. After the baptism I personally talked with them, and they told me that they had been sent by a company of Sabbathkeepers to attend this baptism, and one of them said he had received this wonderful book, the Bible. One of the five men was sixty-five years of age. They attended the services held on the Sabbath, and on Sunday left for their homes. Before leaving, the man with the Bible, with the four others, came to me, and earnestly pleaded that I find some way to send a preacher to teach them more about this wonderful book he was reading. But as I had no worker at my disposal, one of the brethren at this place said: "Well, Brother Boehm, I feel that these people are honest and sincere and long for more light. I will go and teach them the truth as far as I know." This sixty-eight-year-old brother studied with them and organized a Sabbath school. It was not long before we got orders for Bibles, Sabbath school lessons, and hymnbooks.

After a year I was invited to baptize these new Sabbathkeepers, and was surprised to see how much they knew of the Bible. All they read seemed to have made a deep impression on their minds.

Ways of the Lord in Finding His Own

BY J. H. BOEHM

ONE of our church members in Brazil grew cold and indifferent, and finally came to the decision that he would sell his place and move farther into the interior, where the Seventh-day Adventists would not bother him any longer. As all Seventh-day Adventists should have the Bible, so this man had his and took it with him. But as a man who leaves the truth has not much use for the Bible, so this one gave his Bible to one of his neighbors, telling him that he might take it home and read it.

Although our discouraged brother had no use for the Bible any more, his neighbor accepted the gift, and took it home. As he read the first verse in the Bible, he was very much impressed that God was the Creator of heaven and earth. This aroused his curiosity and he continued to read. He marveled at the report found in the first chapter of Genesis. He enjoyed it, and continued reading his wonderful book. Some of the things were very clear to him, others were not.

Arriving, in his reading, at the twentieth chapter of Exodus, he noticed in a special manner the fourth commandment, in which we are told to remember the Sabbath day, to keep it holy. He read and

reread this commandment. It made a very deep impression on his mind, and he decided to keep the seventh-day Sabbath. The man talked to his family, read the chapter to them, and they all agreed that they would keep the Sabbath.

To him this wonderful book, which the Adventist had presented to him, was a precious pearl. He talked to his neighbors about keeping the Sabbath, and some of them were very much impressed as he read to them some things out of the book. Not knowing anything about the Seventh-day Adventists, he began to preach the Sabbath to his neighbors, and in a few months had forty-nine people keeping the Sabbath.

Baptismal scene of the Huerta family. Eleven have been baptized, and the other members of the family are now candidates.



The day for the baptism came. Many people attended, and I had the privilege of baptizing fifteen persons. Twelve others had to wait for the next baptism. As I left, they asked me to come before the end of the year to baptize them also. I could not baptize them on this occasion because they were not legally married; so they are making great sacrifices to get enough money to be lawfully married.

The old brother who went to help this group told me some of the experiences he has had with them. He said:

"Well, Brother Boehm, it pleases me to work for the Lord Jesus. I am sorry that I have let so many years go by without doing anything for my Master; but now that I am old, I am doing what I can, and I am glad that the Lord is blessing my efforts."

This experience reminded me of the little boy with the five loaves and two fishes. What he had was very little, but he was willing to give it,

and with the Lord's blessing it supplied a great multitude with the necessary food. So it is with us. If we will give what little we have to others, with the Lord's blessing we can see many souls saved. May this experience encourage some of the older people who think they are too old to do missionary work. May it encourage them to go out and give what little they have to others, and they will receive a great blessing and have the satisfaction of seeing souls won to the truth the Lord has given us for this time.

It would surprise you to see with what pleasure these newly converted people give their Sabbath school offerings and their tithes. They are happy to belong to a people who have a message for the whole world and who are looking for the soon coming of Jesus. It is their hope and desire to see Jesus coming in the clouds of heaven to take them home to the eternal glory.

Porto Alegre, Brazil.

keeping the Sabbath and conforming to other requirements. They went around telling others of their experience, and as a result another witch doctor is keeping the Sabbath and attending meetings.

At present there are five families of these mountain people who are preparing for baptism, and many others are searching for the truth.

Join us in praying for these people, that even they who are in darkness may see the light.

If One Could Do the Work of Three

BY T. J. MICHAEL

IF we could discover how each individual worker in God's cause could accomplish the work of three, we would go far toward conquering the effects of the depression, and the day of our Lord's return would be hastened greatly. How easily the Lord could then do "a quick work" and "cut it short." I believe there are workers who are burdened with the work and responsibilities of more than three. Many are spreading out their efforts in order to fill the gaps in the line which is attacking the enemy's fortification.

This is how a young Indian worker is endeavoring to live up to the "3 in 1" ideal. He is a school teacher, not highly qualified, but possessed of an earnestness and sincerity which the Lord can use and bless. This man works in an Indian village. His first school session begins at dawn, just as soon as there is light enough for his pupils to see the blackboard, and this session continues till 11 A. M. Then his students leave school and go out into the fields to relieve another group of boys and girls who come to school to study till evening. And then, when the sun has set and the night meal has been eaten, the fathers and mothers of the village gather for their school session. Three schools taught by the one teacher, and his wages are no more than the wages of those who teach only one school!

"The harvest truly is plenteous, but the laborers are few." Shall we not, therefore, pray the Lord of the harvest to give us more "3 in 1" men and women, so that the work may be speedily finished? We are living in solemn times. "We are standing on the threshold of eternity." Surely we should labor earnestly and diligently, doing with *all* our might what the Lord has given us to do.

"DON'T be a cloud because you can't be a star."

The Conversion of the Mountaineer

BY G. S. BACOMO

IN the mountain of Badiangay, Kabankalan, in Occidental Negros, where live mountain people who are full of spirit worship and witchcraft (babaylan), who do not know of the true God nor even the name of the days of the week, several of our brethren from Krong moved in and obtained homesteads. For the three years that they lived in this mountain they did their part well in witnessing for the truth among the mountaineers, but it seemed their labors were in vain, as no apparent change in lives was noted. But God can turn failure into success.

Last month the family of a witch doctor were tormented by the devil. The husband vomited blood, and it seemed he would die. The family engaged the service of another witch doctor, who ordered them to kill a pig. But when they were not able to comply, the evil spirit began its work. Every night noises of things being upset and thrown around were heard under the house.

Through the working of the Holy Spirit upon her heart, the wife, realizing that their gods could not help them, went to Brethren Eduardo and Remigio to ask for assistance. Brother Eduardo went and found the miserable condition of the man. He told them of the promises of God, and afterward asked them to kneel down in prayer. After prayer the sick man said he felt no more pain.

But after Brother Eduardo had

gone away, the devil went back and tormented the man again. At last the brethren brought their songbooks and Bible, and had songs and a prayer season. As they were about to leave, the afflicted man told them that although he could not read, he wished they would leave the Bible in case the devil should come back. They consented; however, the devil did not come.

Without any medicine the man got well, and now he and his family are



Condition of mountaineers in Occidental Negros, Philippines, before they know the truth. Esteban Solis is shown in white undershirt.



Conducted by Promise Kloss

For the New Year

LET us walk softly, friend;
For strange paths lie before us, all untrod;
The new year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heartsease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We cannot tell how long this life will last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way:
And may God guide us, friend!

—Lillian Gray.



"Pray for Me"

BY ENNIS V. MOORE

How often we hear the request, "Pray for me," especially when one visits the churches less favored by pastoral visits. I have received this request, I suppose, thousands of times from sincere Christians, as I have bidden them good-by and passed on to other churches. I have sincerely endeavored to remember the requests, but there is one "pray for me" that stands out from all the others!

My seven-year-old son had seemed to be very disobedient and unruly. His "case" came to the place where it seemed necessary to punish him, and not "spare the rod." As all earnest Christian parents understand, it was very difficult for me to punish him; but it seemed necessary for

his own sake. We went into his room and talked the matter over; then we knelt down, and I prayed earnestly and sincerely for him and for myself. I then punished him; and punished him severely, for his fault was grave.

When he had ceased his crying, amid sobs he said in his childish sincerity: "Daddy, pray for me that I may overcome temptation." Bless his little heart! Pretty big words for a little boy, and they touched my father heart. He then told me that he wanted to be a good boy, and asked me to help him.

There are many parents who place much emphasis on the Biblical injunction, "Spare the rod and spoil the child," and maintain that to "bring a child up in the way he should go" means to bring him up at the end of a hickory stick.

As for me (and two of my three children are still below their teens), I have determined, since that memorable day when my little chap asked me to pray for him that he might be an overcomer, that sincere Christian living, earnest praying, and parental counsel are worth much more than placing too much emphasis on the "rod."

Parents' Problems

Conducted by

ARTHUR W. SPALDING

We have two children, a boy six years old and a girl nine. She is bright and quick to learn; he is, or seems to be, slow and—not exactly dumb, but incapable of grasping literary matter. He is very patient in manual work, faithful and exact, and loves to help me. His usual reaction when I ask his help is expressed in, "Oh, thank you, Mummie!" But when it comes to memorizing and learning to read and spell, he is a great trial. He cannot remember texts, nor even stories. To illustrate: On Friday, after trying all the week to teach him the Sabbath school lesson, I may ask, "Who was Mary's brother?" and he will answer, "The Jews." One week we got him to know Mary, Martha, and Lazarus well. The next week almost every question was answered by "Lazarus." If he is pressed too much with teaching, he grows nervous and tearful. I used to become very impatient with him. It

seemed impossible for a bright child not to be able to say a dozen words, when he had just heard them repeated several times. I am more patient now, but still I feel I ought to approach from some other angle. But how? R. V. G.

From your description of your boy, I see that he is motor-minded; that is, he is superior in things in which he can use his hands, and inferior in things that have to do with books. While this makes difficulty in trying to teach him literary matters, it presents opportunity for training him in practical affairs. All his education will need to be approached, so far as possible, from the manual point of view; that is, showing appreciation of his manual dexterity and encouraging him in doing things with his hands, and along with this encouraging him to learn the essentials of literary education because he needs them in his work and in dealing with other people.

Thus, he must learn to read because there is so much in books about carpenter work, and mechanics, and engineering, as well as about art and social relations—how to get along with other people and appreciate them and have them understand and love us. And there is so much in books about figures, which have to be used in measuring and making things. If he approaches books, which are so difficult to him, from the viewpoint of their necessity in the things in which he is interested, his desire to learn will be strengthened, and the all-important will-to-accomplish will be his.

You say you are learning to have more patience with his slowness. That is good; and now that you may understand his case—that it is not a matter of laziness or stubbornness on his part, but the way his mind is constituted—you have the foundation not only for greater patience with him, but for a pleasure in studying his type and in inventing ways to develop him along his natural lines. Study to make his arithmetic very practical,—measuring articles and substances in kitchen and house and out of doors, and demonstrating addition and subtraction by putting measures or units of such things together, or in taking them away; later, use the other two pro-

esses of multiplication and division in the same way.

In the matter of his memorizing and learning to read and spell, you will continue to have need of much patience. He will never be able to grasp these as quickly or as thoroughly as his sister, and care must be taken that he does not become discouraged over her superior ability in this line. He must learn to read and spell, but he will learn more slowly than literary-minded children; and he must not be forced to the point of exasperation, and he must not be subjected to the derision or scorn of those who are quicker in apprehension.

I do not know that any of this attitude is shown by his sister, but you will do well to be on your guard in his behalf; and if any occasion occurs, explain to her that persons are constituted differently, and that while one person may be quick to understand what other people write for him, another person may be so made up that he has to work things out for himself. This last class of persons may have very useful and happy lives, and certainly we could not get along without them; for this modern world in which we live has been very largely made by the motor-minded, and when we literary folk get into trouble in this workaday world, we have to go to them to help us out. Encourage her love for her brother, her admiration for his ability in what he can do, and her interest in helping him to learn what is difficult for him.

I think you are doing right in getting him to memorize as much as he can, especially as he is proud of his modest achievements in this line. It is just possible, though not probable, that rhymed verse will register with him better. Try this out, by reciting little couplets that rhyme, and getting him to say them with you. If you do this while he is helping you about the house, thus being engaged in agreeable work, it will go better than by sitting down to teach him, a state which has doubtless come to be to him a symbol of difficult and unpleasant mental labor. The more you can teach him of every kind of book-work, while engaged in manual occupation, the more easily, I think, will you get him to learn.

The example you give, of his replying, "The Jews," to the question, "Who was Mary's brother?" indicates that he is not getting clear mental concepts through words. When you and I hear a story about men and women and children, each one of them forms a mental picture in our brain, and we label each figure

with its name, and more or less distinctly relate him to the other figures. But your boy does not get these mental pictures, or gets them but vaguely, when stories are told or read to him. It is not persons he sees, but words he hears; and because he knows he will be expected to recognize them when he is asked, he struggles to fix upon them the appropriate terms. But words without mental concepts are as mist, easy to mingle and be confused. "Mary" and "Martha" and "Lazarus" and "Jesus" and "Jews" all come together in the story, and if "Jews"



drifts into "Lazarus," it is not the fault of memory, but of failure to register an initial concept.

Just how much he will ever come to get clear mental concepts of persons in history is a question, but he can be helped to get such concepts by using kindergarten objects in connection with your stories, if you will use objects that are clearly differentiated,—cut-outs of sheep for sheep, cows for cows, and men for men. Cut-outs of the different persons in your stories should be made distinctive for each person: thus, Jesus should always be the same figure, Peter the same always, and Mary the same, and all of them distinguishable from the others. Pictures of Bible characters, in the place of kindergarten objects, may well be used,—such pictures as you will get in Bible storybooks. Point out the different persons as you tell of them, and afterward go over the story with him and help him to pick out the individuals in the pictures. Thus he will be helped to get a mental picture of each one connected with his name.

Work patiently with him at the lessons. He will not be able to keep pace with his sister, but must be taught as he is able to take it. This will mean, of course, that she will pull away from him, and in part you must teach them separately. Then foster his manual ability, and give him opportunity and training in it progressively. Continue to let him help you all you can, and praise his efforts; give him a pride in his practical ability. This will largely compensate in his mind for his backwardness in letters.

It is very important that he grow to have a confidence in himself based upon his ability to do some things well, and that he never be snubbed or chided for his difficulty in book learning. For the present, I suppose, the housework, in its various phases, will be a sufficient field for his manual development; if he shows any leaning to mechanical affairs, get him simple tools—hammer, saw, square—and let his father teach him how to use them.

If you have any garden, as I hope you have, let him have his own trowel, little hoe and rake, a cart and shovel, and work with him in making things grow. Develop along the line of nature teaching, and give him all the lore you can gain of flowers and fruit, birds, insects, and animals. This, of course, belongs equally to the girl as to the boy; and in this field they will probably be equal. Pets they should have at proper age and time,—a dog for the boy, and he should be taught how to care for and manage it.

One of your statements indicates that the boy is of a nervous temperament, with perhaps not too great nervous stability. Outdoor life and happy occupation will help to stabilize him; and along with this, the greatest possible care must be taken not to overtax him with literary requirements, so that he becomes nervous and almost hysterical. Recognize his limitations as well as his possibilities; make a happy home atmosphere, and lead him in development along the lines to which he is adapted. Thus he can make a success and be happy in the doing of it.

"May You Have—

Enough happiness to keep you sweet;

Enough trials to keep you strong;

Enough sorrow to keep you human;

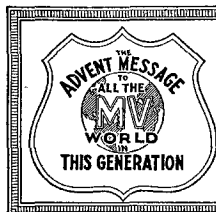
Enough hope to make your heart sing;

Enough labor to keep you from rust;

Enough leisure to keep you broad;

Enough religion to make you value the best;

*Enough of the love of Christ in your soul
to make you glad to serve."*



YOUNG MEN AND



YOUNG WOMEN



Suggestions Regarding Travel

BY FLORENCE HOWELL

A Woman Traveling Alone

A YOUNG girl may travel from one end of the world to the other and stay alone in hotels as successfully as a man and without danger of molestation, if she knows how. But many are the pitfalls for the unwary or careless, or I should say, ignorant. The girl who "knows how" is chary of intercourse with the strangers all about her. She asks her questions only of officials, whose business it is to assist. She never appears to see the people about her, never looks directly at any one. She has formed the habit of averting the eye whenever she meets that of a stranger. In this way she gives no opportunity for any person—man or woman—to "scrape" acquaintance, and women are as much to be avoided as men, because they are often as dangerous.

Though you give no opportunity yourself, a stranger will sometimes make an opportunity for acquaintance by offering some little courtesy or service; it may be a paper or a book, he may open the window or pick up something dropped. So long as this service is a proper one you cannot ignore it, but must accept and thank him civilly. Your manner, however, will show no personal interest, and you will appear to forget him at once.

The Long Trip

Circumstances alter cases. Long journeys of several days' duration become monotonous, therefore it is customary to converse impersonally with fellow travelers. The longer trip gives opportunity for observation and choice of companions. It is only courteous to nod or smile recognition to others at the table in the diner, and pass the weather or time of day along with the salt, but no one of strict breeding will presume upon this as an occasion for further intimacy after leaving the table.

If it should chance that a former acquaintance is on the train, there is no good and sufficient reason why the man may not visit the girl, providing the latter takes the initiative, and so long as she seems interested. No gentleman will presume upon a woman's society when it is obvious

that his absence is preferred. The man may take the girl out to the observation car or in to dinner, but the girl should pay for her own meals. Any man who is thus by chance in a lady's company, does not pay for expenses incident to the journey or for any purchases made by the girl.

A woman should not leave her purse lying about loose on the seat when she is traveling. Keep it in hand or place it in your traveling bag, which should be kept locked. And do not go away from the seat to the diner, the dressing room, or even to get a drink, and leave it in your traveling bag; take your purse with you. It is commonly done and is ordinarily safe, however, to leave your luggage and wraps in the seat when you go from one place to another. But you are not supposed to move from place to place on the train except as circumstances make it necessary.

Traveling Dress

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—"Education," p. 248. The well-dressed traveler is conservative, and selects subdued tones, not only for her traveling dress, but for her kimona and slippers. There is no place for a pink satin negligee in public. Her costume should be appropriate and easy to keep in order, for by all means one must be neat. A suit of some dark material, not easily wrinkled, and a small hat are of advantage.

Baggage

In planning your luggage, arrange to check everything you do not actually need on the trip. Extra baggage is not only an inconvenience to you, but is in everybody's way. A small bag or fitted case that is not too cumbersome to lug about easily, containing the more important articles needed, is sufficient for a man or woman on any ordinary trip by train or auto. Indeed, any one contemplating a trip by bus, or more particularly by air, must carefully

consider the weight and size of luggage. For a long trip it may be wise to have a second bag or suitcase, which can be checked for several days or sent on ahead. This may contain additional supplies of underwear, hosiery, two or three dresses, or an extra suit or two. Equipped in this manner, a man or woman could travel for weeks with no other luggage.

List for Packing

If one travels much, it is well to have a list of things he will regularly need, fastened securely just inside the traveling bag. Such a list saves much packing time, and safeguards the omission of some necessary article. Following is a suggestive list for the contents of a man's traveling bag:

Night attire; toilet articles: soap, toothbrush and paste, hair brush and comb, clothes brush, nail file, etc.; lotions or medicines or whatever you use to ward off the ills of the flesh; change of underclothing, hose, handkerchiefs, collars, ties, extra suit, extra shoes, gloves, neck scarf (if cold weather); writing materials, Bible.

Contents of a woman's bag:

Night garments; dressing gown and slippers; toilet articles, including manicure set, cosmetics, paper handkerchiefs, medical aids, etc.; changes of underthings, hosiery and handkerchiefs, a conservative afternoon frock, with slip and appropriate gloves and shoes to accompany it; light weight wrap: sweater, shawl, or scarf; writing materials: paper, envelopes, stamps, address book, fountain pen, pencils; sewing kit: needles, thimble, scissors, thread to match dress and hose (cotton is better for mending than silk, does not show so plainly); one's own Bible, Morning Watch, Sabbath School Quarterly.

Each person will need to modify this suggestive list to suit his own particular needs, and there will doubtless be special requirements for each occasion. But make up a list that you can use as a basis for any and every trip, and having once achieved the enumeration of the necessary articles, keep the list on hand; it will be an invaluable aid and time-saver.

Packing

In packing, collect all the articles on your list and check them over before you put anything in your bag. Careful folding of dresses and suits will bring them to their destination ready to be worn, without the nec-

(Continued on page 21)

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

Getting Out of Bolivia

BY CLAUDE CONARD

It had been decided that we should go from Peru into Argentina through Bolivia. But Bolivia was then at war with Paraguay, and the Bolivian government, being none too friendly with the Argentine, was not overwilling to let strangers pass through her country in that direction. Nevertheless, being anxious to visit our mission and hospital work in Bolivia, we determined to ask the government for this permission. As there were five of us to go, it was recognized that it might be more difficult to secure favorable consideration than for only one or two persons.

The first thing required was for each one to fill out an application blank, telling, among other things, whom he knew in Bolivia, why he wished to go there, and how long he would stay. A photograph of each applicant was attached to his request, and these were all taken to the Bolivian consular office in Lima, Peru, where we were then staying. As our brethren were acquainted with the consul, he readily endorsed on the applications that he could recommend us heartily.

In order to hurry matters a bit, these application blanks were sent to the secretary-treasurer of the Seventh-day Adventist Bolivian Mission in La Paz, so that he could present them personally to the proper officials there. Otherwise it might take several weeks to get attention. As it was, with the slow mail service into Bolivia and other delays, it was nearly three weeks before a telegram came stating that the permits had been granted.

We were instructed to go to the office of the Bolivian consul in Puno, which is the last city in Peru before crossing Lake Titicaca into Bolivia. This official had a telegram from his government, giving the numbers of our permits, thus allowing us to enter. We had also to present to him, besides passports, our health certificates, and our certifications of good conduct—mine was from the mayor of Takoma Park, and stated that I had not been in jail for five years and was of sound mind. All

of these were dutifully stamped and recorded by the consul for a fee, and we were allowed to proceed.

On entering Bolivia, our passports were taken up, and we were instructed to call for them at the police station in La Paz, one hundred miles away. When we went to get our passports, they were recorded again, and we were lawfully inside with permission to stay ten days. The next thing was to plan to get out, and this proved to be a more adventurous task than the process of entering.

Knowing that it would take several days to get the proper authorizations, we started early. We were fortunate in having as guide our mission workers in La Paz, who knew thoroughly the procedure to be followed and who were personally and favorably acquainted with many of the officials; else it might have taken much longer.

After purchasing the stamps necessary for several of the authorizations, our first visit was to the Department of Identification of the city police where we had originally secured our passports on entering La Paz. Here we were registered and visaed again, and a Bolivian stamp was affixed and canceled; also new numbers were assigned which I presume meant something.

The next station was the *Estada Mayor*,—a section of the War Department,—halfway to the other end of town. Our passports were left, and we were told to return for them at five o'clock. We were back promptly on time, but the *Jefe*—chief official—who had to sign had not come in, and the clerk set nine o'clock the next morning as the time to call again. The chief officer had not yet made his appearance at that time, and we waited around for nearly two hours more before being called in to sign a large book in order to gain possession of our precious passports. Two or three different colors of stamp-pad ink were in evidence on the newly filled pages, so we knew that they had passed inspection by several individuals—sergeants, captains, corporals, and what not.

The Department of Exterior, or Foreign, Relations, was our next

point of concern. This was not far distant, and a 5-boliviano stamp and a smile by our genial guide secured this acknowledgment in twenty minutes, surely a record time in officialdom.

A hurried taxi ride brought our party to the military police, back near where we had first started. We were ushered into the barracks, past armed guards, with guns and other implements of war stacked about the walls. Military precision and dispatch did not require us to remain here long. Names, ages, nationality, numbers, etc., were again registered, and we were sent to another room for signature, and dismissed with a military salute.

We dropped in for a bit of advice from the United States consul before proceeding to the Argentine representative to see if our papers were in order to enter his country. A rapid ride by auto to the other end of the city, brought us to the office of this honorable gentleman. He was reported not in, and we were asked to return at two o'clock in the afternoon. Back a little ahead of time, we were received very graciously, and the consul proceeded to renew one of the visas which he asserted had expired—of course for a fee.

The last place left to be visited was the detective police agency of the Department of Emigration, whose duty it was to check up on the payment of all taxes and other government dues before persons were permitted to leave the republic. This proved to be a very necessary step in the procedure, for the railway and border police seemed perfectly satisfied when they discovered among the many pages of our passport hieroglyphics and rubber-stamp markings the scrawling initials of the *Jefe de la Policía de Seguridad*. Railway passengers who did not have this last verification fared less favorably.

Time had to be given for this important investigation by the security police, and we did not return that evening for our papers. The next day being a holiday, the government departments were closed, so it was the following morning before our passports were finally in our possession, vouched by everybody, four days from the time we had started.

But our efforts were well repaid, if getting out of the country promptly and peaceably was a criterion, as no question was raised by any of the inspectors as we proceeded to the border and over the line into the freer atmosphere of Argentina.

This little experience gives some idea of the perplexities and delays which sometimes come to the missionaries who have to travel about the world in these times of tension. But God's care over His work brings success to His cause, even under difficulties.



Reminiscences of Forty Gospel Tent Campaigns

BY LEE S. WHEELER

I RECENTLY celebrated the fiftieth anniversary of my entrance into the Seventh-day Adventist Church, which began in connection with a series of tent meetings in the summer of 1885.

After the completion of my college course in 1893, I was invited by the Pennsylvania Conference to join K. C. Russell in a series of tent meetings in Johnstown, the city which, a few years before, had been swept by that terrible flood, when many hundreds of people were drowned.

It is said that under the loud cry, "the laborers will be qualified rather by the unction of the Spirit than by the training of literary institutions."—*"The Great Controversy,"* p. 606. And elsewhere the same authority tells us they "will be educated in connection with men of experience."—*"Testimonies,"* Vol. IX, p. 96.

I have always regarded very highly my acquaintance with the pioneers of this cause, some of whom were my teachers at Battle Creek, and have prized my connection with Elder Russell as most providential. I count these as precious chapters in my training for the work God called me to do in after years, as a pioneer evangelist and pastor in organizing and building up churches in many of the large cities of the Eastern States.

While I am most happy and appreciative of the humble part the Lord has given me in this work, I always felt unsatisfied because I seemed to accomplish so little, and in such a small circle, while so many unentered and unwarned cities were on every side. It will still be a satisfaction to me, however, if I can say something now that may encourage our lay brethren to more activity in holding meetings and to greater success in their endeavors; for I read that "in all fields, nigh and afar off, men will be called from the plow and

from the more common commercial business vocations that largely occupy the mind," to spread the movement; that "wonderful workings of divine Providence" will attend their efforts; that "mountains of difficulty will be removed, and cast into the sea;" and that the whole earth will "be warned, and then shall the end come."—*Ibid.*

"Publicly and From House to House"

Elder Russell understood the experience of receiving the righteousness of Christ by faith, and thus could minister not only in word, but also in Spirit. After becoming acquainted with the people at the meetings, which we found it important to do, we used to go out together and visit them, discovering where they needed personal help. We then instructed them from the Bible, letting them read for themselves, not neglecting the first and simplest steps in Christian experience,—to accept Jesus as their personal Saviour, and believe that if they confessed their sins to Him, He would forgive them and cleanse them from all unrighteousness. Before leaving, we would offer prayer.

In this way the people came to know and trust us, and invited us to their homes to dine with them. They also brought to the tent many nice things for us to eat. We became acquainted with their friends and neighbors, learned the sentiment of the community toward our work, and so enlarged our circle of influence by mingling with the people, as one can never do by preaching only.

It was in this way that I myself became interested and drawn to the minister who raised up our church. He and a colporteur who had preceded him called at our home one evening, and after a little conversation, asked me to look up some Scripture texts, showing me where to find different books of the Bible. I found this very interesting and helpful. By such house-to-house visits they aroused an interest in the truth, which they followed up with cottage meetings and other public gatherings. They hung up charts and explained the prophecies and the commandments to us until they had a Sabbath school started, without expense. Moreover, as the people became interested, they soon contributed to the minister's expense in this work. We never can tell what great things, through prayer, may grow out of just a friendly call or Bible study.

Meeting Atheists

Toward the opening of the twentieth century I was sent to Phila-

delphia to hold tent meetings, as a result of which the West Philadelphia church was organized. It has since become our leading church in that city. As our meetings became known in the city, we were visited by a man in charge of a prominent lyceum in the city, who asked us to debate the subject "The Bible and Christianity" with infidel speakers. We accepted the challenge, and after our first appearance were repeatedly invited to meet their champions. We replied to their attacks, and without railing accusations and revilings, improved our opportunity to give the large and mixed assemblage the most striking facts and proofs we could muster in vindication of the Christian faith.

It would seem that from the beginning of the first advent message, under William Miller, the movement has been endowed by God with new and invincible weapons to overcome the Goliaths of unbelief and to reach and save honest infidels in great numbers. And we proved to all classes of skeptics, in those discussions, that the assembled historic evidence of fulfilled prophecy is unanswerable; and that being the case, we are, no doubt, at this time particularly chosen of God to defend the faith of the Bible and to stand in the breach that is being made in the Christian church by the modern advance of atheism in its war against heaven. In this conflict we may yet conquer and bring over to the Lord's side able leaders from the ranks of the enemy, who will become mighty champions of the truth when once their eyes are opened. There are many honest doubting souls groping for light.

Work in the Cities

After two years' service as chaplain of the New England Sanitarium, Melrose, Massachusetts, I was asked to take charge of the work in Boston, in 1905, and held several tent efforts in that field during the next four years. These resulted in the enlargement and strengthening of our churches there.

After our work in Boston we were asked to go to the city of Worcester, where, with the help of others, we conducted tent meetings for three years. Not finding any suitable grounds for our big tent, I went up into a grove on a mountain overlooking the city to pray for direction. On emerging from the grove on another side, I saw a large green plot of ground kept like a park, in the midst of a thriving population along one of the principal avenues of travel. Finding that it was in charge of a prominent real estate man, I made an appointment with him for the next day. Taking one of the brethren

with me, I called at his office to interview him, for this site seemed our only prospect. At first he did not appear very favorable. The residents had made some complaint about having people gathering there, and he suggested that I visit them first and see if there was any objection. Finally he asked what church I represented. When I told him the Seventh-day Adventist, he immediately brightened up and became interested. Why, he knew Seventh-day Adventists, and was sure there would be nothing disorderly about their meetings. He had traveled in Africa, and had put up at our mission stations there. So that settled it. We secured the ground freely, and had a very successful effort. A main car line ran along the end and one side of the grounds, and a neat church, to which we were given access, was at the other end. The pastor and congregation were very friendly, and soon we became owners of that church.

The Theater I Dreamed Was Open

Besides holding tent meetings during the summer, as was customary, we had often continued our work during the winter months in churches and halls. In Philadelphia we had rented a large Baptist church; in Boston we had conducted noon meetings at Tremont Temple and the Park Congregational church; in Pittsburgh we had the use of Carnegie Library Hall in Allegheny.

After the campaigns in Worcester I was called to New York City to act as pastor of Manhattan church and to hold tent meetings, in which I became associated with L. T. Nicola. Later I went to Detroit for three years. From Detroit I was called to Indianapolis, to take the pastorate of our three churches in that city and to have a rest from pioneer work for a year. But we were no sooner settled there, than I had a dream in which a large white card was held up before me with these words printed in large letters upon it: "THE MURAT THEATER—OPENED WIDE," followed by some hymns. Without telling my dream to the president of the conference, who lived near by, I asked him what sort of program he wished us to inaugurate, and found to my surprise that his wish had been to have some theater meetings, followed by a tent effort in the city, although he had not felt free to urge this. He asked me to go that day and look over the city theaters. As I had never then heard of the Murat Theater, I went to all the others first; but finding them all engaged for some time to come, I came finally to the Murat, which was

the largest, seating about 2,500 people, and found that in the near future it would be open for us on Sunday nights for a few meetings—just what we wanted. We were advertised to speak on "God's Hand in the War," and "God Signaling to the Nations—Signs in the Sun, Moon, and Stars." The theater was filled and hundreds were turned away. Quantities of small books were sold. We obtained a long list of addresses of interested people, and then transferred the interest to our tent meetings.

My tent meeting campaigns covered many other cities also, such as Erie, Beaver Falls, Norristown, Downingtown, and Chester, Pennsylvania; Buffalo, New York; Norfolk and Alexandria, Virginia; and New Haven, Connecticut.

It is a wonderful thing to be "workers together with God," and to be associated with ministers, missionaries, teachers, colporteurs, Bible workers, Sabbath school officers, and those actively engaged in home missionary work, who once learned the truth through our labors and prayers, and are now giving the light to others. Such reminiscences make pleasant pictures to hang in memory's halls, as Sister White used to say. Yet how much more thrilling it will be in the kingdom if we can hear it said: "It was you who invited me here."

Union Springs, N. Y.

Harvest Ingathering Experiments

BY C. H. CASTLE

It has seemed to the writer that the Harvest Ingathering campaign should be more than a means of supplementing the regular flow of funds into the treasury. A great many business firms provide a fund for charitable purposes. They do this in some cases as an advertisement, or as a mere matter of business. Many do not take time to discover what they are contributing to, as the term "Ingathering" has but a vague meaning to them.

In meeting men engaged in business, I have endeavored to create an interest in our denominational work, in a very brief way indicating that, if it were desired, some literature explaining fully the various phases and extent of the work we represent, would be supplied. Frequently such a suggestion is very favorably received and opens the way for further calls. Sometimes this results in a call being made when the individual is not quite so busy, when pos-

sibly he takes a little time to ask questions about our work, and often he admits that he has known very little of what we are actually doing.

This year, in the British Columbia Conference, it was suggested that we write a letter to all who gave above a certain amount, inclosing a small book, and stating that we felt it a pleasure to express our gratitude for their help in a more tangible way than just a "Thank you!" We are getting letters of appreciation from this effort, and we feel that the experiment is working out in a very satisfactory manner. We feel sure a real interest in the truth can thus be created, and that it will tend to greater liberality in the future and make future approaches easier.

We believe that the Harvest Ingathering campaign should be a means of creating an interest to know the truth, as well as increasing the funds needed to carry forward our great mission endeavor. Personally, I feel that as I labor in this way, I am doing something really worth while, and it makes the work more interesting.



As the result of evangelistic meetings held at Montrose on the slope of the mountains in western Colorado, through the spring and summer months of 1935, twenty-one persons have been brought into the church by baptism or on profession of faith.

L. S. MELENDY.

Suggestions Regarding Travel

(Continued from page 18)

essary but so often inconvenient pressing.

To fold a dress, spread it out smoothly on a bed, back side up, with a sheet of tissue paper inside the upper part. By using tissue within each fold you will avoid sharp creases. Fold each side of the dress in toward the center, and fold each sleeve back at the elbow. Take care to fold smoothly, permitting no wrinkles. Make the cross fold just below the waist line. If necessary, a second cross fold may be made in the skirt. When the garment is folded, it should be the exact size of your suitcase or box in which it is to be packed. Plaits should be laid in place and pinned before folding. Make no creases near the neck or across the shoulders nor down the center of the back or front.

In folding a coat, place it on the bed, back down. Spread smoothly. See that the creases on either side come just to the right and left of the pockets. Lay the sleeves straight

down, fold them upward, bending at the elbows. Fold the bottom of the coat upward, making the crease just above the pocket flaps. Now bend the top of the coat down, and smooth out the shoulders, and it is ready to pack. Tissue placed in the upper parts of sleeves and chest will give extra protection against wrinkles.

The tighter and more closely packed any baggage, the less chance of shaking about and wrinkling. Use covers of old silk stockings to prevent shoes from being rubbed, cutting off the length that is not required. If boxes and cases do not fit tightly together, pack crushed paper to fill the spaces and keep the various boxes from moving about. Small toilet cases should be rubber lined. Bottles of shoe polish, medicines, or anything that might break or spill should be carefully padded and placed so they will stand upright in the case when it is carried. A strip of adhesive over the cork will keep the contents from leaking out. Small sizes of toilet goods help in your endeavor to economize space and to travel light.

The Sleeper

In planning a trip, it is well to make reservations in advance to avoid disappointment later. If you have never stayed overnight in a sleeper on a train, you need not feel out of place or embarrassed in any way. The porter will make down your bed in its turn, upon which you must needs sit to undress, after fastening the curtains about you for your complete privacy. A hanger is usually provided for your outer garments and a hammock for the small underthings. If you wish your shoes blacked, place them under the berth; the porter will attend to them while you sleep.

If you are a woman, in the morning put all your small things in your traveling bag, carry your suit in your hand, and clothed in dressing gown and slippers proceed to the dressing room, where you will make your toilet and issue thence clothed and in your right mind. You will usually find on your return that the porter has already put up your bed and arranged your seat for the day.

Tips

Tips are a necessary part of public service, however undesirable the custom. You should include them in your expenses. Approximately speaking they are 10 per cent of the bill, never less. Give the porter 25 cents a day. Hand this to him unostentatiously; it is a breach of good form to make a show of tipping. The best time is perhaps in the morning when

you come from the dressing room, when he will brush your clothes and see that you are in decent shape for the day. In the dining car give the waiter a bill for your dinner, and when he brings the change upon the little tray, select what you wish and leave a bit for him. Red caps, bell boys, hotel porters, chambermaids—none must be neglected if you would pass on your journey smoothly and expeditiously.

Appointments and Notices

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.



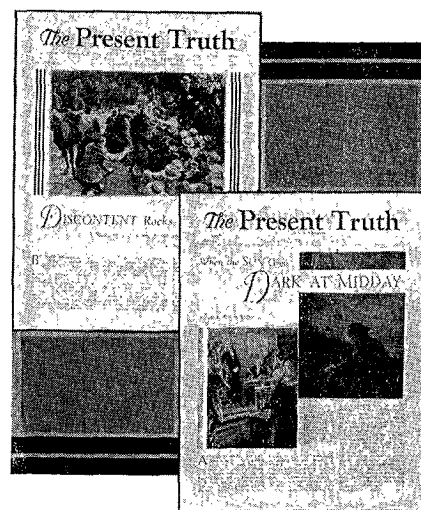
REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the thirty-second annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Review and Herald Publishing Association chapel, Takoma Park, Washington, D. C., at 10 a. m., February 4, 1936, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, Pres.
L. W. Graham, Sec.



"PRESENT TRUTH" FOR JANUARY

No. 1. Capital and Labor

This issue deals with the conflict over the distribution of the benefits of industry, which is one of the outstanding signs of the times.

No. 2. Matthew 24

Christ's own prophecy of His return, and the fulfillment of the signs in the heavens and on the earth, make a strong appeal for men to make preparation of heart for His coming.

These are the first two numbers of the excellent series for 1936. Send names now for subscriptions to begin with this new series. *Present Truth* is only 35 cents a year; three subscriptions for \$1. (In the District of Columbia and foreign, including Canada, 60 cents each.)

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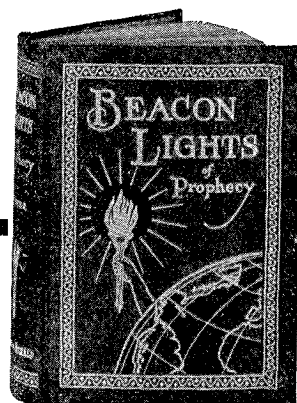
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Beacon Lights of Prophecy



A BOOK FOR THE TIMES
by W. A. Spicer

FROM time immemorial, men have wanted to pierce the beyond, to know what the future has in store for them. There is one infallible source for such information,—“the more *sure* word of prophecy,” the prophecies of the Bible.

“Whereunto ye do well that ye take heed,” seems never to have been more applicable than at the present time. The definite signs that “He is near, even at the door,” when joy and happiness shall be ushered in, are multiplying in quick succession.

The book contains 415 pages, 76 full-page illustrations, four of them in colors, bound as follows:

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For those who have decided to answer the call of the Week of Prayer and enter definitely into the distribution of the printed page, let us recommend “Beacon Lights of Prophecy.” Send at once to the field secretary of your Book and Bible House for printed instructions, free. Institutes of instruction are in progress in most of the conferences, and now is the time to answer the call to service.

The All-absorbing
Question—

May We Know
the Future?

Being the most recent and up-to-date of our large books, and containing a definite message for this definite time, this book is recommended by the publishers, first to our people for their own information and knowledge, and then (with the hope that they will lend or sell it) to their neighbors and friends everywhere. Surely, the times demand the circulation of such a book.

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

OF SPECIAL INTEREST

"Our young people in the South American field are responding to the call of the Master," writes H. B. Lundquist, the educational and Missionary Volunteer secretary of that division. He says:

"Recently, in a series of four evangelistic efforts for our youth in Chile, lasting only three weeks, eighty-nine persons accepted Christ for the first time and are preparing for baptism. There were some 700 who accepted Christ in the nineteen congresses held in this division, and about 200 were reclaimed. At the present writing there are 1,000 more members in our young people's societies in South America than there were a year ago, and there is an attendance of 700 or 800 more. We are doing our best to present our work in a pleasing and attractive way before our youth, and they are responding."

Tithe Covenant Day

THE payment of tithe is one of the high privileges that come to the child of God. It affords him a continuous means of expressing his love and devotion to the Son of God who bought him, and to His cause in the earth. By returning to God His own, we acknowledge that we are not our own, and that what we earn or acquire really belongs to Him who gives us power to get wealth. We acknowledge further that what we retain for our voluntary use, is a gift from God, and should be used for His honor.

Tithe Covenant Day brings us opportunity once a year to review our relations with God from the standpoint of our income and our substance. It is a decided spiritual blessing to us thus to have the opportunity of placing ourselves definitely on God's side.

In this time of worldly trends it is a great help to our souls to be lifting for God in the faithful paying of our tithe. It is Heaven's own appointed way of keeping a steady flow coming into the treasury of the Lord for the sustenance of the gospel work in all lands. That work is just now in great need of the help such faithfulness will bring.

January 11 affords us one more opportunity of reviewing and renewing our baptismal covenant with God.

C. H. WATSON.

Busy Days in South Africa

"THESE are very busy days with us," writes J. G. Slate, manager of the Sentinel Publishing Company, Capetown, South Africa. "In fact, we have never before had so much work in hand at any time since I have been associated with the publishing work here in South Africa. It is a treat to be overcrowded with work, although we are perplexed to know how to get books ready in time for our colporteurs. We have five different books printed and a few hundred copies of each bound up, which have now been laid aside to make way for the next book. In this way we have produced a sufficient number of each book to get them into the hands of our colporteurs.

In addition, we have still other books which are ready for the press. One of these is a Xosa hymnal, containing 250 hymns and occupying as many pages. Two hundred of the hymns will be printed with music. Our Xosa believers have been waiting for this book for several years now. 'Christ Our Saviour' is one of the books recently printed in this language.

"Our newest production is the subscription edition of 'Our Changing World' in Afrikaans. We understand there are eleven colporteurs from Helderberg College who have just entered the field with this book for their summer's colporteur work. We are hoping they will all make scholarships.

"Just at this writing we are in the midst of going to press with the first issue of an enlarged two-color edition of the *Signs of the Times*. This paper has now been increased from eight pages to sixteen, and the title changed to read *Signs of the Times and Herald of Health*. A goal of 20,000 a month has been set for its circulation. The same paper is being issued in Afrikaans. This improved magazine will greatly increase our volume of work."

A Shipwreck and Prayer

THE Solomon Island teachers who pioneered the work on the island of Mussau and Emira were men of earnest prayer. Through their prayers there came many evidences of God's power to restore and save the physically weak and to guide in counsel those perplexed. The island converts themselves received constant blessings through prayer. Never has this feature of religious life left the great majority of the people, who today are a praying, faithful, and obedient company, an outstanding testimony to the power of the gospel wholly to transform an entire population of approximately 2,000 souls.

Recently an incident took place which has further established these natives in their faith toward God and their knowledge that He hears prayer: In the St. Matthias group are two island clusters; Emira lying to the east, and Mussau, containing several islands, situated seventeen miles due west. These two groups are separated by open ocean, which, because of an unusually heavy swell, is frequently treacherous for small vessels. Since the gospel has removed old-time tribal hatreds, the people of the two clusters have freely visited each other, journeying between the islands in calm weather in native canoes.

A party of twelve Emira people paddled across to Mussau on a friendly visit, and in due time, with their canoe well filled with gifts of food, they began their homeward trip. In the canoe were eight men and four women. Starting away at 6 A. M., they paddled in a rising sea, and about midday the canoe capsized in the heavy swell, and all were thrown into the sea and left struggling there, supported by portions of the canoe. Three of the men decided to swim back to

Mussau, following the current, and landed on one of the islands just at dark.

Word of the accident reached Brother Atkins, our missionary, at midnight. At the time he had no boat, so he quickly asked a white trader if he would put to sea in his launch in an effort to find the remaining nine natives. Owing to the heavy sea, the trader would not venture out till 9 A. M.

In the launch they traveled here and there for some hours, but found no trace of the natives. Later another vessel passed quite close to the distressed natives, who were still clinging to the portions of the canoe, but those on board saw nothing of them and knew nothing of their plight. Canoes from Mussau were searching, but without avail.

On Wednesday afternoon two other men decided to attempt swimming to Emira, and after some hours reached the island early on Thursday morning. They were in a state of exhaustion. Word was conveyed to our natives, and immediately a canoe put out from Emira to search for the remaining seven natives. Ultimately it found them, but when very near them, three of the women and one man sank beneath the waves, leaving one girl and two men still afloat. These were rescued, and were in an exhausted condition after their submersion for almost sixty hours. They were carefully placed aboard the rescuing canoe, and a little coconut milk was given them to drink. Wrapped in warm clothing, they were taken to the island, and in due time were brought back to health and strength.

The two men who were rescued with the girl, said that it was the prayers and faith of the young woman that saved them. Constantly she sang and prayed, claiming that God knew their plight and would save them. When they grew discouraged, she would seek to cheer them. The four who lost their lives, all sinking together just before the rescuing canoe appeared, had given up hope and said, "If God could save, He would have done it before. He is not going to help us." The girl, however, still prayed on and sang with confidence in God, and a little later she, with the two remaining natives, was picked up. Those who saw the three who were rescued report that the girl was the least harmed and the least exhausted.

This experience has greatly impressed the natives, and their faith in a God who hears prayer and saves when hope has seemingly gone, has been greatly strengthened.

W. G. TURNER.

Topical Index to the "National Geographic Magazine" 1912-1935

BROTHER H. SKADSHIEM, of Berrien Springs, Michigan, has prepared a topical index for the *National Geographic Magazine* for the years 1912 to 1935 inclusive. It is of special value to teachers and schools for finding easily the excellent reference material contained in this magazine over this extended period. It supplements the volume index prepared by the Geographic Society and makes the bound volumes practically encyclopedic for convenience. Schools or missions may have a copy free by addressing their request to H. Skadsheim, Berrien Springs, Michigan.