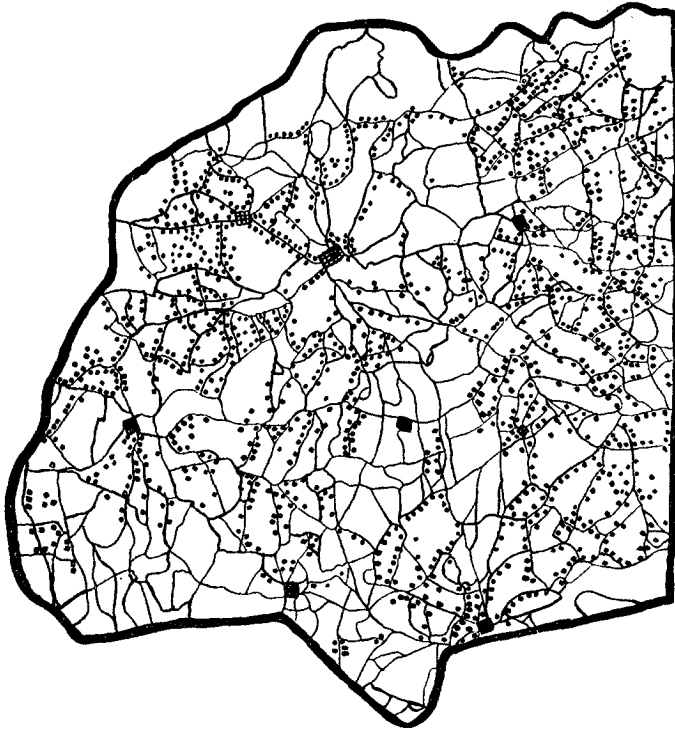


What Would Happen?

By C. E. Weeks

Yes, what would happen? This is a good question for us to think about as we study the accompanying chart. This chart pictures the work of six of our youth in the Southland who spent the summer of 1935 in the colporteur field, combining the work of earning scholarships with that of winning souls.



These six young people all labored in one county. The books handled were "Our Day in the Light of Prophecy" and "Bible Readings for the Home Circle." With nearly every order for one of these books, went a Bible and a year's subscription to the *Watchman Magazine*. The value of the books and magazines delivered, exclusive of the Bibles, amounted to \$3,900. Each dot on this chart—and there are 1,167 of them—represents a home where one of these young men left behind him this message-filled literature.

What wonderful possibilities for good are bound up with these books and magazines and Bibles! With light shining from their pages of truth, how easy it is to imagine a quick work done in this county represented by the chart.

What a beautiful thought it must be for these six young people to contemplate, that while they are back in school continuing their work of preparation, God is speaking to hearts in these 1,167 homes. Surely the type of work here represented "is missionary work of the highest order," as we are told through the Spirit of prophecy.

The work done in this one county is the very kind of work that should be done in every county. As I have been sitting here looking at this wonderful chart and thinking of the message it brings, I have tried to imagine just **WHAT WOULD HAPPEN** if we should put on a program that would carry to every county throughout this country just the same type of work as that done by these six young men in this one county! Surely it does not take a great stretch of imagination to picture, with such a work accomplished, a mighty awakening, the field lighted, the way quickly prepared for the coming of the Lord. Surely there are thousands among our believers whom the Lord would have join us in bringing about just such results. Who will respond, saying, "Here am I; send me"?

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

Purity of Heart and Life

"Be Ye Clean That Bear the Vessels of the Lord"

In Two Parts—Part Two

God calls His people to holiness of life. "Be ye holy, for I am holy," is the divine standard set before them. In the attainment of this standard, the minister of the gospel, the church elder, should lead his church. The apostle exhorts Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in *purity*." 1 Tim. 4:12. Any departure of the leader from the path of rectitude is particularly unfortunate. His example affects and influences in a marked manner the lives of those who look to him for guidance.

The sin of immorality in the minister of the gospel is more pernicious, if possible, in the sight of God than that of a lay member of the church, even as the minister's profession is higher and his responsibility greater. This is illustrated in an incident of years ago. In 1868 a preacher among Seventh-day Adventists, occupying a high official position, was found guilty of this terrible sin, in which he had indulged for several years. The messenger of the Lord bore very definite testimony as to the experience of this man. The principles he expressed over sixty years ago are worthy of study by the church in every period, and we may profitably study them in this connection, even though they may not apply now to specific cases as they did then.

"The case of — has caused me much grief and anguish of spirit. That he should yield himself to the control of Satan to work wickedness as he has done, is terrible. I believe that God designed that this case of hypocrisy and villainy should be brought to light in the manner it has been, that it might prove a warning to others. Here is a man who was acquainted with the teachings of the Bible, and who had listened to testimonies borne by me in his presence against the very sins which he was practicing." "The warnings given to others condemned him. The sins reprov'd in others reprov'd him, and gave him sufficient light to see how God regarded crimes of such a character as he was committing; yet he would not turn from his evil course. . . .

"While he professed to keep the law of God, he was, in a most wanton manner, violating its plain precepts. He has given himself up to the gratification of sensual pleasure. He has sold himself to work wickedness. What will be the wages of such a man? The indignation and wrath of God will punish him for sin. The vengeance of God will be aroused against all those whose lustful passions have been concealed under a ministerial cloak."—"Testimonies," Vol. II, pp. 449, 454.

Cleanse the Camp

As to the manner in which the church should relate itself to sins of this character in its leadership, as well as in the membership of the church generally, we have the following very definite instruction:

"The youth, for misdemeanors of a comparatively light character, are treated with much severity; but when men and women of large experience, who have been considered patterns of piety, are revealed in their true character,—unsanctified, unholy, impure in thought, debased in conduct,—then it is time for such to be dealt with in a decided manner. The greater forbearance that is exercised toward them, has only had, as far as my knowledge extends, the influence to cause them to regard their fornication and adultery as a very light matter, and all their pretense has proved to be like morning dew when the sun shines upon it. . . .

"Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with: . . . There is much we will never know; but that which is revealed makes the church responsible and guilty unless they show a determined effort to eradicate the evil. Cleanse the camp, for there is an accursed thing in it.

"The words of God to Joshua are: 'Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the ac-

cursed thing from among you.' These things are written for our benefit, upon whom the ends of the world are come."—"Testimonies to Ministers," pp. 426-428.

The church of Christ should be faithful in following these instructions. Consonant with her holy objective, she should seek to save the sinner. But she cannot condone sin. Any maudlin or sentimental sympathy will only strengthen the sinner in his evil course, and make him less strong to resist future temptation that may come to him. The church owes it to herself, to her standing before the world, to follow the plain and faithful instruction contained in the word of God and the writings of the Spirit of prophecy.

Why These Warnings?

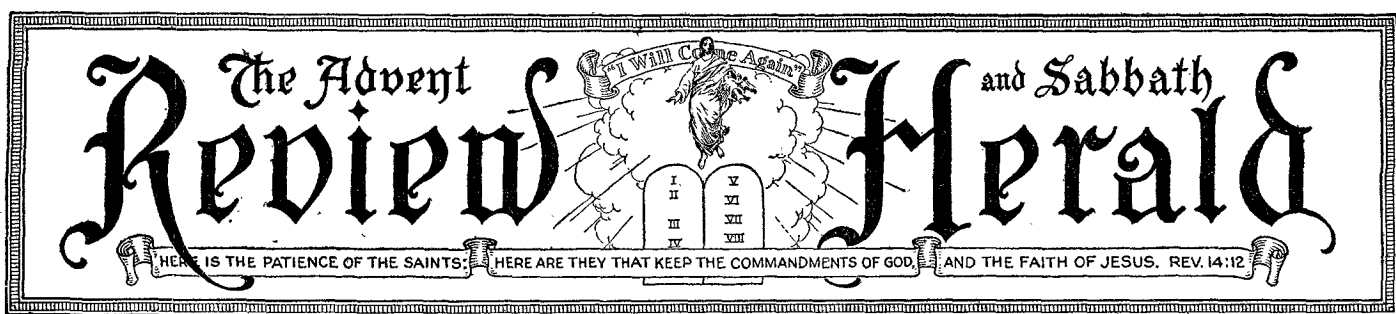
These principles are far-reaching in their scope, eternal in their character. They applied years ago; they apply today. I know not to what extent they may need to be studied specifically by any reader of the REVIEW AND HERALD. The moral integrity of the Seventh-day Adventist Church ranks as high as that of any other religious body. The moral integrity of the church leadership is excelled by the leadership of no other denomination. Why, then, it may be asked, should there be sounded such specific warnings as are contained in these quotations? I can give no better answer than to quote again from the writings of the Spirit of prophecy:

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, . . . but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God, and in a special manner dishonors His name, by giving the enemies of His holy law occasion to reproach His cause and His people."—"Testimonies," Vol. II, p. 452.

The Wheat and the Tares

It would be unfortunate if, when warnings are given against sins threatening the church, any should be led to doubt God's leadings in His work. As long as poor, weak humanity constitutes the church, and this will be until the end of time, some

(Continued on page 12)



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God's Purpose in the Church--No. 1

Our Relation to It

BY S. M. COBB

THE solemn and important time in which we live has no parallel in sacred or profane history. This is true not only because of the ominous attitude of the nations toward war, their feverish haste in preparing for the approaching Armageddon; nor yet because of the sins and perils of these last days; but because of what is now pending, the close of the investigative judgment, and the second coming of the King of kings. This fact should stir us to a careful examination of our own hearts, lest we be unprepared. Luke 21:34.

By a careful study of the Scriptures, we find that the church should now be in possession of a divine power similar to that of the early church. The Holy Spirit should be her guide in all things, and Christ should be recognized as her divine head. Under this divine leadership the church should be pure, spiritual, and holy. Unity and oneness should characterize all her conduct and activities, and she should be distinctly separate from the world. She should be an example of devotion, of sacrifice, of love. She should be growing more and more in holiness, more separate from the world, more dead to sin, and more alive to God through Christ Jesus our Lord.

In the purpose of God the Laodicean church has been called out of the world for this very purpose; and though many are now sleeping at their post, the church will yet be fully aroused (Isa. 52:1-3; 60:1-3) to a sense of her tremendous responsibility, and will become "fair as the moon, clear as the sun, and terrible as an army with banners." She will fulfill the part she is to act in the closing work of this great message.

Many in the church have become worldly, formal, cold, and indifferent. Many have become careless and self-

serving; many have lost their way and are groping in darkness. The Laodicean message perfectly describes their condition—"rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

"Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. . . . The time has come for a thorough reformation to take place."—*"Testimonies," Vol. VIII, pp. 250, 251.*

This is a sad commentary on altogether too many in the church today.

Following in Path of Ancient Israel

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe."—*Id., Vol. V, pp. 75, 76.*

This counsel was needed when these words were written; by many it is needed just as greatly at the present time.

Jesus said, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. This text strongly implies that very few will have saving faith and be ready to meet their Lord. From the parable of the ten virgins (Matt. 25:1-11), we would conclude that many will be left out of the kingdom in sad disappointment. This conclusion is supported by our Saviour's statement, "Because strait is the gate, and narrow is the way, which leadeth unto

life, and few there be that find it." Matt. 7:14.

Concerning the final tests awaiting God's people, the servant of the Lord says:

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. . . . Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. . . . In the issue of the conflict, all Christendom will be divided into two great classes."—*Id., Vol. IX, p. 16.*

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."—*Id., Vol. VIII, p. 41.*

This scene is inexpressibly sad. "Company after company," under awful pressure, turn away from the truth and join the ranks of the enemy, while their places are filled by "tribe after tribe," many of whom will no doubt come from the heathen countries of the world. Just now is the time when the church should be gathering strength for that "terrible conflict," but many are asleep.

Called Out

The original word from which "church" comes is *ekklesiā* and signifies those who are called out. Such a company comprises a church, and is declared to be the body of Christ. (See Col. 1:18, 24; Eph. 1:22, 23.) The church is also called a spiritual house or building. (See Heb. 3:6; 1 Cor. 3:9; 1 Peter 2:5; Eph. 2:19-22.) It seems evident from these scriptures that one cannot be a true member of the church without having a living connection with Christ Him-

self, by His Holy Spirit; for by one Spirit we are all baptized into one body (1 Cor. 12:13), the church, which is His spiritual body. This union brings each member into the closest possible fellowship with Christ, the divine Head of the church.

On the other hand, the mystery of iniquity exalts the form and name of the church in place of the spirit and power. Not so with the true church, the church of Christ. This church is His spiritual body in this world, and it is therefore a manifestation of His spirit and character in mortal flesh. When a person dwells in Christ and Christ in him, he is prepared to be a member of the body (church) of Christ, and is changed into a "new creature." 2 Cor. 5:17. Such are new creatures in Christ Jesus through

the operation of the Spirit upon their hearts, and they become the *called out*, the "body of Christ."

Of this church and household Christ is the head and Father. (See Isa. 9:6; Heb. 2:13, 14; 3:6.) Christ is not only the head of the church, but is the head of every member in the church. (See 1 Cor. 12:27; 11:3.) He is both the head and the builder of the church (Matt. 16:17, 18); for it is "a spiritual house." 1 Peter 2:5. The unity and oneness of the church are clearly taught, as we are all baptized into one body by the same Spirit. Thus Christ becomes the directing force and intelligence of the church, and to every individual in the church, as a member of His body, so long as the church sustains its proper relation to its divine head. Col. 1:18.

Sketches and Memories of James and Ellen G. White

XXVII—The Laodicean Message

BY W. C. WHITE

THE "Testimony for the Church," No. 2, appearing in August, 1856, gave to the Sabbathkeeping Adventists a startling portrayal of the loss of their first love, and of the spiritual lethargy into which they had fallen. The mighty, solemn admonitions found in its sixteen pages prepared them for the discovery of new light regarding the application of the message to the Laodicean church, as found in Revelation 3:14-22, and thus they were led into a powerful reform movement which is worthy of our study.

The belief that the messages to the seven churches as found in the prophecy of Revelation, chapters 2 and 3, were not limited to seven literal churches in Asia, but were rather forecasts of "seven distinct and different states of the church under the gospel," was not new to the believers in 1856.

Saw Figure of Advent Believers

In the Philadelphian church (Rev. 3:7-12), with its suggestion of "brotherly love," they had seen in figure the experience of the advent believers who had expected their Saviour in 1844. And they believed that their former brethren, who had renounced the "midnight cry" as an error, refusing to walk in advancing light, had entered the Laodicean experience. The "open door" (verse 8) that was set before the Philadelphian church, fittingly seemed to them to refer to the light regarding the change of ministration of our great High Priest from the first to the second apartment of the heavenly sanctuary, where was

kept the sacred law of ten commandments. Therefore, in accepting this light, they regarded themselves as following on in the experience of "Philadelphia." They were hoping soon to enter the kingdom of God with no abatement of their zeal, no backward steps in their Christian experience.

In 1850, Joseph Bates had stated the position of the believers at that time in an article bearing the title, "The Laodicean Message." Regarding this he said:

"We believe that this state of the church exists, and that it is composed of second advent ministers and people who have backslidden and become 'lukewarm.'"—*Review and Herald*, November, 1850.

A few months later, James White was led to express his prayer for the Adventists who were not walking in advanced light, as follows:

"Oh, may God wake up the Laodiceans, and lead them by the power of His Spirit and truth to the open door, which presents to our view Jesus in the holiest, standing beside the ark of the ten commandments."—*Review and Herald*, June 9, 1851.

But now, five years later, the self-complacency of the believers was rudely disturbed as they were bidden to look to their own sin-stained garments. That "the seven churches (Rev. 1:11) represent seven conditions of the *true church* in seven periods of time;" and if so, that Laodicea finds its counterpart in "those who profess the third angel's message," was the conclusion of James White, as set forth in the *Review* of

October 9, 1856, in a series of eleven thought-provoking questions. The last of these questions was:

"If this be our condition as a people, have we any real grounds to hope for the favor of God unless we heed the 'counsel' of the True Witness?" Rev. 3:18-21.

That the Sabbathkeeping church had become lukewarm was evident to those who remembered their early zeal, and this conclusion was in harmony with the light that had so recently been sent from heaven, as published in "Testimony for the Church," No. 2, declaring "the dreadful fact that God's people were conformed to the world," "partaking of its spirit and following its fashions," and that "covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbathkeepers." (See "Testimonies," Vol. I, pp. 133, 140.)

Exposition of Seven Churches

In the church paper, one week later, James White published an expository article on the seven churches, in which he gave further reasons for his conviction that "the Laodicean church represents the church of God at the present time," and not the nominal Adventists, who were "cold" rather than "lukewarm." The reproof addressed to the Laodiceans is then referred to as follows:

"Dear brethren, lay hold of this work at once, and in faith claim the gracious promises to the repenting Laodiceans. Arise in the name of the Lord, and let your light shine to the glory of His blessed name."—*Review and Herald*, Oct. 16, 1856.

The response to this appeal was prompt and widespread. The ministers caught the fire of its inspiration, and made it the theme of their conversation in the homes of the isolated and in their discourses in the congregations. The Holy Spirit brought conviction to the readers of the *Review* as it carried the message into the homes of those who seldom saw the preachers. From these scattered ones, as also from ministers and leaders, are to be found many letters to the *Review*, breathing a spirit of fresh ardor and consecration, and making frequent allusions to the "gold tried in the fire," the "white raiment," and the "eyesalve."

From Princetown, Massachusetts, appears a letter from Stephen N. Haskell, a recent convert to the faith. He had been preaching for the First-day Adventists, and was now ardent in his zeal for the Sabbath truth. He heartily supported the view taken regarding the messages to the seven churches, and expressed his conviction that the church members "are rich in theory, but know not that they are

poor, miserable, blind, and naked."

James White envisioned the possibilities of a great successful layman's missionary movement as a result of a general consecration following the dissemination and the acceptance of the "Laodicean message." He wrote:

"There are hundreds among us who know the truth, and who could talk it clearly by the fireside, could they but be converted into the spirit of the message. Then they could be mighty through God in affectionate conversation and prayer in bringing souls to keep the truth. But where are they? Answer: Buried up in the cares of the world. Having lost in a great measure the sweet spirit of the message they once enjoyed, the mind seeks to be occupied with the cares of the world, and their conversation is upon worldly things."—*Review and Herald*, Nov. 13, 1856.

In reporting a conference at Monterey, Michigan, in November, 1856, Joseph Bates wrote:

"When the subject of our lukewarm position in the Laodicean state of the church came up, there seemed to be almost a universal response to 'bring all the tithes into the storehouse,' and prove the Lord to open the windows of heaven, and pour upon His waiting children the promised blessing."—*Review and Herald*, Dec. 4, 1856.

And speaking of a "tour of ten or twelve weeks through northern New York and Vermont," S. W. Rhodes said:

"I have scarcely heard a dissenting voice to the testimony which shows the Laodicean Sabbathkeepers to be in a lukewarm state. The burden of my soul to the church is, Be zealous and repent."—*Review and Herald*, Jan. 8, 1857.

Another active worker, A. S. Hutchins, reported:

"A happy change is taking place among us. The solemn and stirring message to us, Laodiceans, is arousing the church to action now. We now hear much said about the 'gold, white raiment, and eyesalve,' and less about farms, houses, and the vanities of this life. Parents are confessing to children, and children to parents. The child of a few years of age begins to mingle its sweet little voice in prayer with the parents, for the first time. Indeed, there seems to be in the heart of every sincere lover of truth, a voice whispering, Let us awake and arise."—*Review and Herald*, Jan. 8, 1857.

The general conviction that the Lord was especially leading in the reform movement that grew out of the study of the Laodicean message is well expressed by J. H. Waggoner, another of the truehearted pioneers, who speaks of his "deep grief" over the "lukewarm condition of the professed Sabbathkeepers." He says, in a letter to the *REVIEW*:

"I rejoice to see by the correspondence of the *Review* that many are beginning to realize these things. And as I read the testimony from different parts of the field, and hear how the minds of the scattered ones have been impressed on this subject, who have not yet conferred with one another in regard to it, I feel to say, Amen. It is of the Lord. May the good work go on till all the little flock are 'zealous' and 'repent.'"—*Review and Herald*, Nov. 20, 1856.

The response of the believers, as indicated by reports of the workers, the letters from laymen in the *Review*, and by personal correspondence, brought new courage to Elder White. He says:

"We rejoice to hear from all parts of the field that the testimony to the Laodiceans is being received, and is produc-

ing good results upon the remnant."—*Review and Herald*, Nov. 13, 1856.

Stirring messages from heaven confirmed the word. On April 30, 1857, "Testimony for the Church," Number 3, was announced, another sixteen-page pamphlet, the first words of which are as follows:

"The Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision. Said the angel to the church, 'Jesus speaks to thee, 'Be zealous and repent.'" This work, I saw, should be taken hold of in earnest." (The contents of this pamphlet may be found in "Testimonies," Volume I, pp. 141-153.)

A Sad Declension

It is evident that had this message been not only generally accepted as a correct theory, but adopted as a lasting practical experience, the Lord would have wrought mightily for His people. However, it is a deplorable fact that their zeal in repenting, like that of the people in Hosea's day, was "as a morning cloud, and as the early dew." They did not "follow on" to know the Lord, that "His going forth is prepared as the morning." Hosea 6:3, 4.

The following from a letter written by A. S. Hutchins in the autumn of 1857, is typical of others that might be cited:

"When the light first shone out on this subject, it was set home most powerfully by the Spirit of God to the hearts of those who acknowledged and received its proper application. We felt indeed that we were wretched, and miserable, and poor, and blind, and naked, and that there must be a speedy reform, a deep and hearty consecration to God. Many were zealous in the work of repentance. The sweet blessing of heaven rested upon the writer and the reader, the speaker and hearer, as this subject was contemplated. . . .

"But for a time past I have been led to ask the question, What has become of the counsel to the Laodiceans? Why is there so little said on this subject? and why no more feeling? We ask, Why? What means the stupor, the calm, that has come over the people of God?"—*Review and Herald*, Sept. 3, 1857.

It is worth while for us to ponder the reasons for the decline of this movement that was so intensive for a few months, for we must learn to profit by the experience of our fathers. Where they failed, we must overcome.

In an analysis of this experience, we shall note the convictions of some of the leading brethren in the movement, and also some reasons given by revelation to Mrs. White.

As a reason for the decline of this movement, M. E. Cornell, writing two years later, stressed the failure on the part of the people to give a continued, wholehearted response, and on the part

THE PRUNING PROCESS

By EDA A. LOVESTEDT

THE pruning knife is sharp, I know. A tendril here is cut, another there. Delicate, slender tendrils they are; but, ah! the Master sees they would entwine about earthly things and bind thy heart to them.

And here a branch, beautiful and graceful, feels the keen stroke of the knife. It paineth thee to thy heart, for it is beautiful, and bringeth thee much joy; but He finds no fruit thereon.

And now what appears to be a wholly fruitful bough is cut until in pain and amazement thou criest out, for it seemeth to thee that thou art left naked and bare, that never again will thy vine be desirable to any, that thy days of fruitfulness are ended.

O that thou couldst see the heavenly Husbandman as He applies the knife! Then thou wouldst know "He works with no wanton hand or indifferent heart." He, too, feels each stinging pain, and bends over thee with tenderest pity and love. "He doth not afflict willingly nor grieve the children of men." He prunes away the "harmful growth,"—yes, the growth that to thee may seem so beautiful and even fruitful, He sees to be harmful,—this He prunes away "that the fruit may be richer and more abundant."

Comfort, then, thy soul with this thought: He holds the knife. He will cause thee to bring forth fruit to the glory of His name, which shall be more abundant than thou canst think. To thee it may not appear richer or more abundant, but let thy soul learn the lesson, sorrowful though it be, of trusting submission; and thou wilt not wonder about the fruit, but only be content to know that thou art His vine and that He is thy Husbandman.

of the ministers to continue to give the message its proper emphasis. He says:

"The servants of God went forth and zealously declared the testimony, and the Lord blessed their efforts. The hope was entertained that this message would prepare the people for the latter rain. But many would not and have not afflicted their souls, and are still lukewarm. . . .

"But have not the messengers grown weary in well doing, and suffered the message to die on their hands? If all the messengers and leading brethren had persevered in the straight testimony, making it more and more solemn and pointed, it would doubtless ere this have done its work."—*Review and Herald*, Dec. 16, 1858.

Another outstanding reason why this solemn message was not more effective and lasting in its operation, was the fact that the enemy introduced features calculated to bring the cause into disfavor with men of sound judgment. Fanatical ideas and man-made tests were advocated by some who were more zealous in reforming their brethren than in wholeheartedly bringing their own lives into harmony with Bible truth. This is well stated by James White, as follows:

"Some, when this subject was dwelt much upon a few years since, seized upon it to give force to their fanatical ideas of selling and disposing of property. Others used it to enforce their extreme notions in regard to plainness of dress; while some others, who were perpetually dwelling upon others' faults instead of searching for their own, took fresh courage in their blind work. These deceived persons exerted a sad influence on the conscientious, and the church generally where their influence reached. Each had his peculiar notion to enforce, and all must come to it before the Saviour, in the language of the text quoted, would 'come in and sup' with His people. These things, with the opposition of some others to the plain testimony, had a most discouraging influence."—*Review and Herald*, Aug. 28, 1860.

Still another reason for the waning of the mighty revival that had been begun, is found in the instruction from heaven. Many became discour-

aged because the blessed results they had looked for were not seen as quickly as they had anticipated. Of this, Mrs. White wrote in 1859:

"When it was first presented, it [the Laodicean message] led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message.

"I saw that this message would not accomplish its work in a few short months. . . . Said the angel, 'God is weighing His people.' If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. . . . Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness."—"Testimonies," Vol. I, pp. 186, 187.* (Published in June, 1859.)

It is no less true today than in those early days, that it is the receiving of the reproof of the "True Witness," and the accepting of His counsel in regard to the "gold tried in the fire," the "white raiment," and the "eyesalve," that will prepare the remnant church for the latter rain. We are still assured that "this fearful message will do its work."—*Id.*, p. 186. Many are to be shaken out of the church, because they are not willing to receive "the straight testimony called forth by the counsel of the True Witness to the Laodiceans." But "all that truly receive it, will obey it and be purified."—*Id.*, p. 181. We, who are living in these stirring times, must enter into the deep experience which our forefathers failed to realize in its fullness. Then it will be ours to share in the wonderful refreshing that will follow.

* For a fuller picture of the "Laodicean Message" to the church, the reader should study the chapter found in "Testimonies," Vol. I, pp. 185-195.

The Mote and the Beam

BY N. P. NEILSEN

"WHY beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Luke 6:41, 42.

Surely there is a vast difference between a mote and a beam. A mote

days! If placed in the balance against each other, the mote would go up so quickly that it could not be seen.

A mote in my brother's eye, but a beam in my own! What a forceful illustration of the truth which the Saviour desired to present! My faults, my mistakes, my shortcomings, may be like the beam in size, but I fail to recognize them, while my brother's failings may be as small as a mote, and yet they loom up before me until I am greatly perturbed, and feel that they must be quickly dealt with and removed. My own mistakes I belittle and excuse away; but my brother's are magnified and grow larger and larger as I continue to look at them.

How true to human nature is this! How natural it is for me to think that when my brother makes a mistake, it is terrible; but when I make the same, it does not matter so much after all, and perhaps I could not help it. Some one else was to blame for it. How natural to think, when my brother finds fault with things, that he is cranky; but when I criticize, I do it for the good of others. How natural to think, when my brother is set in his opinion, that he is stubborn; but when I am set in my way, I am just manifesting the good quality of firmness. How natural to think, when my brother loses his temper, that he is very bad and angry; but when I lose my temper, I "just got a little nervous." Or how natural to think, when my brother does not like my way of doing things, that he is prejudiced; but when I do not like his ways, well, then I am showing good judgment. Yes, how natural indeed it is for me to see the mote, but fail to see the beam.

But what can be done about it? Said Jesus, "Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." It may be natural to see the mote and overlook the beam, but our nature can be changed by the power of God. We may become "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Then the beam will be gone from our eyes, and the love of God will take its place. Then we shall more clearly see our own weakness, and flee to God for help.

When love is welling up, we shall be unable to see the faults of others as we did before, "for charity shall cover the multitude of sins." 1 Peter 4:8. The divine nature will change our viewpoint. With the beam removed and with love illuminating the eyes, we can see things more clearly. Then we may be able to help our brother in his weakness. But with a beam in our eye we could never do it.

Led to Faithfulness by a Dream

BY MRS. R. J. BRINES

SOME time ago Miss Djang came to the Yencheng Hospital for treatment. She was a bright young Chinese woman who had completed the normal course at the government school in Kaifeng, the capital of the province of Honan.

While at the hospital she learned the gospel story. When she went home, she took a Bible and the Sabbath School Quarterly with her. Her home was in a city some distance away. I continued to correspond with her, and to send her more reading matter and the Sabbath School Quarterlies.

She wrote me that her father and mother were also keeping the Sabbath. This made me very happy, and I hoped that she would continue to grow in the knowledge of the truth and could be baptized.

Last fall she came here to Yencheng, and obtained a position as teacher in a school. She called on me at that time, and spoke of her desire to be here so as to attend church services. But when the

school opened, the principal had arranged for her to teach on the Sabbath, and she did so. As in the parable of the sower, it seemed as if the thorns were growing up to choke the good seed.

At the time of the New Year's vacation she requested the Sabbath off, and her request was granted, yet her attendance at Sabbath school was not regular.

One night she dreamed that it was summer, and she was sleeping outside in the yard on a mat. Across the sky from west to east, in characters of fire seeming about four feet high, were the words, which, translated, read: "We should follow God's word." After she had learned this sentence, the characters disappeared. Since that dream she has not missed a Sabbath service, and is striving to "follow God's word."

While Christ is not here in person, yet He is still calling the honest in heart to follow Him. It is indeed a privilege to help these precious souls find the way.

Reward for Persistence

A Lesson for Today

BY C. A. COLE

"THE Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Every earnest Seventh-day Adventist is looking forward to and working for the glorious appearing of our Lord and Saviour, as described in the foregoing text. It is the culminating event of the ages. It is the grand finale of that part of the great program of God begun in the Garden of Eden, and has to do with the redemption of mankind from the thralldom of sin.

Happy the person who, by pausing to listen, has heard the wooings of the Holy Spirit, who has learned the lessons and obeyed the warnings so clearly taught in the Holy Scriptures. To him the words of God's messengers, the declarations of His prophets, and the sweet songs of the psalmist, have a definite ring, all pointing to the great Leader, who said: "I go to prepare a place for

you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

The Call of Elisha

To the one who has caught the vision, and appreciates the reality of translation, many beautiful and timely lessons are brought to view in the recesses of God's word, which remain unobserved by the casual reader. Let us, for example, briefly study the story surrounding the association of Elijah and Elisha. Although the real story reaches much farther back, our first introduction to Elisha is found in 1 Kings 19:19.

Elijah found Elisha, "the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth." Let us pause for a moment to see what lessons we may learn from this experience.

From the first glimpse of this young man Elisha, the prophet Elijah, who had been instructed by the Lord to anoint him to be prophet in his stead, could see that no mistake had been made in his selection.

"Elijah passed by him and cast his mantle upon him." Elisha knew this

was a call to enter the Lord's work. He left his oxen, ran after Elijah, and asked him for time to return home and bid his father and mother good-by. Elijah's reply was, "Go back again; for what have I done to thee?"

There are many young men today who, should they receive no more definite call than was given to Elisha, would feel inclined to go back to their former employment, even though they had passed their grades successfully and had received their certificates of graduation. Not so with Elisha. Returning, he slew a pair of the oxen, made a fire of the yokes and other farming implements at hand, and prepared a farewell feast for his home folk and friends. Then he arose and went after Elijah and "ministered unto him."

This was his work, and in doing it he had opportunity to observe the way the Lord worked through Elijah in protecting His people from the rising tide of evil sweeping over the land. Elisha remains in the background, not coming to view all through his service to the prophet, being content to pour water on the hands of Elijah until the closing events of Elijah's career as the Lord's prophet. (See 2 Kings 2.)

Events Leading to Elijah's Translation

After a varied period of service, with no vacations, Elisha found himself with Elijah at Gilgal. It had been explained to him that his master's earthly work was ended, and that he was to be translated that day.

Elisha's life had been marked by obedience, but his determination to receive the blessing that awaited him when Elijah should be taken up, impelled him to refuse to obey the suggestion that he remain behind. When the prophet said, "Tarry here, I pray thee; for the Lord hath sent me to Bethel," he promptly replied: "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they proceeded to Bethel.

Why, now, did Elisha refuse to tarry? Simply because of the realization that he would lose the great blessing for which he had so long been working and praying. It was a test of Elisha's loyalty to God. It was the beginning of a new experience for him, a time when he was about to realize his hopes, and he would not now be deterred from going forward in his Christian experience.

Too many persons lose the joy of working for the Lord because they are willing to remain at Gilgal—the starting point. They are good church members, but are never willing to accept responsibilities. This is a

great mistake. "Go forward!" is the Lord's command. When we cease to go up, we begin to go down; and although the descent may be gradual, the end will eventually be reached. The account continues, "So they went down to Bethel."

At Bethel there was a school of the prophets, a number of the students having been attracted by the presence of Elisha and the noted prophet Elijah. These students must have been aware of what was soon to take place, for they said, "Knowest thou that the Lord will take away thy master from thy head today?" But Elisha's answer proved he was aware of it; for he said, "I know it; hold ye your peace."

Again came the invitation to remain behind, for the prophet had a commission to go on to Jericho; and again Elisha's resolute decision was couched in the same words: "As the Lord liveth, and as thy soul liveth, I will not leave thee." And so they came to Jericho.

At Jericho another delegation of the sons of the prophets came to Elisha, inquiring what kind of employment he would follow, since in this day he would be bereft of his master; but he declined to hold useless conversation with them.

Once more the command was given to Elisha: "Tarry . . . here; for the Lord hath sent me to Jordan," but Elisha again declared his determination to stay close by and keep his eyes upon his leader.

An interesting picture is here presented. As the two went on toward the river Jordan, "fifty men of the sons of the prophets went and stood to view afar off." As the Jordan could not be crossed, they expected the translation scene would take place as they approached its banks. Imagine their surprise when they saw Elijah strike the water with his mantle. The waters suddenly opened before them, leaving a straight, clear path from bank to bank. "So they two went over."

Elisha's Request

Arriving on the other side, Elijah spoke abruptly, "Ask what I shall do for thee."

Here was Elisha's opportunity. For it he had toiled and studied and waited. His future depended on his answer, and he promptly replied, "I pray thee, let a double portion of thy spirit be upon me."

"Thou hast asked a hard thing," returned Elijah; "nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

This had already been determined on by Elisha. He would keep his

eyes on his master more closely than ever. He realized Israel's need, and he longed to be used of the Lord to help his people. The more power he had with the Lord, the more help he could be to his people.

Suddenly, as they pursued their course, there was a rushing sound, Elijah was caught away, and Elisha called out, "My father, my father, the chariot of Israel and the horsemen thereof." He had seen Elijah as he was caught away, and the mantle, which later rested upon Elisha's shoulders, came floating down through the air, showing by this that Elisha's prayer had been granted.

As Elisha returned, the waters of Jordan parted at his command, and the fifty sons of the prophets exclaimed, "The spirit of Elijah doth rest on Elisha." He was now ready to be used of the Lord to carry on the work of reformation begun by Elijah.

In the capacity of servant, Elisha, by his faithfulness in little things, was preparing for weightier trusts. He learned to serve, and in learning this he learned also how to instruct and lead others. Through practical experience Elisha had gained a fitness for a broader and more important

work. By ceaseless activity and his unwillingness to be swerved from his goal, he had become qualified to take up the burden where Elijah had laid it down, and to carry on the work the Lord wanted done at that time.

What wonderful privileges came to Elisha because, when invited by his master to remain at Gilgal, or Bethel, or Jericho, or Jordan, on that memorable morning of Elijah's translation, he expressed his determination to remain with him to the end.

Many lives that might have been useful in the Lord's work, have, by their willingness to remain behind at one of these convenient stopping places, lost the golden opportunity of becoming a vessel meet for the Master's service.

Resolute fixedness of purpose was manifest in Elisha's character from his first meeting with Elijah, and although keeping himself in the background while serving as a servant to the prophet, he was, nevertheless, ready for definite service when the time for action came.

Like Elijah, he lived at a time when men of character and stamina were needed to hold up the banner of truth before his own people and those of surrounding nations.

Are You Ready?

BY R. E. CRAWFORD

ON numerous occasions during the last few months the writer has heard the conviction expressed by many that were it not for the fact that four mighty angels had been commissioned by God to hold the four winds, right now we would be in the midst of the world's most horrible war, the greatest scourge that ever afflicted the human race. They are, of course, referring to the symbolism employed in the seventh chapter of the Revelation. We are all agreed that the above conviction is correct, and that they are well within the meaning of the prophecy in their interpretation.

But does Revelation 7 refer to more than war? Is it possible that it might include other forms of catastrophe besides war? Let us note the inspired comment found on page 444 of "Testimonies to Ministers:

"John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels."

We have just emerged in recent years from the world's most frightful, most destructive war; in recent earthquakes we have witnessed destruction and desolation that cannot be described even by using the

strongest superlatives; winds have blown with a fury and frightfulness that beggars proper description by the most skillful writers; and yet, all this time mighty angels are holding infinitely worse occurrences in check. Another question direct from inspiration to you:

"What are your feelings in anticipation of that great day? In that day you have each an individual personal interest. Be assured God will not be mocked with pretensions. Have you the wedding garment on?" —*Ibid.*



The Keeper of the Keys

A GRIEF-STRICKEN father handed the key of his little girl's casket to the keeper of the cemetery. The minister, noticing the father's helpless despair, said, "You think the key to your little child's casket is in the hand of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the resurrection.—*Pentecostal Evangel.*



One Fellowship of Faith

IN this advent movement it is one fellowship of faith in all the world, one keynote in the sounding of the message of the prophecy of Revelation 14.

Others may have a church South and a church North, a work in one continent independent of the rest of the world; but with us it is one field, one work,—the sounding of the definite gospel message of the judgment hour “to every nation, and kindred, and tongue, and people.”

And in all the world it is one people, “our folk,” all of them. They are of many nations and tongues, but in this message they are one family,—the people of the prophecy of Revelation 14, “that keep the commandments of God, and the faith of Jesus.”

National and political storm and stress may break our outward touch at times, but the tie of faith and fellowship is never severed by earthly strife. I have never forgotten one thing seen in the World War days. I heard brethren of lands on one side of the awful strife, praying for the

believers in lands on the other side. And visiting these others, it was the same. I heard on both sides the prayers of believers for fellow believers with whom there could be no physical contact or communication. I saw anew the truth of that hymn of praise,

“Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.”

Nothing on earth can sever the tie of faith and fellowship in Christ with which Heaven binds together the family of God.

In those days of stress, such as the world had never before seen, it sometimes seemed that the cause of gospel truth would be held back. But rather, we saw the cause of God rise and move forward in the very presence of difficulties that we feared would hold back and delay it.

These things led us to believe more firmly in God’s overruling power over the nations. He will keep His people and save all who hold fast to the faith of Jesus.

W. A. S.

The Seven Last Plagues---Part II

WHETHER we believe it or not, whether we desire to dwell upon the prophetic scenes before us or not, the steady tread of the day of God’s wrath approaches. Soon heaven-defying sinners must meet the guilt of rebellion. The scoffers’ words will chill upon their lips. The hardened atheist will suddenly be convinced of the existence of a just God. The persecutor will have measured to him in return the torture of his innocent victims. “The men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil,” will suddenly find that their goods have “become a booty, and their houses a desolation.”

Just as surely as God has warned of these things in His word, just so surely will His judgments be visited on the wicked. But instead of taking heed, men prefer to calm their fears and dream of peace. They cry, “Peace, peace; when there is no peace.” Religious leaders, as did the false prophets of old, quiet the fears of the people, and prophesy

smooth things. Men declare that God is too merciful to punish the wicked. Universal salvation is glibly proclaimed. Popular ministers preach that men may live as they please now, and in the hereafter they will have opportunity to mend their ways and share in the eternal rewards. The second-chance doctrine has been loudly and widely proclaimed. And all this in the closing hours of human probation.

But in the midst of all these confusing voices, we hear above the tumult the admonition: “Now is the accepted time; behold, now is the day of salvation.” And again: “To-day if ye will hear His voice, harden not your hearts.” At this very hour, when unbelief is so alarmingly prevalent, when the storm clouds of God’s wrath are about to burst upon the world, the third angel’s warning is being heralded throughout all the world. Soon the seven angels will go their way and pour out their vials upon the earth, and the inhabitants will have no excuse.

Will the Plagues Be Literal?

An effort is made by some to soften the dreadful plagues predicted in Revelation 16. They say that the plagues are figurative, and mean something altogether different. But there is no reason to believe that these will be less literal than the plagues visited on ancient Egypt. In fact, they are so similar in their character that it would be unwise to think of them in a different way. Then, too, the parallel between the deliverance from Egypt and the final deliverance is so strikingly similar in Scriptural description that we can make no mistake as to the meaning. It will doubtless be that some of these believers in figurative plagues will have a rude awakening when the visitations actually come. Let us now consider the plagues themselves.

“I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” Rev. 16:1, 2.

Observe that this first plague is directed against those who worship the beast, who receive his mark, and who worship his image. These are they who have preferred to worship the man of sin and observe man-made institutions rather than worship the Creator and honor His memorial; they have turned to apostasy rather than be transformed by the Holy Word; they have preferred error to truth; they now reap the wrath of God.

It will be seen by the following description that each succeeding plague intensifies the suffering caused by those that have gone before:

“The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.” Verses 3, 4.

Men are still suffering the ravages of the first plague when we come to the fourth, so the plagues must follow one after another in quick succession. Think of the suffering from the noisome and grievous sore, the feverish condition, the famishing desire for a cooling draught, and only blood to drink. The very thought of this causes one to wonder at the severity

of the plagues; and yet the angels—those beings that heretofore have gone forth as ministering spirits to minister to the needs of sinful men, who have wept over the impenitent—now declare:

"Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments." Verses 5-7.

The Guilt of This Generation

It would seem that the wrath of God has been accumulating through the ages. The angel, just quoted, reflects on the persecutions of the past. Ah! what heinous crimes have been committed in the name and under the cloak of religion. How mercilessly the state church has persecuted the dissenter! Men, women, and children have been cast into prison for their faith; others have been driven from home, to perish through want; some have been flung to be devoured by wild beasts; many have been tortured—limbs have been torn from the body; holy men have been burned at the stake, or cut down by the sword. Millions have perished in these ways while justice slumbered and mercy still was offered.

But what of the people of this age, men who are living in the full light of historical facts—facts we have just enumerated? With the knowledge of all these cruel persecutions of the past, leaders are seeking affiliation with that great system of iniquity responsible for the most horrible crimes of all time. What will be their guilt when they turn away from God, from His word, His fellowship, and seek unity with the intolerant, persecuting, apostate power of the ages? The Saviour's condemnation of the Jews of His time will similarly rest upon this generation when apostasy has fully ripened. All the blood shed through the ages, from the time of righteous Abel to the present time, will be charged to the wicked of this generation.

Past scenes of persecution will be reenacted in our day; in fact, they have already been revived in some places. Some of our brethren have been tortured and put to death for their faith. When great religious organizations are fully merged, when the voice of the majority rules, when religious liberty has been trampled underfoot, a supreme effort will be made to silence the conscience of the few. History repeats itself; and we know from the sure word of proph-

ecy that past persecutions will be revived. Will God allow His people to be destroyed by their enemies in the day of His wrath? We believe not. But the intent to execute the righteous, carries with it the guilt of the act itself. Concerning the deliverance of the faithful we read from the Spirit of prophecy:

"The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. . . . If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. . . . Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life." —*"The Great Controversy,"* p. 634.

Joel's Prophecy Fulfilled

"The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Rev. 16:8, 9.

The suffering from this plague is indescribable. Many have already witnessed the cloudless sky, when the earth and all vegetation were parched beyond description, when fertile fields were made barren, when pastures were burned up, and stark famine faced both man and beast; but these scourges pale into insignificance when the sun is given power to scorch men with fire. Perhaps we can give no better description of this time than that penned by the prophet Joel:

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes? . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Joel 1:15-18.

Judgment on the Seat of the Beast

"The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Rev. 16:10, 11.

The Greek word translated "seat" (of the beast) is *thronos*, and means *throne*. It will be observed that the

beast has a kingdom and a throne. And this plague is directed against the very throne of the beast. The capital city will doubtless be full of darkness, darkness similar to that visited on ancient Egypt—fit symbol of the spiritual darkness that pervades that great religio-political system.

A Famine of the Word in the Land

When the inhabitants of earth are suffering under the seven last plagues, doubtless many will seek divine shelter. They will go to the saints of God to know of an escape from the storm that has burst upon them. Said the prophet of old:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

The distress for want of food and water is not comparable to that for want of God's word. When probation is closed, when the sweet words of mercy and grace die away from the lips of loving messengers, when the blessed Book is sealed to the impenitent, then the pangs of the lost heart are indescribable. Men will never know the depth of guilt, the terror of remorse for sin, the horror of being eternally lost, and the hopelessness of escape from transgression's penalty, until the compassionate Mediator steps out from between divine justice and the guilty.

Men will wander from coast to coast, from the north to the east, that they might find the word of God, not that they might heed it, but for its protection. Like Esau, they will seek the despised birthright when it is gone. They will search for the word of God, but listen to the result: "They . . . shall not find it." Oh, how we should treasure the blessed Book of God and heed its messages! The Book is with us today; its messages of mercy, of sins forgiven, of God's protecting and keeping power, are for us. These promises should be claimed, and their fulfillment experienced. The precious passages should be studied and committed to memory; so that when the test shall come, these jewels of truth may shine out in undimmed luster.

Then there is our present responsibility to neighbors. Many of them know nothing of what is coming on the earth. They know not the way of life. They are living in sin, and understand not the way of escape. How shall we be clear in the day of final reckoning if we neglect our

obligation to others? May God arouse our dear people to their solemn duty at this time. It will be a fearful sight to see men, women, and children falling under the wrath of God, with no way to save them. Let us arise and give the threefold mes-

sage while there is opportunity for man to be saved.

Our next article will deal with events under the sixth seal, the drying up of the river Euphrates, and the battle of Armageddon.

T. M. F.

John D. Rockefeller's Letter to the Baptist Church

IN the summary of important events of 1935 in last week's REVIEW, we made reference to an item in the religious world, the projected merger of the two great denominations in the United States. We believe this whole subject of mergers is worthy of more than passing mention in a summary of notable happenings. We believe the various mergers of church bodies, which are becoming common today, are straws in the wind of the religious world that reveal to us certain important facts.

The subject of denominational distinctions has recently received new attention because of the publication of a letter written by John D. Rockefeller, Jr., to the Northern Baptist Convention. Mr. Rockefeller is and has been throughout his life identified with the Baptist denomination. In keeping with his financial status, he has been a heavy supporter of denominational work. His published letter, a copy of which was sent to editors generally throughout the country, informs the Baptist officials that he has made his final annual gift to the regular organized denominational work. He adds that he may contribute in the future to certain specific projects, and that the real test of whether any Baptist projects received his favorable consideration will be whether they are nondenominational in character, or at least interdenominational.

Mr. Rockefeller Offers Reasons

He endeavors to justify this drastic change in his relationship to the Baptist Church on the ground that he believes the day of sharply defined denominations is virtually past, that the trend toward one great united program by Christians is rapidly bringing a better day in the religious world. He feels very strongly that denominational distinctions deal with nonessentials. He feels, further, that sectarian missions are contrary to the best interests of Christendom. This view regarding missions is, of course, but a logical extension of the basic view concerning separate denominations.

There is really nothing new in the thoughts presented in Mr. Rockefeller's letter. Others had pioneered the

way in this kind of thinking, years before. The news value, obviously, lies in the fact of Mr. Rockefeller's wealth and its relationship to a particular religious body. We should not be surprised by this letter, nor by the whole program of church mergers that is becoming rather common today. This letter reveals the reason why most mergers are taking place. These reasons, in turn, largely rest on the fact that differing views of religious bodies that were formerly considered of primary importance, are now considered secondary or even insignificant. And what has caused this change in emphasis? The answer to this opens a wide field before us, and reveals a sinister significance to much that has been lauded as a beautiful coming together of religious bodies in harmony and fellowship.

Bible Formerly Basis of Belief

In the days when the different religious bodies were formed, the Bible was the one source of authority. Men who took their religion seriously naturally believed that their church should square with the Holy Scriptures. Any departure from the precepts or principles there set forth was the occasion for vigorous discussion, and sometimes, ultimately, for a splitting in two of a denomination. Of course, this does not mean that denominational splits never resulted from any other cause, such as racial and political differences; but, by and large, controversies in religious bodies have resulted from basic difference in viewpoint concerning scriptures. That the disputants in these various religious controversies sometimes erred in their understanding of Bible teaching, is unquestionably true. We may deplore the unchristian spirit that often entered such discussions, even more than we regret the failure of such churchmen to understand rightly some of the doctrines on which they differed. It takes no stretch of imagination to believe that the devil attempted, in these religious controversies of the past, to set brethren at variance against each other, to befog their minds on the meaning of Scripture, and to engender hatred in their hearts in the midst of their discus-

sions. And the birth of more than one religious body has been clouded as a result. But the important point that is nowadays overlooked, and yet is most vital to an understanding of the matter, is that religious leaders formerly built all their thinking on the major premise that the Bible is the one infallible guide for the church.

Satan's Subtle Attack on Church

Today Satan is employing a far more subtle, more devastating attack on the body of Christ. He has undermined faith in the very Book on which our Christian religion rests, and which provides the authority for the doctrines we believe, and the principles we strive to practice. When the Bible is no longer considered absolutely infallible, but, instead, is viewed as a mixture of legend and folklore and merely the wise sayings of men like ourselves, why become stirred up to contend for one view or another? If the Bible is not so essential, then views which formerly caused men to differ to the point of separation, logically became nonessentials. And that is exactly what is taking place today. We are gaining unity, not because of an agreement on some formerly disputed portion of the Holy Word, but because neither that portion nor any other part is considered of sufficient authority for our religious lives to warrant any fervent effort to discover or to follow its true teaching. The trend toward church mergers is clearly a trend toward peace, but in most instances it is the peace of apostasy; for basic to the thinking of many who advocate church union today, is the view that not even the Bible is sufficiently authoritative to justify denominational differences. A few years ago a Modernist preacher wrote in the *Congregationalist*, under the title, "A Modernist's Criticism of Modernism," these words, which are a direct commentary on what we have just said:

"If the peril of conservatism is intolerance, the peril of Liberalism is indifference. Freedom of thought tends to become absence of thought. It is easy to pass from the affirmation that there is truth in all forms of belief to the affirmation that all beliefs are equally true, and then go on to say that it does not make much difference what one thinks. Religion is very confusing; why think of it at all?"

It is plain to see from this quotation that men of any belief or no belief would have no difficulty in burying their religious difficulties and uniting, if they subscribed to the logic of this Liberalist's statement. But that is the very logic that is being invoked today, for Liberalism, or Mod-

ernism, as it is often called, is permeating the whole of Christendom.

Missions Adversely Affected

But this move toward church mergers has a significance far wider than the homeland, where the headquarters of these bodies are. The corrosive effects of such reasoning as this Modernist presents spread far beyond the borders of the homeland, over into mission fields. Much has been presented in these columns in recent years to show that the alarming decline in mission activity by the majority of religious bodies is in large part due to the inroads of Modernism. Christians in the homeland find no incentive to sacrifice to send missionaries abroad to expound the teachings of a Book that no longer has unique authority.

It is an interesting fact that Mr.

Rockefeller was a moving spirit in the organization of the Laymen's Foreign Mission Inquiry, which stirred the religious world a few years ago with its conclusion that the whole program of missions was on a wrong basis, that the evangelical motive and the proselyting zeal for Christianity that had so marked missions in the past, ought to be abandoned, and that we ought to go abroad to share with other peoples what good things Christianity had to offer, and receive from them what blessings they had to give us from their religions.

We are witnessing today a complete revolution in religious thinking. It has now reached the point where it is reflecting itself in the actual structure of religious bodies, and in their program in lands beyond. Next week we shall discuss further this general subject.

F. D. N.

of lying. This sin is classed by divine revelation with the sins of adultery, sorcery, and murder. He who becomes the accuser of his brethren, even though it be carried on as a whispering campaign or by mere suggestion, acknowledges by his course his relationship to the father of the accusers, even as did some of Christ's accusers in His day. (See Rev. 12:10; John 8:44.) Unless these misguided ones repent, their place will be found at last with their "father" outside the city of God. (See Rev. 21:8.)

Redeemed From All Iniquity

The people looking for and expecting the return of the Lord, and who profess to be giving to the world a message to prepare men and women for that great event, should be the purest and noblest church in all the world. To this holy character they are exhorted by the apostle in these words:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

It is not often that we see one straying from the path of moral rectitude, as was done in the case of the minister back in the 60's, to whom reference was made. Those who have gone astray have done so because they failed to recognize and practice the principles embodied in the instruction to which reference has been made in the Bible and the writings of the Spirit of prophecy.

The appeal to purity of heart and life is to every member of the church. It is only the pure in heart who will see God at last, and who will be permitted to associate with the pure and holy inhabitants of heaven and of the unfallen worlds and of those who have been gathered out of the nations of this world by the redeeming, transforming grace of Christ. May God grant that each and every reader shall search his own heart to see if in any measure this appeal to purity of life applies to his own personal experience. If the Spirit of God convicts him of sin, even in his inmost thoughts, known only to himself and God, let him not rest until he has found deliverance in Christ's forgiving, cleansing, transforming grace.

Purity of Heart and Life

(Continued from page 2)

tares will be found among the wheat. (See Matt. 13:36-43.) This has ever been so. The church in the wilderness witnessed the apostasy of Korah, Dathan, and Abiram, mighty men in Israel, and with them 250 princes, chief men in their tribes; the guilt of Aaron, the high priest, in making the golden calf for worship; later, his and Miriam's sin for which the sister was stricken with leprosy. But God did not forsake His people; He continued to lead them by the manifest tokens of His presence in the pillar of cloud and the pillar of fire.

The New Testament church saw the base denial of Peter. And of the twelve the Master said: "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot." John 6:70, 71. And so through all the ages, in spite of the failures of some, God has led His people on. And so we may confidently believe He leads still, even though some of His professed followers may deny His name and bring discredit on His cause, giving occasion for the enemies of the Lord to blaspheme, as they ever have, over the failures of some in the church.

The Accuser of the Brethren

And unfortunate also would it be if doubt were created in any heart as to the integrity of any innocent brother or sister, or the finger of suspicion were pointed at any member of the church. If we have grounds to suspect the integrity of a brother or sister, we are not to express to oth-

ers our fears. The course we are to pursue is clearly pointed out in Galatians 6:1 and Matthew 18:15-17.

He who calls in question without sufficient evidence the good name or reputation of another, does him an irreparable injury, and is guilty of the sin of false witness, of slander,

Did They See Jesus in Me?

BY A. J. VERRILL

WE meet them a moment, and then they are gone

Into the great unknown,
Some with a smile, and some with a song,
And some with a sob or moan,
Some with hearts that are heavy and sad,
Burdened as burdened can be.

Did I do what I could to lighten their load?

Oh! did they see Jesus in me?

I think of the longing I saw in their face,
Of the sad, mute appeal in their eyes,
When I saw them lie wounded and bruised by the way,

Did I love them and help them to rise?
Did I, like Jesus, go bind up their wounds,

And make their hearts happy and free?

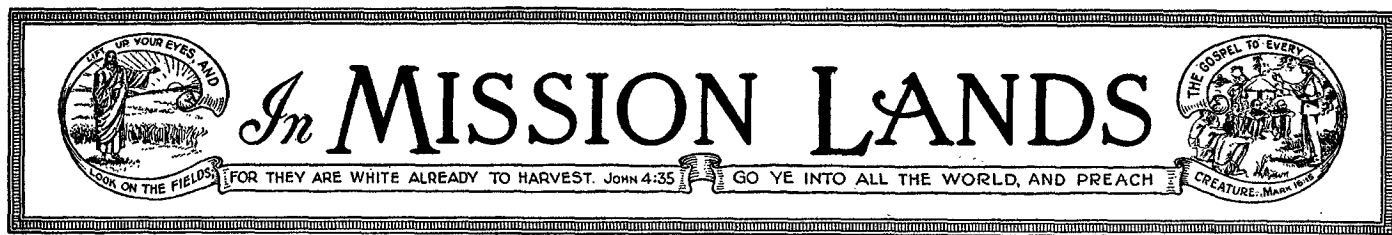
Did I, like Jesus, show mercy and love?
Oh, did they see Jesus in me?

Burdened and weary, we meet them each day,

Each with his sin and his cares,
Longing for some one to hold out a hand,
For a place in our hearts and our prayers.

Burdened and sinful, weary and sad,
How many, how many there be!
O, help me, dear Saviour, to lighten their load,

And may they see Jesus in me.



A Word From Nigeria

BY WILLIAM MC CLEMENTS

WE have enjoyed some good camp meetings and workers' institutes in the Nigerian Union this year. At Aba there was a large gathering of over four thousand people. It was a time of spiritual refreshing to our African brethren and sisters who attended. One hundred twenty-six people were baptized on the last morning of the meeting. At the Elele camp meeting forty-six were baptized and received into full Christian fellowship.

As I recall those meetings, I think the happiest soul to be found in those great gatherings was an old woman between sixty and seventy years of age. She had limped along on her crutch over some seventeen miles in order that she might be baptized at the Aba camp meeting. Her face, covered with tribal marks, speaks of times gone by, times of darkness, superstition, and cruelty; but today, through those scars, her countenance beams forth the radiance of the love of Christ in her heart. Many such souls are being reclaimed by the gospel message among these large tribes of Nigeria.

Brother Edmonds reports over a thousand converts during the first six months of the present year. This is encouraging; but the great problem facing our responsible workers is to know how to care for all these new believers. They must be instructed in the baptismal classes for a period of two years before they can be accepted for baptism. This takes much time and earnest labor on the part of all our evangelists and teachers. The workers are too few for this mighty task. With a rapidly extending work and greatly reduced budgets, many new interests must go uncared for.

Our new members are getting into the stride of the advent message, and it is encouraging to see their missionary zeal and the increase in tithes and offerings from quarter to quarter. Many of them have but little money to give, but in Africa gifts are often brought "in kind." In some parts of the field it is a common sight to see the children coming to Sabbath school with a few maize cobs for their offering. Others bring eggs or

yams, in order that they may do their part in reaching the Sabbath school goal.

Nor are our native brethren without the spirit of sacrifice. For two weeks the boys in one of our schools went on half their food allowance, in order that they might contribute their part toward the Week of Sacrifice Fund. This is a very practical type of sacrifice for African school-boys, but in this they have manifested the kind of spirit which will carry the message throughout the length

and breadth of the dark continent.

Our literature sales are encouraging. Many of the educated Africans are purchasing such books as "Bible Readings," "This Mighty Hour," and "God's Answers to Man's Questions," and already we are beginning to reap fruit from the seed sown. Just recently two school teachers, and the wife of one of them, who has also taught, accepted the message through reading our literature. Others have been won through the efforts of these converts, and a good Sabbath school has been established. The seed is being scattered and the way prepared for strong evangelistic work in the near future.

Faithful Unto Death

BY L. A. HANSEN

THE sad word by cable announcing the death of Esther Bergman at Addis Ababa, Ethiopia, has already been reported. Since that word was received, several letters have come from Miss Bergman, written probably only a few days before the experience that ended in her death. The cheering tone of her letters is so characteristic of her that those who knew her can very readily visualize her as a courageous, hopeful, happy body, even amid her troubled surroundings.

The Zaudita Memorial Hospital of the Seventh-day Adventist Mission at Filwoha, Addis Ababa, was a busy place, too busy to permit of much letter writing. Because of the war situation we had asked the women with children to leave Ethiopia. Mrs. T. Nicola and her children had gone to California, and Mrs. M. J. Sorenson

and Mrs. G. C. Bergman and her children, to Egypt. The Jensens had left Gembe. Their furlough was about due, and because of the dangers of their isolated situation they were asked to leave. The dispensary was closed, and the nurse joined the workers at Addis Ababa. Three nurses—Misses Bergman, Hofsted, and Halvorsen—were helping our doctors carry on. These, with still others of our workers, had expressed their purpose to remain through whatever eventualities might arise.

Submission to God's Will

Writing under date of November 22 to an American worker, Miss Bergman says:

"Our committee voted for Elder Sorenson to go to Dessye, and thus strengthen the work there, and that

A Group of Our
Missionaries in
Ethiopia



Brother Hassel join Brother and Sister Palm at Debor Tabor. Only a few days ago word was received from Dessye, stating that they were caring for sixty patients in their twenty-bed hospital. In fact, they were using the school to house patients, and for lack of beds, the floor was used. Six surgical cases were lined up, and the invitation was extended to us for help.

"At once it was decided for Doctor Nicola to go, taking Brother Hanson and a nurse with him in his car. Doctor Nicola, not having seen this country, was anxious for the trip, as he could at the same time render the needed help. One of our nurses is on her vacation and the others did not wish to go, so I suggested that they send me. As usual, I am just thrilled to go, especially since they were in such need of help.

"My brother hesitated to give me permission, but said he would let the committee decide. However, before we had a chance to meet, word was received that no permission would be given any foreign woman nurse to go. The next day Dr. Nicola asked their reason, stating that in the letter suggestion had been made that they might send for a nurse in an airplane, could one be released. Their reply was, 'We refuse to send any woman nurse to the battle front.'

"In the meantime I had asked the Lord not to allow man to interfere with my going where help was so much needed and I wanted to go so badly. But knowing that our way is not always God's way, I prayed that the way be closed should it not be in accordance with His will. Needless to say, now I am perfectly satisfied to remain where I am, and the refusal of my cherished hope of going ceases to be a disappointment.

"How thankful I am for every experience which teaches me that the Lord will direct our steps if we trust Him.

"The beginning of this year I began memorizing the book of the Psalms. I am now on the sixty-fourth chapter, and it just seems that these verses are filled with promises written especially for us, no matter how strange and varied the experiences through which we must pass."

Africa Her Adopted Country

To another worker Miss Bergman wrote, "If some one were to suggest to me that I return and take up the work I left in Washington, leaving my duties here to another, I could not consent; for Africa is now my country, and here I purpose to stay as long as the Lord will permit. I have no sacrifices or hardships to relate. I am only, O, so thankful for the privilege of having a small part



Two of Our Missionaries in Ethiopia Illustrating the Use of Gas Masks in Case of Need

in the work here, and pray that the Lord will make me a true missionary indeed in saving souls for His eternal kingdom.

"We are all of good courage and are glad to be here. We know that even though the time may come when dangers will surround us on every side, no place is as safe as where the Lord would have us labor for Him."

In another letter, written during tense wartime, Miss Bergman says: "Were you to ask me, as some do who are not Christians, what I have to make me happy, I would have to say, Nothing from the worldly point of view, but everything from the Christian's viewpoint. How real the Bible promises become to those separated from homeland and friends. We learn from actual experience that the Lord supplies grace sufficient to meet daily difficulties. Our petitions in behalf of the work and workers are heard and answered."

As we recall the faithful work of Miss Bergman here in our own immediate Columbia Union territory, we can understand her loyalty to the cause in Ethiopia. Her untimely death leaves a vacancy, surely.

Another Tribe Entered, Another Language Added

BY H. M. SPARROW

For a long time the people of Karonga District, the most northerly province of Nyasaland, have been begging us to open work in their country.

In the accompanying picture, Chief Kyungu is seen sitting at the back in the center of his 240 councilors. Elders Nash and Tarr, Miss Curtis, Pastors Simon and Roman, and the writer were received royally. God has wonderfully opened the way for us to enter this distant field. For many years the calls have been coming in thick and fast from these people. We had no money, but the Holy Spirit impressed us to have an earnest season of prayer for that unentered field at our union meeting a year ago. At the very hour we prayed, the Lord moved on J. V.

Wilson's liberal heart, two thousand miles away. He was about to send the money elsewhere, when something seemed to say to him, "It is needed in north Nyasaland, send it there," and he did. Thus the Lord provided the means and told us to move forward.

The Nkhonde people have now an opportunity of hearing the third angel's message in their own tongue, the Kinkhonde language. The message still finds its way into unentered fields.

We have 146 definite calls before us from influential chiefs, and we can answer only nine of them. Our hearts burn within us as we see the harvest so ripe and funds so limited. Pray that the Lord of the harvest will send forth more reapers.

Chief Kyungu and His Council of 240 Members Accepting Our School at Karonga, Among the Nkhonde People and the Kinkhonde Language, Nyasaland





Conducted by Promise Kloss

Living Waters or Broken Cisterns?

BY H. B. LUNDQUIST

"WHEN they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" Isa. 8:19.

A man is hurrying home to his noonday meal. As he crosses a bridge over a little stream on the way, he observes a commotion down by the shore of the river, and upon looking more closely, sees that a little child is in danger of drowning. But there is a large crowd gathered on the shore, and he goes on homeward, excusing himself for not taking a more personal interest in the matter, with the argument that there are already sufficient persons there to save the child's life. He arrives at home, and finds his wife lying in a swoon near the telephone. When he revives her, he learns heartrending news: Their little son has just drowned in the river which he recently crossed. He might have saved him; but what he left for others to do, had not been done.

Perils Beset Our Youth

Our children and youth are in danger. Perils and temptations beset them on every hand. Many will go down for the lack of a friendly hand stretched out to save. Father, mother, perhaps your own girl or boy is in danger! Will you permit your indifference to contribute to the loss of his soul? I cannot believe it, for he is dearer to you than any earthly possession.

Back in the days of Israel, King Ahaziah displeased the Lord in a matter which, to him, appeared trivial. But as a result, his life was forfeited. Here is the Scriptural account:

"Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baalzebub the god of Ekron whether I shall recover of this disease.

"But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is

it not because there is not a God in Israel, that ye go to inquire of Baalzebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed." 2 Kings 1:2-4.

As far as we are able to discover, the messengers never carried out their charge, but returned to their lord the king. But—and let us note this point carefully—this slight offered to the God of Israel by merely *intending* to appeal to a heathen deity, was considered of sufficient gravity to require the punishment of death. The Scriptures state: "So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead." 2 Kings 1:17.

The Lord is very particular about apparently small things. On another occasion, Uzzah paid with his life for his disobedience when he steadied the ark of God, although he did it with the best of intentions. Saul was deprived of his kingdom because he

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### Mother's Kingdom

THERE is a kingdom, called "The Home,"  
Where Mother reigns as queen;  
The treasures fair that cluster there  
Not elsewhere may be seen.

She loves this kingdom of "The Home"  
And here she builds her throne;  
The things of worth that bless the earth  
Find here a safety zone.

Her children live in blessedness,  
Protected by her love;  
With gentle sway she leads the way,  
Through wisdom from above.

Her word, her smile, her soft caress—  
She rules her realm with these;  
With humble heart she does her part,  
And conquers on her knees.

Keep clean your kingdom, sweet and fair,  
O Mother, fine and true!  
For in this fight for God and right,  
So much depends on you.

—E. C. Baird, in the  
*Christian Standard*.

failed to carry out God's instruction concerning the Amalekites.

Has God changed, or is He as particular today as He was in the days of old? The Bible says that in Him there "is no variableness, neither shadow of turning," that He "is the same yesterday, and today, and forever." Let us listen to the following admonition through the servant of the Lord:

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. . . .

"The word of God comes to us at this time: . . . 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.'"—*"Testimonies,"* Vol. VI, p. 195.

"We have been warned again and again that the character of the education that has been current in the world cannot stand the test of the word of God. . . . The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehended the importance of a preparation for that life which measures with the life of God."—*"Counsels to Teachers,"* p. 401.

### Danger of Exposing Our Children to Unbelief

Surely the Lord would not send us such a solemn and definite warning without reason. Most certainly the success and happiness of our children must be endangered by attendance at non-Christian institutions. And the honesthearted, who will lay prejudice aside, will not have to seek far to discover the reason why we are thus counseled. Defiance of God, disrespect to Him, and disbelief in

His word permeate these institutions. Think of exposing a child to textbooks which deny the existence of God, which substitute the theories of men for the great facts of creation, which treat the word of God as folklore, and its high moral standards as antiquated and impossible! Think of obliging him to sit day after day under the influence of teachers who know not God, and to associate with other youths who come from homes where the name of God is not revered! "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" When the Lord says to His people plainly, "Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time," can we continue to expose our children and expect to escape the penalty for our disobedience? The saddest part of all is that our children are made to suffer for our disobedience.

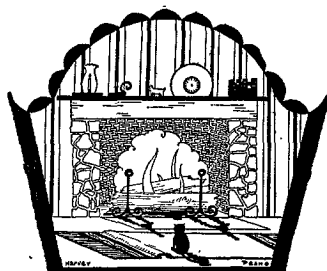
Referring again to the tragic experience of King Ahaziah, who displeased God by seeking unto Baalzebub the god of Ekron, let us notice the significance of this experience, and its application to us at this time.

Baal, the sun god, was and has been throughout the ages the arch-enemy of God and His people. From the reference in Luke 11:15 it would seem that Satan himself is implied by the term Baalzebub. Ekron was one of the five Philistine cities which were never really conquered by the Israelites after their possession of the Promised Land. It was situated in the lowlands, within sight and easy access of the everlasting snows of Mt. Lebanon, whose refreshing torrents revived and sustained the ungrateful dwellers in this heathen city. Living under the shelter and protection of the Jewish nation for hundreds of years, nevertheless she stubbornly resisted the true religion, and rather harbored the false religion which played so large a part in the fall and dispersion of the one-time people of God. In connection with the prophecy of the destruction of this perverse city, the following call to God's people to repent—which has a second application to the remnant church at this time—was spoken:

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. . . . Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye

shall be hid in the day of the Lord's anger. For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up." Zeph. 2:1-4.

Just what the sin of God's people was that called forth this solemn warning and this urge to reforma-



tion, seems to be made clear by the following accusation which He sends them through His prophet Jeremiah: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

As of old, many of God's professed people, like Ahaziah, are, knowingly or unknowingly, seeking unto Baalzebub the god of Ekron, in the lowlands

### The Three Mothers

BY MATTIE WHITE - LA GRILLE

GRANDMOTHER sits in her easy chair,  
With a kindly smile and snow-white hair.  
She is gently rocking to and fro,  
And thinking of days of long ago,  
When children gathered around her knee,  
Innocent, happy, and so carefree.  
When evening stories and prayers were  
said,

Then she snugly tucked each one in bed.  
Her memory, sweet, will with us stay,  
For she is the mother of yesterday.

To womanhood now her child has grown,  
All childish prattle and plays are flown.  
She meets the sterner things in life  
And takes her place in the world's mad  
strife.

She has learned patience through many  
cares;

Always a smile on her face she wears.  
In her children's play she has a part,  
And always carries them on her heart.  
She guides their little feet, lest they  
stray,

For she is the mother of today.

Her dear little girl comes bounding in  
With tearful eyes and quivering chin;  
Her mother heart is so grieved and  
sad,—

The dog broke her doll, the best she had.  
But as she grows up day after day,  
Help her to walk in the better way,  
To be blithe and gay whatever betide,  
Take things as they come, though oft  
denied;

To be brave and true in the face of  
sorrow,

For she is the mother of tomorrow.

of broken cisterns of polluted knowledge instead of unto God, "the fountain of living waters." To such the following message comes through the servant of the Lord:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*"Counsels to Teachers,"* p. 255.

To such as hearken unto the voice of the Lord in regard to this vital matter, the promise is given:

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:24, 25.

The servant of the Lord, speaking of children who have been educated in our own Adventist schools, says:

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth. . . . They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."—*"Counsels to Teachers,"* pp. 166, 167.

"Nothing is of greater importance than the education of our children and young people. . . . God has appointed the church as a watchman, to have a jealous care over the youth and children. . . . But the church does not realize the situation. She is sleeping on guard. . . . While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth. They are to be trained to become workers for God."—*Id.*, p. 165.

Would it not be well to search our own hearts, fathers and mothers in Israel, to see if the message has any meaning for us personally? Because of the eternal consequences of this issue, shall we not take our stand courageously on the promises of God and with Peter say, "We ought to obey God rather than man"?



## Further Suggestions Regarding Travel

BY FLORENCE HOWELL

### At Hotels

WHEN you have arrived at a hotel by taxi or transfer bus, the hotel porter or bellhop takes your traveling bags; you stop to pay your driver and then follow the porter into the hotel. If no porter appears to assist you, the taxi driver will carry your hand luggage into the lobby and wait beside it for you to pay him there. At the desk you stand in line till your turn comes, then take the pen the clerk offers you and write in the hotel register, your name and city. A woman writes, "Mrs. Seth Evar Wright, Denver," or "Miss Cecelia Wright, Denver." A man omits the "Mr.," but uses "Dr." or "Judge" if he carries the title, otherwise he writes simply, "Seth E. Wright, Denver."

If you have previously written or wired for reservation and received an answer, you present this to the clerk; if not, you arrange for your room now. You state the kind of room you desire and discuss prices. When you are located, the clerk will call a bellboy and give him the key to your room. You indicate your luggage and walk to the elevator followed by the boy. It is customary to tip the boy a dime.

It is never good taste to leave your door ajar in a hotel, nor safe to have it unlocked even when in your room. You telephone for any service you require; you call "the Desk" to inquire about mail, to have your laundry sent for, or if you wish breakfast in your room. If you go out of the hotel for shopping or for any purpose, you leave the key at the desk and call for it again by number when you come in. At the close of your stay, when ready to check out, you go to the desk, leave your key, ask for your bill and pay it, and leave.

### Hotel Meals

The "American plan" means so much a day for hotel room and service including table d'hôte meals. "Table d'hôte" (table of the host) means a set price for each meal irrespective of how much or how little you eat. "Club" luncheons and dinners or any meals at fixed prices, whether 35 cents or \$5 a cover, are table d'hôte. In the "European plan" hotel, the prices of

rooms include no food, and the hotel charge is so much for each service ordered. Meals are served "à la carte," which means that you order "according to the card."

You are not required to patronize either the hotel dining room or a restaurant or cafe in connection with your hotel unless you wish to do so. It is perfectly correct for you to go out to some other restaurant if you choose.

### Dinner Dress

At a fashionable hotel, ladies are expected to dress for dinner, that is, to change from a street or sport frock to a dinner gown. Good taste avoids extremes. An afternoon frock is quite appropriate for such a use. Of course a gentleman will not appear at dinner in sport clothes; if he has been so costumed during the day, he should change to the regulation business suit.

### Traveling at Sea

Traveling by ship is different from traveling by land. It is taken for granted that you speak to your neighbor on deck and show yourself friendly and courteous. But you will find it best to keep conversation in the impersonal class here as well as elsewhere. Some boats encourage the passengers to appoint a committee that looks after games and entertainment. All passengers are expected—but not required—to take part in these and to appear affable to fellow travelers. The larger boats usually provide various forms of entertainment for the evenings.

A woman on an ocean liner is supposed to observe the courtesy of dressing for dinner the same as at a hotel. For the rest of the time, however, tweeds and sport costumes are the thing, with practical low-heeled shoes and a small, close-fitting hat that can buffet the winds. A man will find a cap much more comfortable on deck than a hat. A warm all-enveloping coat is a necessity, no matter what season of the year. The weather is usually cooler on a boat than it is on land. One thing to provide in preparing for a trip is clothing suited to the climate. If one is going into the tropics, he will want his lightest sum-

mer equipment; while if traveling into cold regions, he must be prepared for that.

### Baggage for the Sea Trip

The average cabin has room for but one trunk besides hand luggage; a steamer trunk—one not over fourteen inches high—to go under the berth in the cabin; other trunks must be put in the hold, and should be so marked before they are sent to the ship. The steamship company supplies labels to mark such baggage.

All passengers sailing from Vancouver are allowed 350 pounds of baggage for each full fare and a proportionate amount for children, besides cabin baggage; 250 pounds in addition to cabin baggage is permitted from San Francisco. Those sailing from Atlantic ports are allowed fifteen to twenty cubic feet of baggage space besides the personal baggage carried in the cabin. Privilege of carrying this additional amount of baggage may sometimes be secured from the railroads for transpacific passengers, but such arrangements must be made well in advance.

Baggage must show the name of owner, port of embarkation, name of steamer, pier from which it is to sail, room number and class the owner will travel, and port of disembarkation.

### Customs

Customs inspection of all baggage takes place upon entering a country. All dutiable articles must be declared on a declaration form before disembarking. Baggage should be packed so that it is convenient for customs officials to get to it. One usually has to open up everything for inspection right on the dock. Any hesitancy means a more thorough search for dutiable articles. Clothing, books, etc., are listed under "Personal Effects." Any household goods that have been in the home for a year or more are not dutiable. Residents of the United States are allowed to bring into this country, for their own use, free of duty, goods to the value of \$100.

### Passports

Every person leaving his native land must be provided with a passport, which is but a license to travel in a foreign country. This passport must be visaed by the consul representing the country to be visited. To

(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

## Our Beloved Veterans

BY W. E. HOWELL

DURING a sojourn of several months of labor in California the past year, I was privileged personally to make contacts with a number of beloved veterans in the service of our common cause. Such contacts are always an inspiration and blessing. From the human side, the advent movement centers in its workers and leaders who have borne the weight of its burdens in the heat of the day. It takes on its character from their character—from their integrity, their vision, their ability under God to meet great issues, to educate the people, and to mold the work of the gospel for the salvation of men. As they grow older in years, and retire from the heavier responsibilities, they still remain sturdy monuments of God's grace, living examples to us who are younger of how God can use men of conviction, of unwavering loyalty, and of unsullied character, to accomplish His purpose in the earth.

One cannot be long in the presence of such veterans, grown gray in service of fealty to their Lord, without discerning in their very countenance and speech the spirit they are still of, their solicitude for the welfare of the work, and their joy over good tidings from the war. Nothing is more touching than to see them hedging about their personal wants so that they may still lay upon the altar their sacrificial offerings and their meager savings of a lifetime, in behalf of the cause to which they have given their lives, but to which they can no longer render their once active service.

Chief among these honorable men I was privileged to be with for a time, was our beloved brother and leader, A. G. Daniells. Always restless unless actively serving his Lord, he never retired from service, but was spared to labor to within two days of his falling asleep, or till creeping coma put his mind to rest. The last time I saw him in his conscious moments, he placed his hand warmly in mine and told me with bated breath how he loved his associates in the cause, and how he would love to labor on for his Lord. But

courageous soldier that he always was, he met his summons with noble resignation to lie down in the green-sward like a tired warrior and await the call of his Master, whose voice he so long ago had learned to heed.

Three other veterans have gone to their rest since my return home in September. First of these was our long-time editor and inspiring preacher, M. C. Wilcox. His health was seriously impaired and his strength failing in his eighty-second year; nevertheless, on my last visit to him, about a month before his death, the keynotes of his rather broken conversation regarding the cause about which he loved to talk, were such as "triumph," "victorious," "never-failing," "unfaltering," "almost finished"—all said with his characteristic sparkle of the eye and beaming smile.

Another to pass was that bold and eloquent preacher of my boyhood days, E. W. Farnsworth, in his eighty-sixth year. The first time I heard him speak, at a camp meeting in Ohio, he gave me an inspiration that has never left me—to give my life more fully to God and aspire to be a worker like him. I can still hear him, on my last visit, saying with his characteristic earnestness, "Well, Brother Howell, this message will never fail. It's going to triumph gloriously, and not very far in the future either." What a clear, positive testimony to leave for us who remain!

The fourth veteran to pass within the past nine months, was my beloved and highly respected college teacher, Professor J. H. Haughey, at seventy-eight years. Through his long life of loyalty to the truth, his deeply spiritual example and his efficient teaching have been an inspiration to thousands of young people that have come under his influence. How often have I heard him, under circumstances of stress or crisis, raise the question, What is it right and just to do? His sincerity and honesty and fairness were always impressive to all who knew him.

But to turn now to the living. Our veteran printer and publishing house manager, C. H. Jones, is passing his days at eighty-five years of age with his son, Dr. William Harriman Jones, in Long Beach, California.

He is enjoying all the comforts that loving care can bestow, but from loss of eyesight and to some extent his memory, his life is very lonesome since the passing of his lifelong companion a few years ago. He has always been a man of energy and action, but now since he cannot do any active work he really longs to go to rest till the Master appears. All who have known him have learned to love and respect him, and will pray God to comfort a faithful servant who has spent more than fifty years in efficient service to our great cause.

At Paradise Valley Sanitarium I had the pleasure of visiting another veteran of the years in the person of Ira J. Hankins. Though now eighty-one years of age, his faculties are still keen and active. One would take him to be ten years younger, though he is feeble in strength. I had last met him in Durban, South Africa, in which mission field he spent most of his very useful years. Sister Hankins, now seventy-seven, carries the same beaming smile as in her younger days, and is standing faithfully by her husband to comfort and cheer him.

One of the best preserved of our aging veterans is H. W. Cottrell, now eighty-two, but much younger in spirit. With his wife of the years [Since this was written, Sister Cottrell has gone to her rest.], he has a nice little home near Paradise Valley Sanitarium. Everything in it and about it is a model of neatness and order, cared for and improved by the work of his own hands. The hearts of Brother and Sister Cottrell thrill with the progress the message is making, and they miss no opportunity to contribute to its welfare what their strength and means will allow. They are happy in spirit, and long to see the work finished and the Master come.

Only a stone's throw from Brother Cottrell's home, I came upon F. B. Armitage and Mrs. Mary Mortensen Armitage, stalwart missionaries in Africa in pioneer days when conditions of health and labor were severe and trying. They show the wear of the years, but have been spared to enjoy quiet days in a mild climate, and see the work of God moving forward rapidly toward the goal they



have longed for these many years.

Out in Monrovia, among the orange groves of California, reside in a little home of their own, Elder E. H. and Mrs. Ida Gates, formerly of Ohio, but later missionaries to Pitcairn, some of the other South Sea Islands, and various parts of Australasia. My visit with them was of special interest to me because Elder Gates is the first Seventh-day Adventist minister I ever saw. He brought the truth to us at Wheelersburg, Ohio, in 1879, by preaching from the old prophetic and ten-commandment charts in the country schoolhouse where I was a pupil ten years of age. Brother Gates had his eightieth birthday while I was at his home, and Sister Gates her seventy-fifth. Their hearts beat as warmly for the truth now as they did fifty-six years ago when they raised up my little home church. They are in fairly good health and of good courage, looking earnestly for the coming of the Lord.

One more old comrade in the work and fellow student in college, William L. Guthrie, with his wife, Clara Williams Guthrie, entertained Mrs. Howell and me in their little country home in the citrus fruit belt near Whittier, California. With his own hands he built their home, and he finds his health in its care and in that of a thriving fruit orchard and garden, while keeping up active church work in that section. He rejoices in the blessed hope that buoys up all our spirits.

It is indeed refreshing to meet these our beloved veterans, and observe how the years mellow their spirit, confirm the surety of their faith, and preserve them as witnesses of God's abounding grace, inspiring us who have not been so long in the way to greater faithfulness and earnestness, and comforting us with their testimony and their good works.

God bless our beloved veterans and continue to make them a blessing.

## A Good Report

BY W. P. ELLIOTT

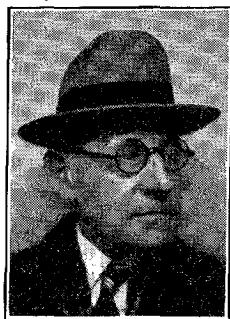
### Twenty-five Years of Service

THE apostle John wrote concerning one of the workers in the early church, "Demetrius hath good report of all men, and of the truth itself." That is an enviable record, and it is a pleasure to be able to write of men today like that. We are thinking now of William Hess, a colporteur of east Pennsylvania for more than twenty-five years. He, too, "hath good report of all men, and of the truth itself."

The accompanying summary of

Brother Hess's work is at once an inspiration and a challenge. To sense its full meaning, one must read it with meditation. One must think of the long days and months growing into years during which he endured the hardships of road and weather and weariness. During this quarter of a century he has lived with the people, praying with them and for them, always holding up to their gaze the matchless love of God in the marvelous plan of redemption, and pleading with them to make ready for His glorious coming.

Today his health and his years demand that the pace be slackened a bit, but what comfort there must be



William Hess

to look back on such a record! With Heaven's promised blessings on this literature, think of the eternal joys that await this pilgrim in the great homecoming just ahead!

Let us read this report, covering the period from 1909 to the close of 1934:

| Books and Periodicals Sold |              |                  |
|----------------------------|--------------|------------------|
| Large Books                | No. of Books | No. of Pages     |
| Coming King                | 2,045        | 650,310          |
| Past, Present, and Future  | 1,148        | 675,024          |
| Daniel and the Revelation  | 250          | 217,550          |
| Bible Footlights           | 887          | 267,840          |
| Bible Readings             | 2,369        | 1,880,986        |
| Great Controversy          | 796          | 686,800          |
| Our Day                    | 512          | 196,608          |
| The Cross and Its Shadow   | 881          | 341,828          |
| Patriarchs and Prophets    | 673          | 534,400          |
| Bibles                     | 63           | 63,800           |
| Conflict of the Ages       | 29           | 23,200           |
| Ministry of Healing        | 5            | 2,700            |
| Christ's Object Lessons    | 55           | 24,420           |
| Little Pilgrim Stories     | 10           | 3,000            |
| United States in Prophecy  | 2            | 800              |
| Practical Guide            | 2            | 1,600            |
| Easy Steps                 | 2            | 1,600            |
| <b>Totals</b>              | <b>9,679</b> | <b>5,522,466</b> |
| Periodicals                |              | 2,379,750        |
| <b>Total pages</b>         |              | <b>7,902,216</b> |

#### Time

32,656 hours; average hours a week, 25.

#### Sales

\$41,171.58; average sales an hour, \$1.26.

#### Deliveries

\$36,134.95; average deliveries an hour, \$1.10.

In the 1935 Harvest Ingathering campaign he raised \$200.

## Napoleon, Ohio

BY WILLIAM WALLACE ELLIS

EARLY in the summer, after a very successful evangelistic campaign in Bryan, Ohio, where a new church organization of forty-six was effected as the result of our winter's effort, we were asked to go to Napoleon and conduct a tent effort. Other previous efforts had yielded no results in the

town, which we found to be a very conservative community. The first night about twenty-five townspeople were in attendance, and for ten weeks we had an uphill battle. However, the Lord was with us; and we continued, believing that a poor start would make for a good ending.

At the end of the ten weeks we rejoiced as we witnessed the baptism of twenty-four candidates. A week later three more were baptized into the faith. An Adventist brother and his wife offered us a large lot in the center of the city and their old brick homestead out on their farm one mile from town, provided we would build a church in the town.

The next morning found the new believers, with our help, tearing the roof from the farmhouse. The people worked hard and faithfully, the women as well as the men, and the building was razed. The materials were salvaged and moved into town on trailers, and three months from the very day the ground was broken, the little church was dedicated. The lot and building represent a value of about \$8,000, but the total cost was only \$2,100. With the exception of a little less than \$500, which is yet unpaid, this was raised within three months.

We are planning to conduct another effort this winter in this place, and hope to gather in another good group of believers. An excellent spirit and interest prevail in the town, with many of the businessmen interested, among them the president of the bank and other prominent citizens. We earnestly solicit your prayers for the success of the work here.

## The Glendale Sanitarium

BY BEN E. GRANT, M. D.

"God is able and willing to bestow upon His servants all the strength they need, and to give them the wisdom that their varied necessities demand. He will more than fulfill the highest expectations of those who put their trust in Him."—"The Acts of the Apostles," p. 242.

How important it is for all workers, especially those in institutions, to trust in Him, and what a satisfaction it is to know that our every necessity will be provided for. This Week of Prayer just closing has been a source of great blessing to our large sanitarium family. Approximately three hundred workers, including the nurses in training, took part in heart searching and reconsecration during this week. It was no easy matter to arrange the workers into groups so that all could have some part; but

after careful planning, it was accomplished, starting at 7 A. M. and running through the day until the general meeting at night, when the regular reading was given. It was a time of solemn thinking, of prayer, and of happy victory for many. We had wonderful cooperation from visiting brethren, the chaplain, and Bible workers. We thank our heavenly Father for the sincerity of our workers and their determination to be faithful. In this the largest of our American sanitariums, placed in the heart of such a large metropolitan area, near the moving picture activities, and close to the beaches, our problems are greatly accentuated in the sanitarium family as well as with the outside attending staff. I do not believe it necessary to go into the details of these problems, as they are quite well known.

Our courage is good. God has blessed us. Evidences of His guiding hand are on all sides. Our patronage is greater by far than for several years. Income from patients is much above last year. Replacements and repairs of worn-out equipment and furnishings, improvement on the grounds, and other needed expenditures have been made well within the budget. Best of all is the interest in this message among the patients. An average of one person a month is accepting this truth, not counting the large number who are interested and are studying this message at the present time. This work, under the guidance of our chaplain and Bible workers, is going forward with great success. The general organization has never been in such unity and cooperation as it is now. The medical, business, nursing, and all other departments are functioning smoothly. The Bible readings and field work are going forward in an exceptionally strong way. An educational program just instituted is already bringing in results. Many

new patients are writing to us as a result of our having recently sent forty thousand *Health Exponents* to various parts of the country. This little health journal is made up of articles written by our house staff, and is sent out primarily for the education of the public. In addition to this, ten thousand *Health* magazines, with the Christmas greeting, have been mailed locally in Southern California. This gives in a brief way what we are attempting to do in extending our educational program.

We are grateful for success, and we are praying for greater success and a larger harvest of souls, so this institution may fulfill what it was built and established for—the winning of souls.

Pray for us that our Christian experience in this place may be more than an *institutional* religion, that it may be *personal* for every worker, that we may lift our eyes from the horizon of men to that of Jesus, and that God may be honored by the way this institution is conducted.

### Teaching Denominational History in Our Academies and Colleges

BY H. E. EDWARDS

*Professor of Education, Emmanuel Missionary College*

"ISAAC digged again the wells of water, which they had digged in the days of Abraham his father." Gen. 26:18.

The New World was discovered and settled in direct accord with divine prophecy. The fundamental motive which drove the Pilgrims and the Puritans to the shores of America was a religious one. It is not surprising, therefore, to find that the major objective of these early settlers in establishing schools was religious. These schools were character-

ized by religious teachings, religious textbooks, and religious teachers.

When Harvard College was established in 1638, the specific object in the minds of its founders was to provide an institution to train young men for the gospel ministry. The pamphlet entitled, "New England's First Fruits," printed in London in 1643, stated:

"After God had carried us safe to New England  
And wee had builded our houses  
Provided necessaries for our livell hood  
Reard convenient places for Gods worship  
And settled the civil government  
One of the next things we longed for  
And looked after was to advance learning  
And perpetuate it to posterity  
Dreading to leave an illiterate ministry  
To the churches when our present ministers  
Shall lie in the Dust."

In contrast to the early colonial elementary schools, we see in America today a free public school system with none of the three original religious characteristics. Of the changes which took place at Harvard, few were made during the first two generations. During these early years the college served its people in its principal role as an institution for the training of men for the gospel ministry. As time passed, the incoming students and newly elected trustees became farther and farther removed from the ideals of the founders of the institution, and they little realized the extent to which their forefathers had suffered in finding homes in the New World and in establishing our first American college. Little did they appreciate their religious heritage, for they had forgotten the way God had led. Cumberley describes the changes which took place, not only in Harvard but in all our early American colleges, as "a gradual shading-off" of denominational ideals.

More than sixty years have passed since we, as Seventh-day Adventists, established our first college, and it, too, was established primarily to train young men for the gospel ministry. Today we find in our schools the grandchildren and great-grandchildren of our first Adventist students. With the lapse of time, and the passing of our older representatives who bore personal testimony concerning the early days of this message, it may be proper to ask if there are definite reasons why *this* denomination will not follow in the footsteps of others. Do our young people know of, understand, and have an appreciation of the sacrifices of the pioneers of this message? Do they identify the Spirit of prophecy in an intelligent way as the guide and messenger used of God in all our pioneer endeavors? Is there danger that we, like Harvard, will be found in that "gradual shading-off" proc-



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Main Building of  
the Glendale Sanitarium,  
Glendale,  
California

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ess? Mrs. E. G. White emphasizes the importance of our understanding the history of our denomination in these words:

"As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches,"* p. 196.

In the days of Abraham, it seems that wherever he went he was a true missionary. He "dugged" wells and improved the country; but wherever the Philistines followed him, they aimed to destroy his achievements, and to fill in his wells. It was Isaac's resolve, however, to open the wells again.

The pioneers of the third angel's message dugged many wells and brought living water to the thirsty. Our schools, our sanitariums, our publishing houses, and other agencies in the cause of truth, are indeed wells which were dugged, and just as certainly as the Philistines put forth every effort to mar the work of Abraham, so today there are modern Philistines. Not infrequently these modern Philistines are such, not because of a lack of religious zeal and honesty, but because of a lack of understanding of the purposes, objectives, and history of our work.

A number of years ago nearly every graduate of our academies had studied the development of the message as given to us as a people. It is now nearly thirty years since the writer sat in the classroom under the instruction of C. S. Longacre at South Lancaster Academy; and were it possible for the members of that class to express themselves, there would be a unanimous assent to the great help which that study has been through the years.

At the present time a large percentage of our young people have little knowledge of denominational history. Approximately half of the students who enter our colleges come from the public high schools; and naturally they have had little or no contact with our history, unless through the Missionary Volunteer Society. To this group of young people may be added hundreds of boys and girls who leave our academies without it. A conservative estimate is that fully three fourths of the students who enter our own secondary schools leave without having had any formal study of denominational history; and so far as information is now available, only one of our colleges is definitely planning on offering work along this line for college credit during the school year 1936-37.

Should not our academies and colleges give serious thought to the importance of the study of denominational history, in which the work of the Spirit of prophecy is emphasized?



## Suggestions Regarding Travel

(Continued from page 17)

meet these government requirements may take two or three days, and passengers should plan for sufficient time at port of departure for these arrangements to be completed. They must also allow money enough for these visas, which may cost anything up to \$10 each.

Some countries require a health certificate showing that the traveler is free from communicable diseases. It is well to be prepared with these papers and also to show that you have been vaccinated for smallpox or inoculated against typhoid. The steamship provides a doctor's services for any case of accident or illness occurring on board.

Passports and other official papers must be kept conveniently at hand for use in traveling; they should never be packed in trunks or suitcases that are to be checked.

### Booking

One should secure his tickets and booking far enough in advance to be sure of getting a good cabin on the boat. The ultra rich and fashionable travel first-class. People of moderate means more often choose second-class or even third. Our workers and missionaries usually sail second-class.

### Currency

Probably the safest and most convenient way of carrying money is to purchase American Express Traveler's Checks. These come in convenient denominations and can be cashed

anywhere. You will need money of the country to which you are going for use upon landing. Five or ten dollars' worth of such currency can be purchased on the steamer at the purser's office.

Perhaps a warning against pickpockets is not amiss. People should be on guard against this and also keep a vigilant eye upon hand luggage or small packages, particularly in the larger cities, both at home and abroad.

### Tips to the Stewards

Tips on the steamer provide part of the seaman's salary. The amount of the tips will be in proportion to the attention you may have required and will depend also upon the length of the voyage.

Upon boarding a liner the traveler first finds his stateroom; here he unpacks his small things, puts his wraps away and then starts out to consult the stewards. The bath steward must be consulted for the time of your bath, the deck steward arranges the place of your chair on deck, and you may rent a steamer rug if you have not brought your own. You must consult with the dining room steward as to your place at table. Meals are included with the price of your ticket.

All of these stewards, and in fact any one who renders you any service at all, must be tipped. For the usual Atlantic trip traveling second-class, each steward expects two dollars or more from each adult. Other smaller tips to lesser individuals will be necessary as service may be required. Traveling first-class, the minimum for tips is double the amount given for second class.



G. E. LEFFLER baptized twenty-one persons at Madison, South Dakota, who came into the truth as a result of an eight-week hall effort.

J. H. ROTH.



"A MAN's life can be no bigger than the objects to which it is given."

## Appointments and Notices

### GENERAL CONFERENCE CORPORATION

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium at San Francisco, California, June 2, 1936, at 3 p. m., for the transaction of any business that may come before the meeting. The members of this Corporation are the delegates to the 43d session of the General Conference. By order of the Board of Trustees,

C. H. Watson, Pres.  
H. E. Rogers, Sec.

### TWO CLASSES OF YOUNG PEOPLE

There are two classes of young people and only two. The young people of the first class are giving their spare time to study in order that they may fit themselves for some place of usefulness. The young people of the other class are either not studying at all, or are doing very little studying. They work more or less during the day, but they lounge evenings. These in the latter class are unhappy.

Young people properly trained are in demand everywhere. The effort put forth to get a training through correspondence study is itself an important part of a real education. The Home Study Institute has trained hundreds of young men who are now occupying positions of trust and responsibility. It can train thousands more, all of whom can be used to excellent advantage.

Write now to the  
HOME STUDY INSTITUTE,  
Takoma Park, Washington, D. C.

## GENERAL CONFERENCE ASSOCIATION

This is to give notice that the next regular meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Civic Auditorium at San Francisco, California, June 2, 1936, at 3:15 p. m., for the transaction of any business that may come before the meeting. The members of this Association are the delegates to the 43d session of the General Conference. By order of the Board of Trustees.

C. H. Watson, Pres.  
H. E. Rogers, Sec.

## WASHINGTON MISSIONARY COLLEGE CORPORATION

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Maryland, at 9:30 a. m., February 5, 1936. The object of the meeting is to elect trustees and to attend to other matters which should properly come before the membership of the association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committees of the local conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the Board of Trustees of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

H. J. Detwiler, Pres.  
H. A. Morrison, Sec.

## 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.

## ASLEEP IN JESUS

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

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

## OUR BROTHER

By Pauline Alway-Anderson

Let him rest, the weary pilgrim,  
For his work is nobly done.  
From the early morn of childhood  
To the setting of life's sun,  
O how faithfully he labored  
As a servant of the Lord,  
Minist'ring with loving-kindness  
The blest beauty of His word!

O we must not weep in sadness,  
For we know he rests secure  
'Neath the tender care of Jesus  
And bright hopes that shall endure.  
Soon the voice of our Redeemer  
Shall awake the righteous dead,  
And we'll never know a sorrow  
When the years of time have fled.

Just one day with Christ our Saviour,  
In those mansions of delight,  
With the dear ones all united,  
Clothed in raiment pure and white,  
Will make up for all the heartaches,  
All the sorrow and the pain,  
When with all the holy angels  
Our dear Lord will come to reign.

**Robison.**—Mrs. Sarah Robison, nee Gaede, was born at Hillsboro, Kans., Feb. 28, 1882; and died at Colorado Springs, Colo., Nov. 15, 1935.

**Magneson.**—Mrs. Emma Mills Magneson was born June 15, 1873; and died at Lemoore, Calif., Sept. 15, 1935. She did self-supporting Bible work for many years.

**Hoffman.**—Henry Lincoln Hoffman was born at West Sand Lake, N. Y., Feb. 12, 1871; and died at Amityville, N. Y., Oct. 27, 1935. He had been engaged in colporteur work for a number of years.

**Blackwelder.**—Mrs. Ramona Elizabeth Blackwelder, nee Cole, was born Sept. 29, 1898; and died at Hagerman, N. Mex., Nov. 22, 1935. She and her husband, Harry Edward Blackwelder, served for a while as missionaries in Cuba.

**Brown.**—Harriet G. Brown was born in Maine, May 8, 1840; and died at Whittier, Calif., Nov. 5, 1935. She joined the Seventh-day Adventist Church over fifty-five years ago in Maine, and remained true through the years.

PRESENT TRUTH  
WINS SOULS

It was about three years ago that a brother in Georgia sent a few copies of PRESENT TRUTH to a man living in northern Alabama who read this truth-filled literature as he received it from week to week. Desiring to meet some one who believed what the little paper taught, he wrote to the publishers for this information. His name was sent to the president of the Alabama-Mississippi Conference, who corresponded with him for some time. Later he moved near one of our churches, became a baptized member, and has recently entered the colporteur work.

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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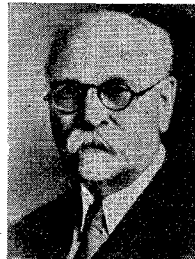
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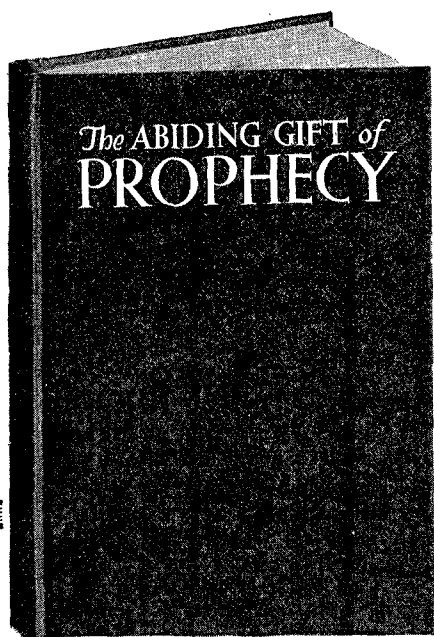


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**REVIEW AND HERALD PUBLISHING ASSN.**  
Takoma Park, Washington, D. C.



## OF SPECIAL INTEREST

### "At Our Own Risk"

To brighten the news from Ethiopia reporting the Italian bombing of an American hospital, comes an announcement from Takoma Park. An official at the headquarters of the Seventh-day Adventist Church, which operates the hospital in question, in commenting on the incident, declared, "We stayed there at our own risk."

In other words, the medical missionaries and the church expect no official sympathy, still less any demands for explanations or redress, from the United States Government. Yet there is nothing in the present neutrality act which denies these noncombatants the protection supposed to be afforded by the Red Cross and their national flag.

If it were only certain that the entire nation could take as detached an attitude when personally affected by the consequences of modern warfare, and could be equally Christian in reaction toward barbarian acts, the chances of effective neutrality as an effective national policy would be stronger.—*Washington Post*, Dec. 8, 1935.



### Opportunities for the Graduate Nurse

AN army of more than two hundred fifty Seventh-day Adventist nurses graduate each year around the circle of the world, from schools of nursing established for the purpose of training medical missionary nurses for the "right arm" of the message in these closing days of earth's history.

From Europe and America alone nearly two hundred graduates have gone to heathen lands and are actively engaged today in foreign missionary service. Hundreds of other nurses, native to their countries, are letting their lives tell for the message, in hospitals, public health organizations, and in private homes. Scores more are employed in our own sanitariums, hospitals, and dispensaries, and still others are doing volunteer service in teaching community and church home hygiene classes the principles of healthful living.

It is often the nurse working alone in private duty or with outside organizations who longs for an opportunity to mingle with those of her profession who are of like faith. Such an opportunity will be available this summer. A summer session for nurses, opening June 15 at Pacific Union College, to include attendance at the biennial nurses' association meeting in Los Angeles, will afford all our nurses a wonderful opportunity to attend a national convention, to earn six hours of credit in advanced nursing courses, besides the opportunity to meet other nurses and become an integral part of a summer school session in one of our colleges. To nurses from a distance who plan to attend the General Conference session, only a small additional sum will be needed to avail themselves of this opportunity for study.

Special courses under experienced in-

structors are being planned to meet the need of the graduate nurses engaged in different lines of nursing work.

The courses in the regular summer session will also be open to qualified graduate nurses. The Advanced Bible School will be in session during the same time. We invite our nurses everywhere to avail themselves of this rare opportunity to refresh themselves physically, mentally, and spiritually in the Christian atmosphere of a college ideally situated for a summer vacation.

KATHRYN L. JENSEN.



### Christianity the Test

I ASSUME that there is no such thing as progressive Christianity, except in so far as mankind grows in the realization of its lofty principles; that there has not been and will not be any improvement on the ethics and spiritual truths revealed by Jesus the Christ, but that they will remain forever the standard of faith and practice. I assume also that Christianity has elements which are not to be found in any other religion,—such as original teachings, divine revelations, and sublime truths.

I know it is the fashion with many thinkers to maintain that improvements on the Christian system are both possible and probable, and that there is scarcely a truth which Christ and His apostles declared that cannot be found in some other ancient religion, when divested of the errors there incorporated with it. This notion I repudiate. I believe that systems of religion are perfect or imperfect, true or false, just so far as they agree or disagree with Christianity; and that to the end of time all systems are to be measured by the Christian standard, and not Christianity by any other system.—*John Lord*.



### How a Hymn Saved an Indian Boy's Life

THE sun was gilding the waters of the Indian village pool a golden red to match the gay saris [gowns] of the women in the crowds of worshippers on the banks. The heavy scent of incense and the continual wailing sounds of Indian music floated on the breeze. For a week there was to be feasting and a religious festival in honor of Gowri, the goddess of rain. Every day groups of people would hasten to the pool, bearing trays with all sorts of offerings to please the goddess. Before them a small boy could usually be seen, dressed in scarlet and wearing many "lucky" charms as he solemnly walked along, ringing a loud handbell.

On this day the boy was Puja, an orphan who went to the village Christian school. He was not happy in this work, for he felt he was not pleasing the Saviour he had just learned to love. He wished he had not said he would be the bell ringer in the procession of idol worshippers. There were yet five days for the ceremonies at the pool, and Puja

made up his mind to say "no" on the next day.

Next morning his grandmother awoke him before dawn, and told him to get ready quickly for the day's worship.

"I cannot be bell ringer today," he said firmly. "I will never do so again."

In vain she stormed and threatened. At last the villagers all came round, and believing the boy's refusal would bring floods or drouth, they became wildly excited.

At last Puja was tied and carried away into the jungle where wild beasts would get him. The villagers thought this was the only way they could save their crops.

Puja knew that his heavenly Father loved him, and now in his danger and fear he cried, "O God, save me!" Then he started to sing the only hymn he had learned at the school, hoping his loud, shrill voice might scare away the animals.

Barnabas, a Christian Bible seller, passing quickly along the jungle path, heard these words in a boy's loud, ringing voice:

"Jesus loves me, He will stay  
Close beside me all the way;  
If I love Him, by and by  
He will take me home on high."

Barnabas hurried to discover the singer, and at last he found Puja. He cut the ropes, and Puja told his story.

"My son, thou must not risk to return to thy village home. I well know what would happen to 'Gowri's bellboy.' Come with me, and I will get thee to a home for orphan boys."

Puja felt sure God had sent His servant to save his life, and thankfully went with him, while the Bible seller rejoiced at the way God had guided his steps that day. The good man himself took the boy to the home, where he was kindly received and welcomed as a faithful little soldier of his Lord. There his greatest desire was to be made the bell ringer to call all to worship in the big white chapel.

"O Sahib!" he said one day, "please choose me soon. I want to feel I am God's bell ringer now. I will be very careful to ring on time."

And soon, to his joy, he was given this work.—*Amelia O. Stott*.



### The New Testament

By comparing the New Testament to a great church building I could say: We must thank the Master Builder for this sanctuary. It was according to His plans that the evangelists and the apostles worked. The foundation which was laid by the Master Builder Himself is the personality of Jesus and His eternal words. On this foundation the apostles began the building work with massive, hewn stones. From the workshop of Paul came the living forest of aspiring columns, on which the dome of the Acts of the Apostles rests securely. The big windows with the crystal splendor of their richly colored paintings are the Revelation of John. The fourth Gospel is the tower reaching upward, its open work allowing a part of the blue sky to glitter through. And the Epistles are the different-toned but harmonious bells which ring to call together the people of the Lord.—*Adolf Deissmann*, "The New Testament in the Light of Modern Research," p. 13.