

# The Advent Sabbath Review and Herald

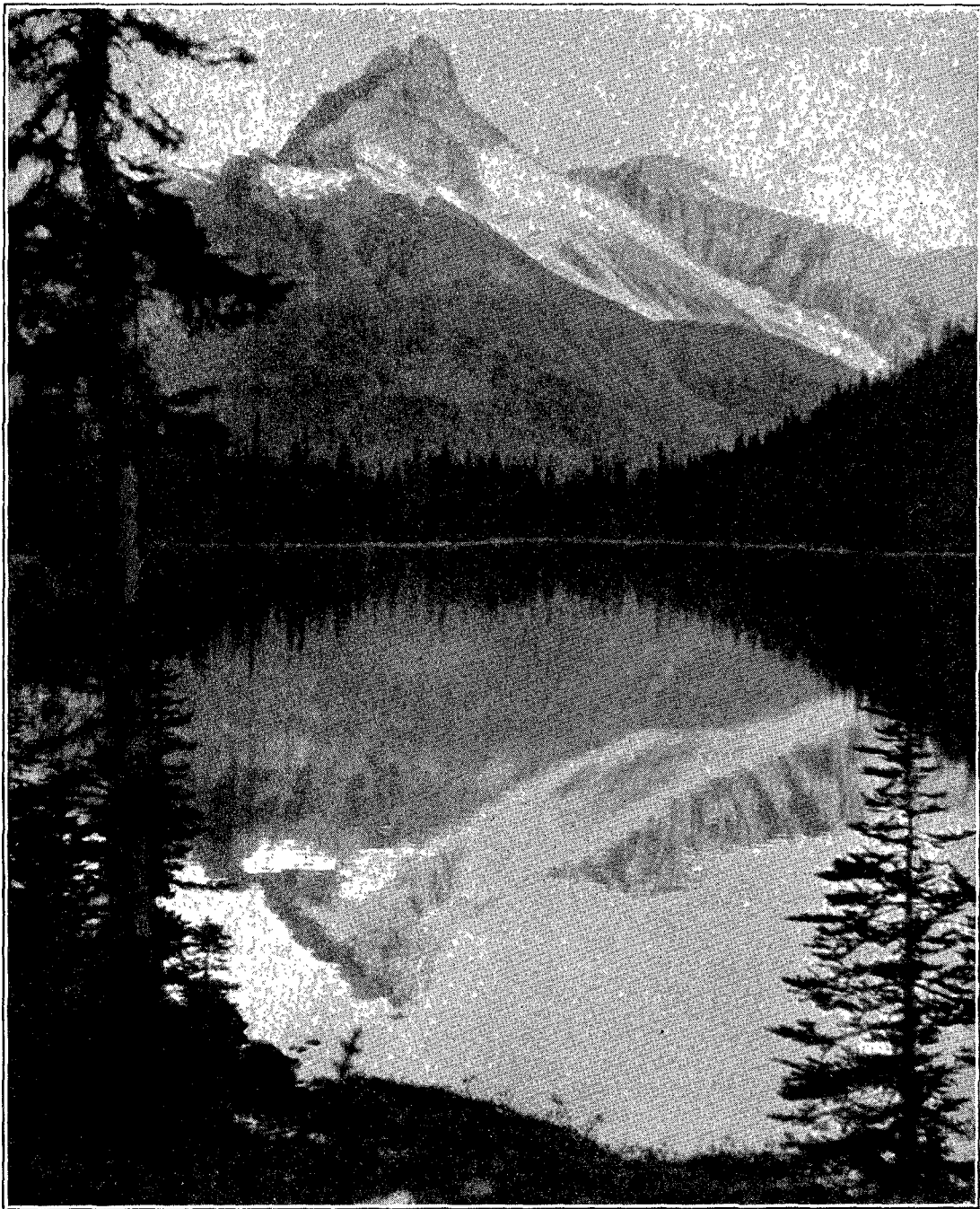
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 106

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No. 42



H. A. Roberts

## LAKE O'HARA, CANADIAN ROCKY MOUNTAINS

To the northwest lies Alaska, where our work is gaining a foothold. (See page 28 for an interesting report on the Alaska Mission.)

# BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

## Mithraism and Constantine's Sunday Law

*"What influence, if any, did that phase of paganism known as Mithraism have upon the adoption of Constantine's Sunday?"*

There is much that might be said in reply to this question, but perhaps the following paragraph will suffice to point the way at least to further study of a most interesting phase of the whole subject of the introduction of Sunday as a holy day. The history from which we quote is in the Library of Congress.

"Constantine, though no doubt restrained in some degree by consideration for his partner in the empire, showed in many ways the favor which he bore to Christianity. Several of the measures by which he benefited the church belong to the period in which he still had Licinius for his colleague. He caused large sums to be given to the churches of Africa; he conferred on Christian masters the power of manumitting their slaves without the presence of a magistrate; he exempted the clergy from the obligation of undertaking burdensome municipal offices; he permitted churches to accept legacies; he commanded labor to cease, with the exception of necessary work in the fields, on Sunday. This last order, however, must not be assumed to have been given out of pure respect to the great weekly festival of Christians. It is clear that Constantine dreamed in these days of directing to one form of worship the common tendency of all mankind to reverence the Divinity, thinking that such a universal religion would be an admirable bond for the distracted empire. The worship of the sun, especially under the name of Mithras, was very widely prevalent in the empire, and it may have seemed to the great ruler possible to unite the worship of the material sun with that of the Sun of Righteousness. Certainly many of his coins bear on one face the sign of the cross or the *labarum*, on the other the sun god. He retained the title of Pontifex Maximus, and discharged the sacrificial duties belonging to the office."—*A History of the Christian Church During the First Six Centuries*, S. Cheetham, D. D., F. S. A., pp. 168-170.

## The Douay Version

*"What do Seventh-day Adventists think about the Douay, or Catholic Bible?"*

Seventh-day Adventists do not accept the Apocryphal books, which form a part of the Catholic Bible, as being inspired. Neither do they agree that "do penance" is a proper translation of the Greek word rendered "repent" in our English Bible.

But notwithstanding the faulty translations to be found in the Douay Version, Seventh-day Adventists are able by the use of that version alone to make clear to sincere inquirers among Catholics all the gospel, including justification by faith.

It was largely from the Vulgate, an old Latin Bible chained to the pulpit of a Roman Catholic church, that Martin Luther learned the saving truths that made possible the Reformation of the sixteenth century.

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## Chapters and Verses

*"When was the Bible divided into chapters and verses?"*

All the Bible was not divided into chapters and verses at the same time. As originally written, the words of the Bible did not even have spaces between them. The Hebrew Scriptures were written wholly in consonants, with no vowels; for example, "Jehovah" was written simply "JHVH." Sidney Collett says:

"It was not until after the return of the Jews from the Babylonish captivity that words were divided from one another, and the Hebrew Old Testament generally was arranged into verses and paragraphs, and the present square Hebrew characters were substituted for the ancient Phœnician or archaic Hebrew alphabet. These changes, which were only gradually introduced, were commenced, Dr. Ginsburg tells us, in the days of Ezra by certain men known as the Sopherim—Scribes. The vowel points were introduced very much later—about A. D. 500 or 600."—*All About the Bible*, p. 16.

Referring especially to the New Testament, Collett says:

"In 1551 Sir Robert Stephens was the first to divide any part of the Bible into verses; this he did in a Greek New Testament which he brought out just three hundred years after the division into chapters by Cardinal Hugo. As we have seen, however, an arrangement of division into verses—not the same as ours—was made by the Jews in the Hebrew text of the Old Testament Scriptures at a very early date."—*Id.*, pp. 37, 38.

## Romans 14:20

*"Please explain Romans 14:20."*

This is one of a class of texts in the New Testament often appealed to in justification of an unbridled indulgence in things the eating of which is forbidden in the Old Testament. But it is only as applied to the eating of things offered to idols that such texts can be used without proving too much.

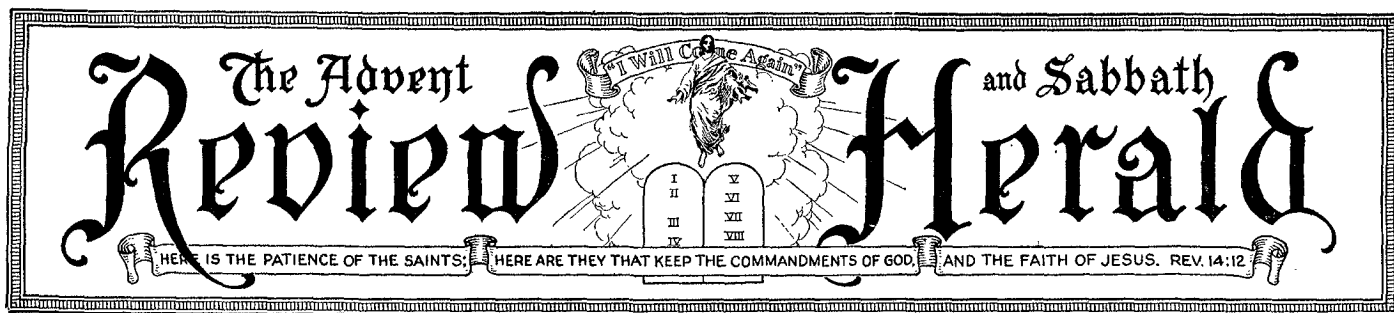
Nobody would attempt to defend without qualification the statement, "All things are indeed pure." There are few, if any, human beings upon earth who would not turn with loathing from some of the scavenger birds, such as the turkey buzzard. Even some of the animals are universally regarded as unclean, and therefore as unfit for human food.

It is therefore evident that the text under review must be understood in the light of other and plainer Bible statements upon the same subjects. Let us turn, for example, to 1 Timothy 4:4, 5, where we read: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." "Sanctified" in this text means "set apart." But where in all the Scriptures do we find any permission for the use as food of the flesh of any unclean bird or beast?—Absolutely nowhere.

Commenting upon the words, "Every creature of God is good," and, "It is sanctified by the word of God," Dr. Adam Clarke says this:

"Every creature which God has made for man's nourishment is good for that purpose, and to be thankfully received whenever necessary for the support of human life; and nothing of that sort is at any time to be refused, rejected, or despised. We find a saying very similar to this in Lucian's 'Timon': 'The gifts which are from Jove ought not to be despised.'

"For it is sanctified by the word of God.' By the commandment of God; probably referring to Gen. 1:29: 'And God said, I have given you every herb—and every tree—to you it shall be for meat;' and to chap. 9:3: 'Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things; i. e., I have given you every animal that is proper for food, as I have given you every herb and fruit proper for nourishment. Therefore, all this was sanctified, set apart, and appropriated to this use by this command. And when man is about to use it, he is to sanctify or set it apart to that use by prayer.'



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## The Influence of Our Sanitariums

BY D. H. KRESS, M. D.

THERE can be no doubt in the mind of any one who has been connected with the work of the third angel's message for any length of time, that our sanitariums have exerted an influence which has been helpful in breaking down prejudice and in making friends with a superior class of people. Ministering to the sick is a work that will always commend itself to honest men and women. How much we owe to these institutions for the many openings we have had in home and foreign fields we may not be able to calculate, but we do know that the work they are doing is bearing the divine credentials.

To the question of the messengers sent by John, "Art Thou He that should come? or look we for another?" Jesus replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." What He did, furnished the only reliable and convincing evidence that He was the sent of God. Today this same ministry is to carry the conviction, wherever the third angel's message is to be proclaimed, that the message is of God.

The impression made upon patients may be best illustrated by citing a few incidents from actual experience.

While in England a gentleman of means, after visiting the United States in search of health, was advised by his friends to call upon me at my office in London for an examination and advice. We were just opening our work, and in the absence of office equipment I examined him on the floor on my knees. The fact that I examined him on my knees may have had something to do with the results. After the examination, I gave him the best advice I could, and being a man of means, he handed me \$10. He started for his home in Australia.

At that time I had not dreamed of going to Australia, but two years later found me on my way to that field. After my arrival, his friends notified him of the fact that I was in the country. He at once looked up our sanitarium. He came for treatment, and was so impressed with what he saw and heard that he began to investigate the truth, and soon began to observe the Sabbath.

One of the hardest tasks before him was to tell his foreman and employees of the change in his religious views, and that after this the Sabbath would be kept holy. He hardly knew how to proceed. On the arrival of his train at his home station, he was met by his foreman. He stepped off the train, shook hands, and fearing his courage would fail him, said at once: "I wish to tell you I have begun to keep the seventh day of the week as the Sabbath." To his surprise the foreman replied, "Well, you are right. I have for some time been convinced that Saturday was the right day to keep." The Lord gave him favor with all his employees. Some time later one of our ministers was called upon to baptize seventeen as a result, directly and indirectly, of this man's godly influence.

Later a young man, very much emaciated, came for treatments. He improved in health, and was so favorably impressed with the spiritual atmosphere of the sanitarium that he, too, decided to keep the Sabbath and unite his lot with the people who were engaged in ministering to the sick. His mother, a most estimable woman of considerable means, had heard unfavorable reports about Seventh-day Adventists, and was naturally greatly exercised about her son's decision. She said to me while I was visiting in Melbourne, her home city, "I fear he has not studied into your doctrines, but has been influenced by the lives of those who minister to him." I ad-

vised her to visit him at the sanitarium and ascertain the facts, assuring her we had brought no pressure upon him.

She came shortly after this, and brought her daughter with her. Together they studied the Bible, with the result that her daughter also determined that she must keep the Sabbath. The mother, more perplexed than ever, hardly knew what to do; but being an honest searcher after truth, she was later led to see the importance of this message, and threw her all into the work. Her daughter, although in possession of means, afterward took the nurses' course, and later was sent as a missionary to Singapore. She was one of the most noble Christian young women we had the privilege of training while in Australia. The mother and son have done much active missionary work, and have greatly assisted the work with their means and influence.

During our stay in Australia, we were able to count thirty-three who had embraced the truth directly through the influence of the sanitarium work, not counting those who were brought into the truth through the individual effort of these converts.

There are other cases I might mention, as interesting as the ones already mentioned, but my purpose is merely to give a glimpse of what our sanitariums have done in the past and are still doing.

### An Editor's Experience

A little over a year ago, the editor of a religious paper, after visiting the Washington Sanitarium, wrote up his impressions of our sanitarium work as follows:

"The editor is wondering at this moment what the readers for the most part think of Adventists—Seventh-day Adventists—if the printed definition is desired? Of course the reader is acquainted with the Adventists, has possibly seen or been in an

Adventist church, maybe has heard an Adventist preach. But the writer had an experience recently that makes him want to inquire and to know further. . . . One thing the editor realizes, and that is that if this institution is conducted by Adventists, they have at least learned how to put the Spirit of Jesus Christ into the sacrificial service of healing and helping to heal those who are weary or sick or in distress. . . . The editor will have to get down and reread his church history, and learn how it is that these Adventists have discovered the secret of converting a hospital into a home, and of directing that home in all its appointments in keeping with the spirit and the life of Jesus Christ."

After writing this he visited another one of our institutions, and wrote so well of it that a reader of his paper evidently feared he was in danger of uniting with us. In replying to the letter received from his friend, he said, "A friend back home writes to know if I am about to turn Seventh-day Adventist. My reply was, 'Not yet, I am not good enough.'" He adds, "My correspondent may have thought me rudely, if not to say bru-

tally, frank. But I mean it. I am not good enough, and honestly fear I never shall be."

One with whom he was conversing, a patient, he quoted as saying, "I believe these Adventists are the only people I have ever met who really live up to the religion they profess." Then he added, "No, I haven't exactly joined them yet, but I have attended some of their services, and have learned a few things about them, and believe me, I have no word of criticism for them. They are certainly showing the rest of the Christian world a few things worth learning. . . . It has been a joy to learn of them and to fellowship with them, and the rest of the Christian world may learn to good purpose, much they have to teach and are teaching."

We feel thankful that, while we are conscious of our failings, and of our inability to live up entirely to our ideals in conducting these institutions, those who are brought under the influence of our sanitarium families in different parts of the world, are so favorably impressed with the spiritual atmosphere and influence which permeate them.

## Junior Summer Camps

BY ARTHUR W. SPALDING

DURING the last four years there has grown up in some of our conferences an interest in conducting summer camps for our Junior boys and girls. This year, eight conferences held both a boys' and a girls' camp of a week to ten days' duration, and one conference held a succession of several such camps. With the general public in America the summer camp is an established institution, but among our people the idea is new. It is not strange, therefore, that there is a diversity of opinion about its purpose and nature, and a difference of judgment as to its necessity and advisability.

The most common idea seems to be that it is an extended picnic; and to a people bent upon so serious a mission as ours, the corollary is that the summer camp is too much of a good thing, an overuse of time and money in fun making and pleasure seeking.

But this conception is based upon an erroneous premise. The summer camp as conducted by various organizations or individuals in the world, is of many different types and of varied worth; but the Seventh-day Adventist Junior summer camp as conducted by responsible, trained leaders, is not a mere outing; it is a school of the most intensive type, of

the highest aims, and, considering its brevity, of the most gratifying results in character building that I have seen in a quarter century of connection with our educational work.

It is important that the right idea of what the summer camp is and must be shall be impressed upon us; for not only is favor or disfavor in large degree dependent upon our understanding of its nature, but there is danger that enthusiastic friends of the youth, inexperienced and unacquainted with our aims, will attempt to hold camps, and instead of making them helpful and uplifting, make them instead damaging. No camp should ever be attempted by those who have not had experience and training under Seventh-day Adventist leaders.

The first Seventh-day Adventist summer camps were the children of necessity. It was found that many of our young adolescent and preadolescent children were going to summer camps held by other organizations, which, however high their purpose and however well conducted, naturally had for us objectionable features in such matters as Sabbath observance, diet, recreation, social activities, and in some particulars ethical and religious teaching. Other of our children, withheld from such camps by cautious par-

ents, were restive under deprivation, and tended to feel that our religion was one of prohibition rather than of liberty. It was just one more channel through which to increase the tremendous drift of our young people to the world. Unless we could provide for our own youth the activities which give due exercise to their growing social sense, we might stand helplessly watching them pass into the care of the world.

### *Capitalize Camps for Good*

But more than this, as the best types of summer camps were studied and as thought was given to the mold which might be put upon our own camp, it was more and more realized that here was a means to our hand of charging every phase of youthful life with the magnetic power of the gospel. The right conception of the Christian religion is that it shall infuse every thought and every activity of the individual, physical and social as well as spiritual. To learn the commandments and the beatitudes is not enough; they must be brought into operation in all the contacts of boys and girls, in the daily duties they must be taught to perform, in all their physical habits, and in the habits of thought and study that they form. This is a work that belongs primarily to the home, and secondarily to the Christian school; but the summer camp, rightly planned and rightly conducted, combines the conditions of home and school, and though it has but a brief time in which to make impressions upon the child and to start habits in him, nevertheless it can, because it appeals to the most natural and intense aspirations of the youth, make those impressions very deep.

Consider the advantages of the ideal camp. It has these youthful men or women under the complete charge of the leaders and teachers for twenty-four hours of the day, in an isolated location, far from worldly allurements and in the midst of God's great world of nature, under firm but educational discipline, with a comprehensive program that combines spiritual, intellectual, social, and physical elements, and that accounts for every hour of the day. It provides attractive incentives to high ideals and conduct. It draws into closest companionship and co-operation teachers and youth, and so fosters that sympathy and understanding, the lack of which is chiefly responsible for the errancy of youth, and the possession of which is so vital to the right training of our children.

### *Camps Not a Picnic*

The summer camp as we conduct it is not a picnic. It is for the adult leaders a time of the most intense and taxing activity of body and mind, and



it is for the boys and girls a school so comprehensive that there is nothing else to compare with it in value. Though the recreation part is stressed more than in ordinary life, the program is far from being all play. There is good solid work to do in the various camp duties, from helping the cook to cutting wood and building roads, and for these duties there are stated hours in which all are required to labor. It is one of the most interesting experiences for the teacher to inspire and to require the love of work. No physically lazy or industrially incompetent teacher will do for camp, nor any dull, uninspiring teacher. The leader must show how to work as well as know how to distribute and direct work, and this is true of him in every other activity of the camp.

It is a time of study. We conduct three vocational classes every day, namely, nature study, first aid, and camp craft. Besides that, there is daily Bible study, and there is a well-selected library, with a time set aside for reading. The swimming hours are also used as a time of instruction of those who must learn to swim or to swim better, and this is a very practical and useful line of instruction.

The ethical, religious, and spiritual influences of the camp are made to permeate every activity. The day is started, after the rising signal and the tonic and often disciplinary plunge, by the learning of the Morning Watch text, under the tutelage of the leaders, as the boys or girls are dressing. Then comes the Morning Watch or worship upon The Circle, and this is followed for five minutes by the separate prayer bands, each with an adult leader. When rightly, attractively presented, the prayer band is accepted without question from one, even by the most irreligious of the Juniors. I have never heard an objection from one even of the most wayward, and I have seen some most happy and remarkable responses from those who were at first unpromising. But the psychology of the adolescent must be understood by the leaders; for in unskilled hands and with dull, uninspiring, long-drawn-out exercises, the religious element could become the rock upon which the camp would split in disaster.

Time is also given in the daily program for the study of the Sabbath school lesson or other Bible knowledge. The Sabbath is made the object of special care, that it may be a model of interesting, instructive, joyful observance. I have scores of voluntary testimonials from these youth of the deep appreciation and gratitude for what the camp revealed to them

of how the Sabbath may be profitably and happily spent.

#### *The Camp Council*

The Camp Council every day, while made a time for general discussion of camp interests, is also used partly for study in character building through simple, straightforward, graphic presentations in boy and girl language of the great underlying principles of true Christian life. And then the Camp Fire at night, with its glamour and glow, its song service and its story-telling from such sources as the Bible, church history, and general experience, sometimes varied by "open forum" discussions by the Juniors of subjects which appeal to them, and closing always with reverent and devotional feeling,—the Camp Fire is without doubt the most outstanding and impressive feature of the camp in the education of the youth.

The habits of health here started or strengthened through instruction and supervision of sleep, diet, exercise, bathing, fresh air, sanitation, and first aid in accidents and emergencies, are of untold value to the children and through them to their homes and to the church. The best cook obtainable is employed, a competent and experienced nurse is in constant attendance, and each leader is expected to be an exemplar and instructor in hygiene and right living.

Not of least importance is the government. The aim of the camp is first to inspire and foster self-government, and to this end the Juniors are organized into units, each unit being a tentful, under the immediate leadership of a unit captain, one of their own number. These unit captains counsel every day with the leaders, and are instructed and helped in the science of Christian leadership. Incentives and rewards that appeal to the youthful mind are given for order and neatness, obedience, industry, and decorum; but wherever self-government is weak, the government of the leaders must be firm, prompt, and impartial, and this understanding is given to the camp at the beginning. The superintendent must be a man (or in the girls' camp, of course a woman) of decision and commanding power, never suffering breaches of discipline, yet wise, with deep insight and understanding of youthful minds, and a sympathy that makes the severest discipline appear as an act of love. Superintendents and all other leaders must be in spirit true Christian fathers or mothers.

#### *Results Accomplished*

This is but a partial outline of the purpose and aims of the Christian summer camp. As for the results, the

Missionary Volunteer secretaries of the conferences in which these camps have been held have abundant evidence of the deep cultural and spiritual as well as physical and social value. Many are the testimonies I have received through them and other workers, and also directly from the boys and girls, of the deepened spiritual life of Juniors, in many cases amounting to most remarkable reformation and in practically all cases to deeper appreciation and use of the avenues to an understanding of God. In the last camp from which I am returning as I write this, we had upon the Sabbath a baptism, and on that Saturday evening an inspiring Investiture Service in which three candidates were inducted into the order of Friends of the Junior Missionary Volunteers. This was made a deeply spiritual occasion. Afterward, one of the lady leaders who before the Silence signal was in the tent of a unit which held both the one baptized and one of those invested, reported this conversation:

"Well, Mary," said the new Friend to the new church member, "I don't know, but almost I think I have had as wonderful an experience tonight as you had today."

"O Alice, I don't think that can be, though it was beautiful tonight, and I can see as never before how much it means to be a Friend—a Friend of Jesus as well as a Friend to all of us. But baptism, you know, has a deeper meaning."

Then all the girls of the unit joined in the discussion, and finally agreed that baptism must be given the first place, but that in the Christian fellowship and service of the Volunteers, the progressive orders of Friends, Companions, and Comrades hold a wealth of meaning in the everyday life of the Christian that builds upon the foundation of spiritual birth signified by baptism.

Is the Christian summer camp a mere picnic? God forbid the aspersions! It is a wrestling for souls, a direction of all the energies of the teachers' bodies, minds, and spirits to the forming of Christian characters in the lives of their young friends. It is the veriest school of Christ.

And that it may be all this, let it be put into the most competent and experienced hands, the hands of those who know the youth and love them, who have had experience in training them, not merely in the schoolroom, but in physical, social, and spiritual lines. Let parents, ministers, and conference officials understand its true purpose and character, and wherever it is to be held, provide for the best means of attaining those ends.

### *Combining Physical and Spiritual*

We must come to know and appreciate the fact that we cannot save and train our children for Christ by separating the spiritual from the physical, the intellectual, and the social elements of life. We must give our Christian education to the whole man, not merely to what we denominate his soul. The eager spirit of youth that reaches out for adventure, for physical activity, for social contacts, and—in the dim, shy way so often manifested—for spiritual experience, must be

met, not merely with maxims and commands, but with companionship and leadership. Prohibitions will not suffice here. Youth demands objectives, high strivings, great aims, positive directions. Those of us who would answer to the need of our youth must go with them, physically, socially, intellectually, and spiritually; and for that leadership there is no greater opportunity, in the case of the Junior Missionary Volunteer, than in the work of which the summer camp is an outstanding example.

## *“Wailing and Gnashing of Teeth”*

BY MRS. GEORGIA P. COTTRELL

THE punishment of the impenitent wicked is one thing told about in the Bible, but the punishment of careless, defaulting professors of religion is quite another. People of the world who never turned from sin or made any pretense of serving God, will suffer more or less for their waywardness. But there is a punishment for a certain class of persons, spoken of a number of times by Christ, which is particularly severe and full of anguish.

He mentioned this punishment very dramatically at the end of some of His parables and sermons, and once at the performing of a miracle: “There shall be wailing and gnashing of teeth.” How it pierces our hearts and strikes our souls with terror when we hear it! Even the reading of those dreadful words makes us flinch and shudder, and the very thought of them flashes upon the imagination like a gust of withering heat!

That blasting sentence is in every instance pronounced against church members,—people who seemingly were most pious, and thought themselves quite religious. It is the keen and agonizing disappointment of some who had expected to be rewarded in heaven. They had been members of the church and professed followers of Christ; they had thought they were all right, but were deceived in regard to themselves. They had been considered among the “first” in piety and good works, but find that they are the “last” in heaven’s accounting, the very farthest from its blessed rewards.

### *Self-deceived Christians*

The first instance, in Matthew 8: 10-12, was when Christ had listened to the Roman centurion’s protestation of faith in His power to heal his servant without coming to his house. Jesus turned to the Jews and said, “Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”

“The children of the kingdom” are those Jews who thought that because they were children of Abraham, they were therefore sure of a place in heaven. They would be cast instead into outer darkness, where they would wail and gnash their teeth in disappointment. And why?—Because of their unbelief, because they did not really believe what they believed.

The next instance is in Matthew 13: 42, 50, when Christ had spoken the parables of the tares and the net. Both of these parables represent the mingling of real and apparent Christians in the church. But in the end the false will be distinguished from the true, and the wicked will be severed from among the just, and cast into the furnace of fire, which for them will be intensified to “wailing and gnashing of teeth,” because they expected rather to have entered with the rest of the church into eternal bliss.

Again, in Matthew 22: 13, in climaxing the parable of the wedding garment, Jesus has the disapproved guest bound hand and foot, and cast into the outer darkness. This man had thought he was going to be counted as one of the guests. He had been accepted into the church, but he had not put on the garment of Christ’s righteousness, which is righteousness by faith.

Then in Matthew 24: 48-51, we have the evil servant, a professed servant of Christ, who said, “My Lord delayeth His coming,” and who began to smite his fellow servants, and to eat and drink with the drunken. He also shares the extreme punishment of

those deceived ones in the church. He became lukewarm and careless, and then blamed his faulty condition on “some in the church.” He went to smiting his fellow servants,—criticizing and backbiting, and saying unkind, hurtful things. He ate and drank with the drunken—became careless in the principles of healthful living.

In Matthew 25: 24-30, in the parable of the talents, there is brought before us another cause for some being cast into the outer darkness, that deepest of all darkness in which they must suffer who knew their Lord’s will and did it not. They are the unprofitable servants who did not use their time and talents to God’s glory.

Then there is one instance in Luke 13: 24-28. The people spoken of here will plead before the Lord in that day, “We have eaten and drunk in Thy presence, and Thou hast taught in our streets,” why must we be thrust out of the kingdom of heaven? We have many times partaken of Thy broken body and spilled blood in the holy communion of Thy church; we have preached and written and done many things wherein the teachings of Christ were set forth; why, then, are we not rewarded as we expected?

Ah, they were of those “many” who only sought, but did not strive to enter in at the strait gate. They were those “broad-minded” Christians who excused their little digressions, and thought it “narrow” to be quite so strict about all the little things.

### *Fate of Careless Church Members*

But “there shall be weeping and gnashing of teeth.” This terrible mental suffering and anguish of mind is the fearful fate, not of the impenitent, but of persons in the true church, particularly the Seventh-day Adventist Church, who have looked and hoped for the second coming of Christ. They thought they were all right, but they were unbelieving, devoid of righteousness by faith, critical and unkind, and careless in the health reform; they did not use their talents to God’s glory, and did not “come up on every point.” (See “Testimonies,” Vol. I, p. 187.)

Though they did nothing that appeared so very bad, yet their little negligences, their little unkindnesses, and their little cherished shortcomings were counted wickedness, and will determine their fate with the wicked.

It is the very saddest thought to contemplate, that many who have been long in the true church, and have sacrificed much for the truth, and laid great store by Christ’s return, will come up in the second resurrection (not the first), fully expecting to be

approved and accepted, but will find to their bitter sorrow that the righteous have long ago entered into their reward, and the door is forever shut against themselves!

The evil servants had said, "My Lord delayeth His coming." Not in their hearts only had they said it, but in their actions they had proclaimed it to the world; they had not lived as if they believed their Lord was coming soon. In many ways they had said it,—by their laxness, by trifling and idle words, by worldliness, by neglect of spiritual things and of their Lord's business.

That dreadful punishment, that excruciating mental torment, is prepared for the evil servants by themselves; the Lord is in no way responsible for it. That keen suffering of disappointment is the inevitable outcome of their self-deception, the natural consequence of their own imperfect ways.

But no one of us need come to that end. By watchfulness and prayer, by seeking the Lord and seeing that we are not guilty of any of the sins set forth in these teachings of Christ, we may escape that dreadful disappointment.

in the world. And in the time of the latter rain the great Sabbath truth will be proclaimed more fully.

The Sabbath question in its fullness means much more than just the observance of some special day. True Sabbath observance becomes the mark, the sign, the seal of our redemption from the bondage of sin. It is the sign of our sanctification. No one can "keep it holy" unless he has first been made holy through Christ. In the Sabbath Christ will be seen, not only as the Creator, but as the Redeemer who has power to re-create in us His likeness. Thus true Sabbath observance becomes the seal wherewith the faithful ones in the remnant church will be sealed before translation. We quote the following from the writings of Mrs. E. G. White:

#### *A Mark of Distinction*

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth."—*Early Writings*, p. 33.

We will let Mrs. White give her own explanation of what she meant. She says: "This view was given in 1847, when there were but very few of the advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. 'The commencement of the time of trouble' . . . does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Id.*, pp. 85, 86.

#### *A Sabbath Reform Needed*

A reform is needed among us. We should be guarded lest lax practices of Sabbath keeping enter in. Every

## *The Remnant Church --- Part III*

BY N. P. NEILSEN

THE Lord led the children of Israel out of Egypt, "that they might observe His statutes, and keep His laws." Ps. 105:45. Even so it is with the advent movement. The remnant church is called out from the world, that they may keep the commandments of God and show forth the praises of Him who called them "out of darkness into His marvelous light." 1 Peter 2:9. All the light of all the ages will shine upon the remnant church. The standard placed before this people is high, but none too high for those who are preparing for translation. We have been called out from spiritual Egypt to walk upon the great highway of truth, and our lives should conform to our profession. The Spirit of prophecy says:

"The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time."—*Testimonies*, Vol. IX, p. 154.

In the exodus movement, God gave the children of Israel special instruction in regard to the observance of the Sabbath. The Sabbath commandment was placed in the very heart of the law. It was to be a sign between the Lord and His people. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh

day He rested, and was refreshed." Ex. 31:12, 13, 17.

In the giving of the manna, the Lord proved His people to see whether they would walk in His law or not. Ex. 16:4. Three miracles were wrought each week with regard to the Sabbath: First, twice as much manna fell on the sixth day as on other days; second, the manna gathered on the sixth day kept fresh over the Sabbath, whereas if kept over on other days, it spoiled; third, no manna fell on the Sabbath. Thus the children of Israel could not be mistaken as to which day was the Sabbath, nor as to how they should observe it. The Lord gave them manna for forty years; hence about 6,240 miracles were performed, proving that the seventh day is indeed the Sabbath of Jehovah.

#### *The Sabbath to Be Made Prominent*

In the great advent movement the Sabbath truth will also be made very prominent. A warning message will be given against the worship of the beast and His image, and against receiving his mark. The servant of the Lord says:

"In the closing work of God in the earth, the standard of His law will be again exalted. . . . Boldly will men of God's appointment denounce the union of the church with the world. Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. 'Fear God, and give glory to Him,' they will proclaim to every nation; 'for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of water.'"—*Prophets and Kings*, pp. 186, 187.

The remnant church will be keeping the Sabbath of the Lord. This is one of the distinctive marks which separate it from the other denominations

moment of the Sabbath is holy time, and we should guard well the edges of the Sabbath, lest we encroach upon sacred time in doing our own work. We should make proper preparations before the Sabbath begins, that we may welcome these holy hours. We read in the Spirit of prophecy:

"Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."—*Testimonies*, Vol. VI, p. 353.

"If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that we often travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath.

"When compelled to travel on the Sabbath, we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God, and commune with Him."—*Id.*, pp. 359, 360.

The Lord calls for a reform within the church, but not for a separation from the church. We need a reform in our own lives, a reform that will bring into the church union and harmony instead of disunion and confusion. And such a reform will come to the remnant church, for we are told:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every

side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.

"Yet some refused to be converted. They were not willing to walk in God's way, and when in order that the work of God might be advanced, calls were made for freewill offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers."—*Id.*, Vol. IX, p. 126.

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and

### My Daily Prayer

BY ROBERT HARE

Give sight, dear Lord, that I may see  
That unseen Hand that leadeth me,  
A faith, with anchor safe and fast,  
That holds against the fiercest blast.

Give me that love so deep and strong,  
That dares to suffer through the wrong;  
That calmly seeks, 'mid all the strife,  
One thing, the gift—eternal life.

Give me the hope that masters fear,  
That sees the dawn, with darkness near,  
That smiles triumphant over loss,  
And finds its glory in the cross.

Give me the peace that sweetly fills  
The mind, as gentle dew distills,  
Holding the spirit in repose  
Unterrified amid its foes.

Give me the will that grasps Thy hand,  
And leaves all else to Thy command,  
Till in this service of Thy love  
I shall behold Thy face above.

will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. . . . The barriers separating believer from believer will be broken down, and God's servants will speak the same things."—*Id.*, Vol. VIII, p. 251.

Notice that when this true reformation begins, it will "banish from the church the spirit of discord and strife," and the members "will draw close to one another." The true reformation does not call for a separation from the church, but for harmony and union. Let us permit the Lord to work this reformation in our own lives, and then, instead of separating ourselves from the great movement of

God, let us help to bring about this needed reformation within the church. It will surely come, for this movement is of God, and He will continue to lead His own movement until we reach the heavenly shore.

#### A Reformation Due

We have found that the exodus movement was a type of the second advent movement. The experience of the children of Israel in the wilderness was written especially for the remnant church, "upon whom the ends of the world are come." 1 Cor. 10:11. In the instruction which God gave to them there are valuable lessons for us. They had been taken out of bondage, and a reform was needed before they were prepared to enter the Promised Land. They needed a reform in their dress, in their eating and drinking, in Sabbath keeping, in the payment of tithes and offerings, in their religious services, as well as in their daily Christian experience. They needed a reform among them, but not a separation from the movement.

This true reform does not call for a separation from the church, but for a drawing together in union and harmony. The call for such a reform among God's people is being sounded at this time, and it should be heeded by all our members. The Lord gave to the people of the exodus movement thorough instruction in regard to hygiene, healthful living, and diet.

"In the teaching that God gave to Israel, the preservation of health received careful attention. The people who had come from slavery, with the uncleanly and unhealthful habits which it engenders, were subjected to the strictest training in the wilderness before entering Canaan. Health principles were taught, and sanitary laws enforced. Not only in their religious service, but in all the affairs of daily life was observed the distinction between clean and unclean."—*Ministry of Healing*, p. 277.

"The necessity of personal cleanliness was taught in the most impressive manner. Before gathering at Mt. Sinai to listen to the proclamation of the law by the voice of God, the people were required to wash both their persons and their clothing. . . . The strictest regard to cleanliness was required both within and without their tents. No refuse was allowed to remain within or about the encampment."—*Id.*, p. 279.

"Many articles of food eaten freely by the heathen about them were forbidden to the Israelites. It was no arbitrary distinction that was made. The things prohibited were unwholesome. And the fact that they were pronounced unclean taught the lesson



that the use of injurious foods is defiling. That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service."—*Id.*, p. 280.

#### *The Object of Health Reform*

Thus, too, it is in the great advent movement. Instruction upon instruction has been given us in the Testimonies regarding health reform and healthful living. We should heed these instructions. A reform is needed among us.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetites and lustful passions, without violating the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which He has established in our very being."—*Counsels on Health*, pp. 20, 21.

As a denomination we have discarded the use of alcoholic drinks, tobacco, tea, coffee, swine's flesh, and to a large extent all flesh foods. There may be some among us who are still using some of these things, but to such instruction should be given until they are led to see the harmfulness of their use. It is not necessary to use coffee. A substitute that is not harmful should be used.

"Many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility." "The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome foods, condiments, tea, coffee. . . . In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants."—*Ministry of Healing*, pp. 326, 335.

Our people need to be taught. They should be instructed as were the children of Israel in the exodus movement. We read again:

"The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of the utmost importance."—*Testimonies*, Vol. IX, p. 112.

#### *Extremes in Health Reform*

We should guard against taking extreme positions in regard to health reform. We cannot all eat the same things. Our message is to go to every nation and country. The practice of the believers in one country cannot be made the standard for the believers in the rest of the world. There are certain general principles which should be followed by all. The subject of healthful living is one which

should be carefully studied by every believer throughout the world, with a view to determining how he may best present his body a living sacrifice to God. Again we quote from the servant of the Lord:

"God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done."—*Id.*, p. 163.

God is preparing a people for translation. The standard placed before us is high, but none too high. We need a living connection with our God, a reform in our own lives, a drawing near to God, that we may be prepared to enter the heavenly Canaan, and not fall by the way as did some of those who left Egypt. God grant that we may remain faithful to the great call of God!

## *God's People Delivered --- Part III*

BY MRS. E. G. WHITE

As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race,—the being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying, "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled.

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of transgression. Faithfully did he repent of his sin, and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. The Son of

God redeemed man's failure and fall; and now, through the work of the atonement, Adam is reinstated in his first dominion.

Transported with joy, he beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus, and falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before Him in adoration.

This reunion is witnessed by the angels who wept at the fall of Adam, and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who

should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.”

And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb.” “These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of the Lamb.” “In their mouth was found no guile: for they are without fault” before God. “Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.”

They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

In all ages the Saviour’s chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus’ sake they endured opposi-

tion, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ’s sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from

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### *My Father Who Art in Heaven*

BY N. D. ANDERSON

My Father who art in heaven,  
My Father here;  
To be Thy child I’ve striven,  
So far away, so near.

I am of the earth, and human;  
I cannot plumb  
Even the love of woman  
For the broken child of her womb.

O that Thou wert my Friend, my Father!  
Creator of all!  
But why should Thy Majesty bother  
With me, sin-ugly and small?

Before Thy throne’s crystal border  
Universes wheel  
In beauty and splendor and order;  
There, legions of bright beings kneel.

My Father who art so near me,  
So far away;  
I hope and trust, yet I fear me,  
So sodden and heavy this clay.

My Father who art in heaven,  
In Thy word I see  
For love to my brothers given  
Thy love will be given me.

My Father in heaven yonder,  
Ruling all that is,  
Why should Thy mercy ponder  
O’er my dust in this deep abyss?

Our Father who art in heaven,  
Our Father on earth,  
We are brothers, He who was riven,  
Thy Son, and I of no worth!

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deserts, from the caves of the earth, from the caverns of the sea. On earth they were “destitute, afflicted, tormented.” Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now “God is judge Himself.” Now the decisions of earth are reversed. “The rebuke of His people shall He take away.” “They shall call them, The holy people, The redeemed of the Lord.” He

hath appointed “to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, “Salvation to our God which sitteth upon the throne, and unto the Lamb.” And all the inhabitants of heaven respond in the ascription, “Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever.”

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the glory and the shame, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages, new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended, and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore,—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father’s face, till the woes of a lost world broke His heart, and crushed out His life on Calvary’s cross. That the Maker of all worlds, the Arbiter of all destinies, should

lay aside His glory, and humiliate Himself from love to man, will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song, "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!"

The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold

the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied.—*"The Great Controversy,"* pp. 729-733.

## Is the Sabbath the Seal?

BY I. A. CRANE

"Too late they see that the Sabbath of the fourth commandment is the seal of the living God."—*"The Great Controversy,"* p. 640.

Have Seventh-day Adventists been mistaken in believing that the Sabbath is the seal of God, "the separating wall between the true Israel of God and unbelievers"? This is no idle question. The answer involves one of the basic reasons for our very existence as a distinctive organization. That which makes the subject all the more important today is the fact that some very pleasing theories have been circulated, which most certainly rob the Sabbath of that position of vital importance which was accorded it by those who, from studying the sanctuary, first saw the light of the third angel's message. Did the early pioneers, and the whole denomination for years afterward, place too high an estimate upon the Sabbath? Must we now, at this late date acknowledge that we have been mistaken, and seek to rectify the error? In considering this question, it would be well for us to examine fully the reasons for our existence as a separate and distinct people.

Perhaps no one among us will deny that Seventh-day Adventists were called into existence by virtue of the third angel's message, the knowledge and import of which were brought to light following the great disappointment of 1844, when many honest souls fully expected their Lord to return. The message was calculated, not only to explain the cause of their disappointment, but to gather out and test a people who would be keeping all

God's commandments, and thus be prepared to meet Jesus when He should come.

We are all aware that the very groundwork of this message revealed to them that the seventh-day Sabbath was the seal of the living God and the test of their loyalty to Him. It was none the less clearly revealed that Sunday was the crowning act of high-handed rebellion against God, the certain mark of apostasy. It was also revealed to them that the proclamation of this message would result in separating the inhabitants of the world into just two distinct classes,—those who manifest their loyalty to God by keeping all His commandments and who receive His seal, and those who choose the path of apostasy and receive the mark of rebellion. Of these two classes we read:

"The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark."—*"Testimonies,"* Vol. IX, page 16.

"The observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not."—*Id.*, p. 251.

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers."—*"Early Writings,"* p. 33.

That the Sabbath is, and will continue to be, the seal of God to the very close of time, is so plainly taught in Scripture, so fully verified by prophecy and by the truths of the sanctuary service, that it scarcely needs reviewing in this article. The following from the Spirit of prophecy is too plain to be misunderstood:

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation."—*"Testimonies,"* Vol. VIII, p. 117.

"The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name."—*Id.*, Vol. VI, p. 350. (See in this connection the name and seal in the forehead. Rev. 7:3; 14:1.)

The quotation from "The Great Controversy" at the beginning of this article shows that many who have refused to receive the light of the third angel's message, find when it is too late that the Sabbath is the seal of God, and that they have refused that which was intended to lead them to know God and be sealed for His kingdom. May it not be that many who now profess the truth but have so faulty a conception of what true Sabbath keeping is that they do not see in it a preparation for the kingdom, will also find, when it is too late, that they have been greatly deceived? For if the Sabbath is indeed the seal of God, how is it that many are believing today that thousands of thousands will be ready to meet Jesus at His coming who are yet not good enough to be sealed? Can people be ready to meet Jesus who have not been fitted for that event by receiving the seal of God? If the Sabbath is the seal, can it be true that those who are true Sabbath keepers will not all be sealed? Surely there must be some terrible deception somewhere.

### Sabbath Firmly Established as Seal

As to the danger of deception upon this point, and the source of such deception, let the reader examine the following pages of warning in the Spirit of prophecy: "Early Writings," pp. 256-259; "Testimonies," Vol. VII, p. 107; Vol. VIII, pp. 116, 117, 296, 297; and "Christian Experience and Teaching," pp. 192, 193.

In these references we find that not a block nor a pin of the message,—the message which was not only established by earnest prayer and study of

the Scriptures, but also by direct revelation of the Spirit of prophecy,—is to be changed, even though many seek to do so. Since the very keynote of the third angel's message is the work of sealing a people for the coming of the Lord, we certainly need to examine carefully new theories concerning this important question. The foundation of this message and the calling out of the people known as Seventh-day Adventists were not in any sense a matter of human devising. It was in the direct providence of God. Let us recognize this, and not allow ourselves to be easily turned from the "old landmarks."

The Sabbath means much more than even many professed Sabbath keepers realize. True Sabbath keeping is not only an outward sign of recognition of God as Creator; it is also a sign of an inward work, of salvation from sin, and of peace with God and all mankind. For how can any man who has been guilty of sin against God or of injustice to his neighbor, enter into the rest and peace of the Sabbath until his sin is washed away? This is why we are told that the one "who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience."—*"Testimonies," Vol. VI, p. 350.* Of course he will; for he cannot keep the Sabbath while breaking any one of the

commandments. The sinner and the unbeliever cannot enter into rest. Isa. 57:20, 21; Heb. 4:5, 6. How plain it is that they cannot keep the Sabbath, the sign of rest and peace!

With this understanding of the breadth of meaning in true Sabbath keeping, we can understand why and how the Sabbath is indeed the seal of the living God which all must receive before they are prepared to meet Jesus at His coming. This is why God in His wisdom has sent the third angel's message to the world that the people may be sealed and prepared for the coming of Christ. (See "Early Writings," pp. 89, 118.) And this is why the Lord through His servant could plainly tell us that "it means eternal salvation to keep the Sabbath holy unto the Lord."—*"Testimonies," Vol. VI, p. 356.*

Let us not be deceived with the fatal delusion that many true Sabbath keepers will not be worthy of the seal, or that when the world has been fully warned, people can be ready to meet Jesus who are not Sabbath keepers. Let us stand by the message that has called us to be a people, and which is to sift and test us till we are able to stand "without fault" when He comes. Any theory in regard to this message that lowers the standard or changes the old landmarks, is a delusion and a deception. Let us beware.

was silently uplifted in confidence and steadfast faith to his Saviour, first Satan was rebuked, next Joshua's filthy garments were removed, then his iniquity was made to pass from him, and he was clothed with the blessed robe of Christ's own spotless righteousness. This done, Joshua passed from death unto life.

And there is another wonderful feature entering into this scene which is worthy our careful study. Joshua is not represented as fixing up his garments after coming in before the Lord. No; the Lord commands that his filthy garments be taken away from him. Neither at this point is Joshua pictured as putting on better-looking clothes. The record says the Lord said, "I will clothe thee with change of raiment." The Lord having done it all,—chosen him as a brand plucked out of the fire, removed his stains of sin, provided him with change of raiment,—Joshua, representing all Israel, could lay no claim to any of the glory for this work of transformation. Instead, all glory was due his Lord.

#### *Joshua a Representative*

This experience of Joshua the high priest, with the forces of good and evil contending for his soul, is the same as that through which every individual must pass who is contending for the overcomer's crown. We come to God in garments soiled with sin, and the accuser stands by, seeking to overwhelm us with the sense of our guilt and unworthiness, to turn us away from the loving Saviour who is waiting to receive us and provide a change of raiment. Our only hope lies in not being diverted, and, like Joshua, in reposing full confidence in Jesus our mighty Advocate, who alone is able to rescue us. "Him that cometh to Me I will in no wise cast out," is His gracious promise. John 6:37. And has He not again promised, "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people"? Jer. 31:33. And what is this, but giving us new hearts, clothing us with change of raiment—in other words, imparting to us Christ's righteousness?

"Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. When Satan thrusts his threatenings upon you, turn from them, and comfort your soul with the promises.

## *Clothed With Change of Raiment*

BY TYLER E. BOWEN

IN that wonderful scene presented to us in Zechariah 3:1-5 in which God, Satan, angels, and a sinful man are represented as acting a part, some very important truths are graphically set forth. Joshua the high priest, representing all other repentant men and women, is represented as standing before an angel of God, with Satan "at his right hand to be his [Joshua's] adversary" (margin). Vehemently Satan goes over the list of sins he has recorded against him, making it appear an utter impossibility that he should escape the sentence of death.

A remarkable thing about it all is that Joshua utters not a word. He makes no attempt to justify himself under the hot rebukes hurled at him by his adversary. He offers no apology. He makes no retaliating accusation. We can imagine that in his silence he has his eyes pleadingly fixed upon his Lord, also standing by, as much as to say, Unless Thou shalt rescue me, I am irretrievably lost.

Then the Lord speaks, and it must be Jesus. It sounds just like what He would say, and contains, in fact, one

expression that He *did* say when He stood beside Moses' grave on Nebo and gave back to Moses his life. "The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" What music were these words in the ears of poor Joshua!

And then addressing the angels standing by, in Satan's hearing, the Lord said, "Take away the filthy garments from him." And still Jesus authoritatively continues, this time addressing Joshua himself: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Immediately the Lord proceeded to do this by again addressing the angels standing by with the command, "Set a fair miter upon his head." "So they set a fair miter upon his head, and clothed him with garments."

Joshua, in answer to his penitent faith, was receiving all that he needed to have done for him. Satan sought to overwhelm him with accusations because of his sins; but as his heart

of God. The cloud may be dark in itself, but when filled with the light of heaven, it turns to the brightness of gold; for the glory of God rests upon it. . . . Christ's love for His children is as tender as it is strong. And it is stronger than death; for He died to purchase our salvation, and to make us one with Him, mystically and eternally one."—*"Testimonies to Ministers," pp. 518, 519.*

It is by the mighty argument of the cross that we triumph. By faith the spotless robe of Christ's righteousness becomes ours. But by undaunted faith we must individually claim it, and in holy gratitude and love count it our own. Then this gift becomes

ours,—an everlasting possession, outweighing in value all earth's glittering treasures. "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments." It is upon such as these that the seal of the living God is being placed by the third angel carrying forward the sealing work throughout the earth today. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

singer is retiring, and the crowd, awakening from the wondrous spell, is beginning to applaud.

The vision was mine, yet not mine alone. A great sigh, almost a sob, sweeps up from the vast throng. There are tears in the eyes of many whose faces were weary and hardened. They, too, have seen the dear old home, and lived over again the dear dead days of childhood; and to many has come the longing for the heavenly Father's home.

Truly, Madame Patti is a great singer. Now I know the secret of her magic power. What is it? She went out of sight and hearing, behind her great art, her subject. Though she spent the early days of her childhood in poverty, she had been brought before the great, yes, even the crowned heads of the world, through her wondrous talent of song. Truly she has roamed "mid pleasures and palaces," yet tonight her true heart returns in memory to her early days.

Forgetful of the years of fame, the tender visions of her childhood's home, "be it ever so humble," bring tears to her own eyes—eyes that see not the great throng of the wealthy and the noble before her. Her heart sings; she sees her own humble home. We therefore behold our own, and forget the singer and all else. Our hearts hear not the singer, but the song. We see not Madame Patti, but home, dear sweet home.

This is true art. This is inspiration. This is divine talent. Keep self out of sight. Let your glorious work, your calling, however humble, appear; be unconscious of self and selfish desire to be seen, to be applauded, to grasp, to seize for self, and you will succeed. Die to self. Let God be seen in you. Live to love; live for others, for the good you may do, the blessing you may be, and you shall have a home with those whom you have saved and blessed, a "sweet" and everlasting home in the "Father's house" of "many mansions."

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"Love never faileth." It never goes out of fashion. It is never cast aside like an antiquated robe. It is fit and beautiful in every time and season. It adds some light to the light of childhood. It adorns life's prime. It beautifies old age. It is a lovely garment that moth and rust can never consume and that death itself cannot destroy. We may take it with us through "the valley of the shadow," and we may wear it upon the resurrection morning. It is always in fashion. "Love never faileth."—*J. H. Jowett.*

## The True Artist Musician

BY J. S. WASHBURN

A GREAT singer, a talented musician, is a real artist. For an artist paints pictures, whether with the brush, with the voice, or with a musical instrument. Only as the artist loses himself in his subject, forgets himself, and vividly portrays a mental picture, submerging in his subject all thought of personal pride, does he really succeed. Many men and women are divinely gifted, and though they may not be professing Christians, yet they may teach us wonderful lessons of God's great gifts, and reveal to us the secret of real power and success. Jesus says, "The children of this world are in their generation wiser than the children of light."

Years ago I had a remarkable experience which I can never forget, and which brought to me a revelation.

It was a night in June in the year 1896. I stood in the topmost gallery of Royal Albert Hall, the finest concert hall in England, and looked down upon the many thousands, among them the wealth and nobility of England, who filled the vast auditorium. What rare attraction had so crowded the great hall that late comers found only standing room?

Madame Adelina Patti, at that time the most noted living singer, and in some respects the most wonderful singer of modern times, was to sing that night. She had sung before all the royal families of Europe, and after nearly a half century of public singing, still drew the crowds as no other singer. What was the secret of her marvelous success in her chosen life work?

The singers are so far from me that I cannot without a glass distinguish Madame Patti from the other singers in her concert company. Now she sings difficult Italian music, and her

voice is wonderfully flexible and bird-like, silvery clear and marvelously penetrating. But this is not the secret. Listen! I hear the opening bars of "Home, Sweet Home." The piano is faint, so far away is it, but a death-like silence has fallen upon the vast throng. I fear I shall not hear the singer. I strain my ears, intently listening. Ah, yes, I can hear, so slow and soft, like a spirit whisper,—

"Mid pleasures and palaces, though we  
may roam,  
Be it ever so humble—"

The hall fades from sight, the brilliant lights vanish. I see no more the great fashionable crowd. I forget that I am listening to the greatest singer in the world. There comes only a dream whisper, silvery clear, yet faint and sweet and far away, "Home, home, sweet, sweet home." I am borne swiftly across the wide sea that has for years separated me from the land of my birth. The years of manhood vanish. I am a child again. I see once more the dear old home, the brown farmhouse in Iowa. The old orchard is here. I am swinging, careless and free, with my dear little brother under the old oak tree. I hear the merry voices of my sisters; I see my father, so good and true; and O, I see my mother's dear face, full of tenderest, sweetest love! *She* is singing, and her voice comes to me as an angel's. Scarcely had I dared hope to see my home again. Yet now truly I see it all clear and bright,—the blessed innocence of childhood, the sweet, free country air; yes, I hear the sweet music of gentle breezes whispering through the trees, and over the waving grain, the dreamy hum of nature. Ah! it is too sweet to last. Almost with a shock I awake. I hear the last echoes of the piano notes. The



# EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

## Marvels of Electricity

IN this age of inventive genius, it is impossible to forecast what a day may bring forth in remarkable developments. The marvels of development in the electrical world alone read more like romance than like actual fact. A recent number of the *Boston Post* describes an exhibition of the "electric eye" by the Westinghouse Electric and Manufacturing Co. We quote:

"Perhaps the most spectacular feat performed by the photoelectric cell, as science calls this mechanical eye, was its reaction to the throwing of a match into a tank of gasoline and kerosene placed upon the lecture platform. No sooner had the explosive liquids burst into flame, than the cell whose resistance, perceiving the first slight shadow of the cloud of smoke which arose from the tank, altered the current in a wire by which it was connected to a cylinder of carbon dioxide, and before the audience could realize what had happened, a release of gas had extinguished the fire completely.

"Similar eyes counted the guests as they entered the door without any physical contact to aid them other than the passing shadows. Mr. Breisky pointed out how an apparatus of this sort might be used for toll bridges, vehicular tunnels, and turnstiles, the counting of items in mass production, or detecting paper breaks in mills where machinery must be stopped instantly to prevent accidents.

"The ability of this tireless eye to perform such monotonous tasks as the assorting of materials by day or night, in hot or cold weather, was also demonstrated. Small packages of supposedly uniform character were automatically moved before it. If one of them was without a label or was otherwise defective, it was immediately yanked from the line. Other interesting devices were a globe that registered the mere approach of a human, tubes that registered the mere approach of a human hand, tubes to protect oil and gas furnaces from explosions, and apparatus for analyzing colors to match fabrics, paints, tiles, etc., with greater accuracy than the human eye."

Truly we have reached the time when, according to the word of the prophet Daniel, many should run to and fro and knowledge should be increased. This running to and fro evidently has primary reference to the searching of the prophetic word. As the result of enlarged Bible distribution and the revival of Bible study, particularly the prophetic portions, this scripture is finding today a marked fulfillment. And of course, as never before in the history of the

world, men are running to and fro physically. The rapidity of travel, by means of various devices of locomotion, as well as the many thousands of people who are moving daily from place to place, is a marked characteristic of the age in which we live.

### *Knowledge Is Being Increased*

Thank God that a knowledge of the Scriptures of truth is being given to His servants today in answer to their faithful study. And knowledge is being increased in every phase and

feature of human activity. This inventive genius of the human family will be used, no doubt, to serve unholy ends, but we are thankful that we may believe also that it will be used of God in the speedy giving of the gospel message to earth's remotest bounds. The same as in the past, the messenger on foot or horseback, the passenger on a sail or steamboat or passenger train, has been used of God to sow the seeds of the gospel in the remote places of earth; so will the airship, the telephone, the telegraph, the wireless, the radio, be used of God to cut His work short in righteousness. F. M. W.

## The Simplicity and Power of the Work

WRITTEN large through all the history of the work of God—in Bible times, in Reformation times, and in the history of our own work—is the teaching that God uses simple agencies. The deepest experiences of the grace of Christ are just as much for the unlettered, lowly believer as for those having greater material advantages. In fact, it is the lowly, those who are but children in the wisdom of the world, who are found so often receiving the things of God.

The Lord, however, is no respecter of persons, and every soul that comes in meekness and lowliness of mind may be filled. In Volume VII of the "Testimonies," pages 27, 28, is this gem paragraph:

"Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In co-operation with their self-sacrificing efforts, Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meeting houses will be built and schools established. The hearts of the workers will be filled with joy as they see the salvation of God."

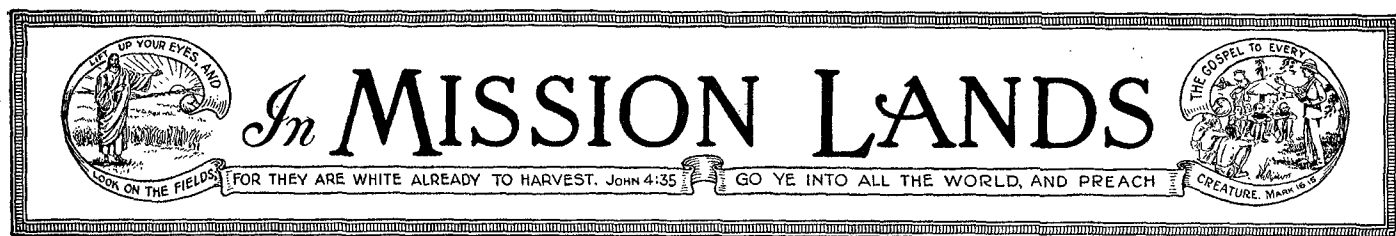
Be of good cheer, brethren and sisters in the churches. Work and pray, and tell the message of Christ's love and of His coming again. The greatest manifestations of His power in gathering souls, as we see continually in the reports, are coming where simple people are out, in the love of Christ, telling this message—the message of Revelation 14—with no thought that they are doing anything wonderful themselves. They are out with a wonderful experience. They have found it in the third angel's message, and in the telling of it the power accompanies the definite message that God has given.

No one can create these providences. It is only a mechanical idea of the working of the Spirit of God that would lead us to feel that the Lord must work in every place as He does in some places. The Lord never has worked in this way. But always He honors the consecrated presentation of the truth for this hour and blesses the believer in service.

W. A. S.

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ALONG the roads of life we may all speak tender and healing words. More hearts than we know are hungry for them. Thus may we help people to lift their eyes, we may hang new hopes on their horizon, and bring new inspiration to their hearts. We may change their attitude from one of fear to one of faith, and thus equip them for victories to come.—*Boston Transcript*.



## *In the Dutch East Indies*

BY B. OHME

My last journey brought me to Minahasa, North Celebes, which lies to the northeast of the island, its capital being Manado. The inhabitants of this part of the world have been acquainted with Christianity for 250 years. Here we have a prosperous work. There are twenty churches with nearly 500 members who are one with us in faith, and in the hope we cherish of a soon-coming Saviour. We are very happy that the Lord has worked here in so wonderful a way, and are sure that we may expect Him to do even greater things in the future.

This part of the island is well colonized. The cottages are constructed of wood, and are generally found in the midst of gardens surrounded by orchards and coconut palms. The ricefields at the back of the gardens furnish the people their daily food. There are very few industries. Small, pygmylike wagons drawn by ponies are used as a means of transportation from village to village. Naturally, one meets the automobile everywhere. The autobus, operated in general by Chinese, offers good passenger and freight service from city to city.

The Chinese are also the chief purchasers of the products of the land, and conduct an active trade in copra (dried coconut meat), shiploads of which are sacked and sent out of the country.

In Minahasa our native colporteurs have carried on good pioneer work. They have sold our periodicals and books and established companies of believers who met as organized Sabbath schools until the minister could come and baptize them.

Brother and Sister A. Munson have done good work here for the last five years. Although we had no permission to hold public lectures, still the quiet missionary efforts of our lay brethren were crowned with success. Our native workers are generally engaged in building up the cause of God in new places, while our lay members gather the people together in Sabbath schools.

Brother and Sister Kölling were asked to take charge of the work in

Minahasa. We were very glad to welcome them as they arrived in Batavia, accompanied by Brother and Sister Twynstra and Sister Jorissen. Inasmuch as Brother Twynstra and his wife were to make Weltevreden their field of labor, after Brother A. H. Zimmermann and Sister Jorissen were married, Brethren Kölling and Drinhaus, and I left Weltevreden June 13 by way of Surabaya and Macassar for Manado, which we reached June 20. We made favorable connections, so that the passage from Surabaya to Manado occupied only five and a half days. The distances between these mission fields are great, and traveling takes time and money.

### *Experiences in Manado*

Albert Munson, superintendent of the North Celebes field, accompanied by a number of brethren, was at the wharf when we landed in Manado, to conduct us to the mission home. Here we were hospitably received. It was seventeen days before we could find opportunity to begin our return journey, and our daily program enabled us to spend this time to the best advantage.

The church in Manado gave us a warm reception the first evening after our arrival. Beautiful perfume-laden flowers adorned the chapel in front of the speaker's desk. Brother Munson gave us a hearty welcome and introduced us to the church. Then the brethren greeted

us in the Malay language in behalf of the church. Each of us improved the opportunity to express our appreciation of the reception accorded us. A well-trained choir favored us with a number of songs. At the close each member came forward and shook hands, stating that we were welcome among them. The church in Manado numbers 144 at the time of writing.

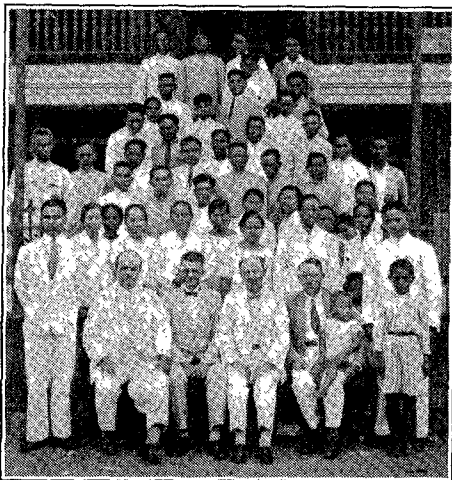
Our annual conference was appointed for July 1-4; thus we had a good opportunity to visit sixteen of our churches, to become acquainted with the brethren, and to strengthen them in the word of God. In this way we were brought in touch with the larger part of this field.

### *Conference Reports*

Our conference, which began July 1, was visited by a large delegation from the field. There had been no conference the previous year, so the superintendent's report covered two years, during which about 200 members had been received. Since the Ambon district had been separated from the field at the union conference in Singapore, its present membership is 477. Notwithstanding that many of our brethren have undergone much persecution on account of their faith, yet they were able to bear testimony to the honor of God. Our people here are poor as far as this world's goods are concerned, yet the majority of them are faithful in bringing to the Lord His own, and manifest liberality in their mission offerings.

Although it is not easy for our colporteurs to go about in the tropical sun day after day selling our publications from place to place, yet we have a good number of true pioneers who have endured.

Our coworkers were able to give a report of their own successful work in new districts of the field. They had met with many hindrances, but still did not stop in their labor of love, and they were able to bring a good report. We are sorry, however, that during this year we do not have the means at our command to develop the work in new fields as it ought to be developed. There is special need for a chapel in Manado, where we already have secured a piece of ground in a good section of the city. The brethren, too, have collected some hundreds of gulden, and they are



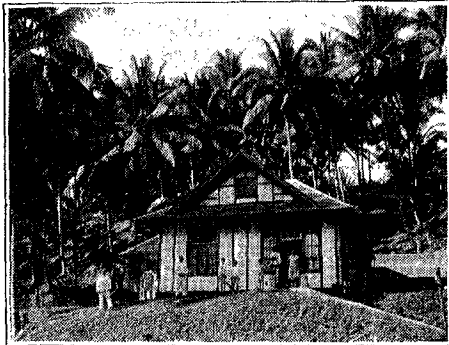
Workers and Delegates at the Annual Conference Held in Manado, Dutch East Indies, July 1-4, 1929. Front row, left to right: Brethren Munson, Ohme, Drinhaus, and Kölling.

ready to do more in order that the chapel may be built as soon as possible. The private dwelling which has been rented by this church belongs to a Chinese gentleman, who requires a very high rent and increases it quarter by quarter, because he knows there is no other house to be

During the afternoon our boat sailed for Surabaya, and we had to separate from the brethren at Macassar. Two days later we arrived in Surabaya, and after visiting Brother and Sister Zimmermann, and learning that he had been able to baptize

thirty-five believers in his district, we left for Bandong.

The five weeks' absence from our families, with whom we were very happy to be again united, led us to thank God for His protecting care and blessing during this trip.



The Mission House in Menado, Dutch East Indies, Now the Home of Brother and Sister Kolling

had. Our brethren here pleaded with us to aid them in getting their building material together. Who will assist? The brethren of the Menado church will certainly be thankful to every one who lends a helping hand.

The conference session passed all too quickly; the days were filled with blessing, which served to strengthen our faith. The horizon of our native brethren was extended through the reports of the workers regarding the cause of God in the Dutch East Indies and in the entire world. All have the desire to do more for the Master, that He may quickly come to take to Himself His own.

The delegates expressed their thanks to Brother Munson, who has been the leader of this field for the past five years, and he is accompanied by the best wishes of the brethren during the time he and his family are away on furlough.

#### Homeward Bound

Brother Drinhaus and I were both strengthened as we said farewell to our brethren here. We thank God that He took care of us upon our journeys, and was such a source of comfort to us. The brethren accompanied us to the boat, and as long as they could see us they waved their handkerchiefs in farewell. May the Lord enable Brother and Sister Kolling to be a great blessing to this field.

A three days' journey brought our boat into the chief city of south Celebes, Macassar. Here we have made a good beginning in the work. Our native preacher and our colporteur met us at the pier and took us to the mission home, where we could speak with a number of interested persons. Ten families have already received the truth here. May God give them grace and power to live out the message.

## New Sanitarium in Japan

BY H. J. PERKINS

THE Tokio Sanitarium-Hospital opened its doors for business May 1, 1929. It has been almost three months now since the opening day, and each day sees the old patients returning and also some new faces.

Already we can feel a difference in the attitude of the people in our community. Our mission headquarters have been located here in the suburbs of Tokio for over fifteen years, and while there have been no untoward actions against us, we have been looked upon somewhat as intruders. Now this is changing. We are to expect just such results, for we are told in the "Testimonies" that the medical work is the right arm of the message.

Inasmuch as Japan is quite modern in all respects, including medicine, we do not have the same classes of patients that our other missionary institutions have.

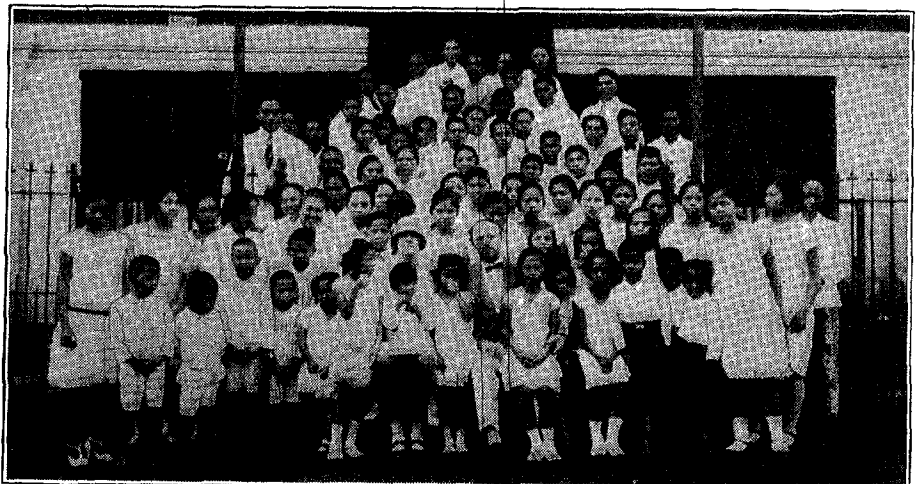
We are having wonderful results with our patients. Dr. E. E. Getzlaff, our medical superintendent, remarked to me one day that he was unable to see how some of the patients made such wonderful improvement; many come to us almost beyond relief. Many times they come after they have been to a long list of doctors, just to see if the foreign doctor does not have some "magic" remedy for their case.

A lady was brought to us in a terrible condition. Her abdomen was so sore that it pained her greatly to have it touched. She was unable to walk at all. We kept her in bed for three days, building up her constitution,

and then Dr. Getzlaff with the help of Dr. George Rue, who happened to be passing through the city at that time, operated on her. The conditions they found upon making the incision was anything but favorable, as the abdomen was full of adhesions. They did what they could for her and sewed up the wound. Both doctors had little hope, but you should see her today. You would not recognize her as the patient that came to us a few weeks ago.

Just recently Dr. Getzlaff was called to a home in the community to visit a man who had pneumonia. The doctor told the man that one lung was entirely gone and the other badly infected. He was brought to our institution at once, and in ten days was able to leave a well man. During the time that he was a patient, Dr. Getzlaff was away for several days, returning just the day before the patient was to return home. He told the doctor that it had been very lonesome with him away. He said further, "If I had not come to this hospital, I would be sleeping in an automobile by this time,"—meaning that he would be dead. He also said that our doctor was always smiling, and this made his patients feel that they were going to get well and that our methods of treatment were wonderful.

I was translating what he said for the doctor, and after he said this I told him that in addition to being a good physician and having good equipment, Dr. Getzlaff prayed every



Menado Young People's Society, Minahasa, North Celebes Mission Field, July, 1929

morning to his God to give him success in healing the sick that came to him.

The man had never thought of this, and remained very quiet for a couple of minutes, thinking about it. Then he said, "I am surely going to tell all my friends and neighbors about this place, and tell them that if they ever get sick, this is the very best place to come to get relief." In a few days after returning home he came one morning bringing two new patients.

We ask an interest in the prayers of our believers everywhere in behalf of this institution, that it may provide the entering wedge in many hearts in this Land of the Rising Sun, where souls are very difficult to win.

Tokio Japan.

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### "Wo Gan Sie Shang Di" (I Thank God)

BY O. B. KUHN

"WHEN I consider the pitiable condition of the masses of heathen around us, see their physical and spiritual afflictions, and know their dread of heaven and fear of earth, terrified by devils and frightened by men; when I observe their slavish superstitions, hear of their wicked habits and vile customs, and note their ignorant and hopeless worship of graven images, I thank God that I was born of Christian parents, reared in Christian schools, and have escaped all these terrible things."

These are not the words of a Pharisee who says, "I thank God that I am not as other men," but they are the grateful expression of sincere appreciation of what Jesus Christ has done for a humble believer. These words were spoken to us by our Bible woman, Dju Si Mu, of Ching Giang Puh, Kiangsu Province, China. Sister Dju is working earnestly and faithfully to save others from their most unfortunate condition, and she has brought to many the knowledge of Jesus Christ.

Nanking, China.

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### Our Literature Bearing Fruit

BY N. P. NEILSEN

WE are to sow the seeds of truth everywhere, and the Lord has promised to give the increase. He is fulfilling His promise, and we see the results of this seed sowing again and again. As our faithful colporteurs pass through the length and breadth of the land, leaving our message-filled books and papers in the homes of the

people, we find Sabbath keepers springing up in many places.

We were again deeply impressed with this fact when reading the following interesting experience of one of our colporteurs in the state of Paraná, as given in the *O Transmissor Paranaense* of June 16, 1929, from which we quote the following:

"Not only were books and papers sold, but many persons were found who are longing for the truth. Brother Queiroz relates that he met more than thirty persons keeping the Sabbath, and many others who were much interested in the truth. . . . We quote the following from a letter written by Brother Queiroz:

"I am in good health, thank the Lord. I am very happy, not only to



First Graduates from the Tenth Standard, Burma Union Training School, Meiktila, Burma

have a part in the colporteur work, but also to see that this holy work is awakening a people to keep the commandments of God. Here in Chapecó are two families with sixteen members who are keeping the Sabbath. I was with these brethren. They are waiting for a minister to come and baptize them. Besides these there are six other families who are interested in the truth. All of this work is the result of our good magazine, *O Atalaia*, which I scattered here in 1925. The farmer, Leonidas Arango Maciel, is a missionary of the first class. He presents the gospel without fear. It is well if Brother Streithorst can come and visit this friend of the truth and baptize him, as also the others who are awaiting baptism. It is safe to say that here are found seventy-eight persons that need to be instructed to be baptized, but alone I cannot take care of all this work."

It is certainly interesting to notice how our colporteurs are finding Sabbath keepers here and there as a result of seed that is sown. Let us not become weary in scattering our literature, even though we may not always see the fruits of our work. "In due season we shall reap, if we faint not," is the promise of God to His servants.

São Paulo, Brazil.

### Our Meiktila School in Burma

BY W. E. HOWELL

THE name of our Meiktila school in Burma has become familiar to every Seventh-day Adventist home. It was our first school to be established in Burma, and is one of the oldest in the Southern Asia Division. It is now called the Seventh-day Adventist Training School, and has recently sent out its first graduates from the tenth standard, four in number. Any one who will look thoughtfully at the accompanying picture cannot fail to discern the earnest and serious purpose depicted there on the faces of these sons of Burma who have taken their stand as the sons of God, and have persevered in their studies and labor in the training school till now they are ready for service. A letter from the principal, J. L. Christian, says:

"These splendid lads are the first graduates from the tenth standard of our Burma Union training school. All four of them went directly into the work, two into evangelistic work, one into teaching, and one has just completed an additional period of training, and is ready to serve Elder E. B. Hare as office assistant. The coming graduating class will have five members. We can find places for many of Burma's sons in carrying the gospel to this interesting land.

"Our school year has just opened with an encouraging increase in enrollment, particularly in the upper standards. We have just completed a dormitory for our girls, and greatly need a new one for our boys as well. The present building was put up as a temporary structure seventeen years ago, and should be given well-earned retirement. We have placed a modest request with the Big Week Fund for this purpose."

Our workers who go out in the Big Week effort will be gratified to know what excellent returns the funds raised in this way produce in the training of native sons in mission lands. These very sons and daughters are the hope, under God, of finishing the work of giving the gospel to their own people. In benighted Burma, the Land of the Pagoda, a veritable hotbed of Buddhism, young men and women are giving their hearts to the service of Christ, and doing nobly their part to enlighten their countrymen. Let us in the homeland pray and work and give to sustain and expand these centers of training in the regions beyond.

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"LIFE without a purpose is like search without an object."

## *Laboring Under Dangers in Bolivia*

BY L. REPLOGLE

CONSIDERABLE difficulty in getting a permit, a number of threats, and a bit of violence mark the beginning of an Adventist school in Bolivia. Even though the constitution of the state is tolerant and grants protection, often, to our disappointment, it is only theoretical.

Less than a year and a half ago, in the latter part of February, 1928, Brother and Sister José D. Replogle moved to Chulumani, the capital of the province of South Yungas. This soldier of the cross began his battle with heathenism, using for a sword his hypodermic needle, and for explosives a kit full of medicines for tropical diseases. In spite of the enemy's determined opposition, at present we have six Sabbath schools that are growing in numbers every week, with a membership of more than 200, and six Adventist schools with a total enrollment of 197 students. Surely the Lord has sent His Spirit to the earth with power for the speedy finishing of the work.

"What a wonderful record! How I wish it were my privilege to work where results come so rapidly!" No doubt these are the thoughts that come to some as they read these lines, but would they be willing to pay the price?

Three months after Brother Replogle arrived, four Indian chiefs came to request that a school be started among their people. From the time they paid the matriculation fee until it was possible to obtain a legal permit, nearly three months had dragged by. During this time the enemies had been very active, and many of the Indians that had been friendly were now bitterly opposed to having an Adventist school in their town. Word was spread around that a number of Indians had vowed to kill the foreigner the first time he dared set his foot in their village.

### *Delivered From Danger*

However, when duty and opportunity knock at the door of a brave man's heart, there is no room for wavering or fear. Immediately after his arrival at the home of one of the friendly Indians, his attention was called to a gathering of people that was gradually growing in size. There was unmistakable evidence that they were preparing for a serious attack. Our brother asked for a volunteer to accompany him to that house. No one responded! After several appeals to the men who were standing by, but with no results, a little boy that had been standing to

one side offered to accompany him in this dangerous situation. When these two, with a prayer in their hearts, called at the house where the crowd was gathered, the enemies looked up in surprise and astonishment. Brother Replogle warned the people that they had better be careful what they did, for they might be very sorry for it afterward. After giving them a little more counsel, he returned and continued his visit without further difficulty.

Shortly after this, a man threatened to shoot him if he ever dared to come to his village. Within a few weeks

it became necessary to start a new school in the vicinity where this man lived. Our brother felt more disposed to trust in God than to fear what man might do. After the visit, when he was about to leave for home, the believers reminded him of the danger he was in. He had gone only a short distance, when in rounding a corner he suddenly caught sight of this enemy standing in the weeds by the side of the road with a loaded shotgun. After saluting him as courteously as he could under the circumstances, Brother Replogle continued his journey unmolested.

If our eyes could be opened, how often we might see the angels standing guard around us as they did about Daniel when he was in the lions' den.

## *Spiritual Fruitage in Southern Mexico*

BY J. B. NELSON

SITTING in the doorway of his mud hut a few weeks ago, Aniceto Guillen, an Aztec Indian and elder of our church in Japtipan, his village, told me the interesting story of the beginning of our work among his people.

His half-crazy younger brother was busy sweeping out the church, a mud structure on the other side of the patio. His story started when I chanced to ask Aniceto if he thought his brother could be healed through prayer. "Yes," he replied, "he has been partly healed, and I believe he will soon be entirely healed if we continue our prayers for him." Then he told me that a few years ago this same brother had become quite uncontrollable. After trying all native remedies in vain, he had heard of a strange old woman in Puerto Mexico who, it was said, could heal any disease through her prayers. Prompted by native mystic credulity more than by reason, he gathered together enough money to send for this woman, and paid her way from the port to his village.

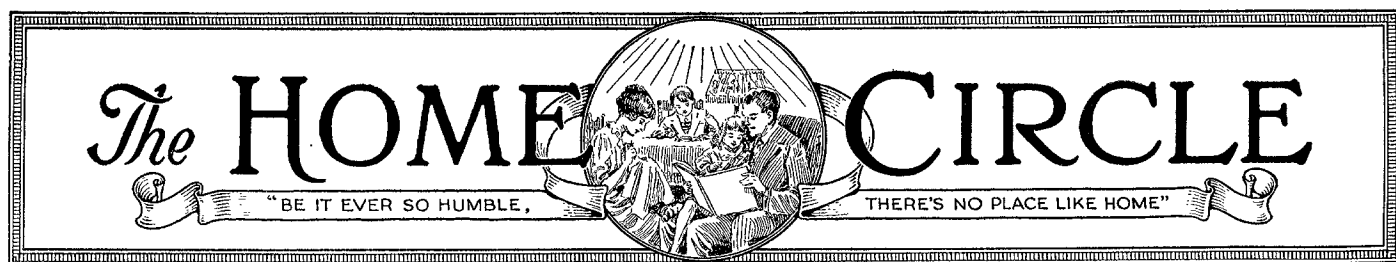
The old lady arrived in due time, and instead of keeping her healing power a secret or shrouded in mystery, as is the heathen custom, she began to tell the curious throng that gathered immediately upon her arrival, why her prayers had healing power. She told them of a great God who created all things, could cure all human ailments, and when for the good of the afflicted, always healed in answer to believing prayers. She told them that the only Son of this All-Father was our Saviour, and that perhaps in her day He would return to this earth with a great cloud of His holy angels to take every one of her listeners with Him to live forever in beautiful palatial homes in a new earth, where sorrow, pain, hu-

man suffering, and death would never enter. Then she told them she had books containing instructions written by this great God, His Son, and His servants, giving full information about how her audience could prepare themselves to receive all these heavenly gifts free upon the advent of the Saviour, which was so near that it was even at the door.

With this introduction it was not hard to interest the people of the village in the books she carried with her. Thus she sold many Bibles, large and small books, and hymn books. The old lady's name was Virginia Hernandez, one of our most successful soul-winning colporteurs. Through her tireless labors hundreds of Indians, not only Aztecs, but of many other tribes that inhabit the isthmus district of southern Mexico, have been brought into the light of the three angels' messages. The Tehuantepec Mission ministers have baptized over one hundred of her converts, and she has many more than that number in many villages in preparation for baptism. She is still active in service, with every prospect of bringing hundreds more of her race into the fold of God before the close of time, and perhaps with her own eyes she will see the personal return of Jesus.

After prayer for the afflicted young Indian, he seemed to improve. The older brother, Aniceto, and other members of the family, relatives, and friends, purchased Bibles and books from Sister Hernandez. She stayed with these people for some time, giving them Bible studies, and soon had a group of believers thoroughly instructed in our faith. This group later became the charter members of our church in that village.





Conducted by Promise Kloss

## How Shall We Save Our Children?

BY MRS. MARION E. CADY

THOUSANDS of hearts were moved on a recent Monday morning over a tragic story appearing in one of the dailies of a large city. The previous Sunday a family prominent in the affairs of the city, together with another couple, motored to a near-by beach to spend the day. About mid-day the father and his twelve-year-old son donned bathing suits, and jumping into a light pontoon or non-sinkable canoe, paddled out into the bay while the others stood on the long pier and watched. Suddenly the sky clouded. But no one thought seriously of danger. Soon, however, it was apparent that a storm was brewing. As the first heavy gust of wind lashed the waters, the father hastily turned the canoe shoreward. But the light craft could make no headway against the constantly increasing force of the wind.

Anxiously the watchers on shore saw the unequal struggle. Then a heavy downpour of rain blotted the canoe from sight. They kept up hope from the fact that the canoe, though small, was a nonsinkable little craft, and surely would weather the storm. As the news spread, a pleasure craft of heavier build started out to rescue them. Two seaplanes and a subchaser joined in the search. Then darkness settled over the storm-lashed waters.

All during the long black night that followed the mother kept up hope. In the morning a strong ebb tide swept everything out to sea. Then all hope was abandoned. The wife and mother, worn by her night of anxiety, was carried away from the scene. Many days later the father with his hand lashed to the nonsinkable canoe was found. But the boy was never found.

This is a sad story. But there is a sadder one of more frequent occurrence. The picture of a mother, apparently helpless and hopeless, watching with troubled face and aching heart her boy drifting away from home on a resistless tide of evil, is not strange to any one. The children that were around her such a little while ago, walking by her side with

eager feet to Sabbath school, attending church school and making excellent grades,—children that gave beautiful promise, in their early college days, of fruitful, honored lives—alas, where are they today? Almost, some wholly, lost to the sight of the anxious group of watchers on the

### Be a Pal

BY MRS. H. CHRISTENSEN

Be a pal with your boy today, father,  
His youthful confidence win;  
Your sympathy strong and abiding  
May save him from many a sin.

Let him see that you haven't forgotten  
How to hike, and swim, and play ball;  
His heart will beat a bit faster  
When he finds you're a boy, after all.

He'll look upon you as his hero,  
You'll be on the throne of his heart;  
Life's battles for him will be lighter  
With you by his side to take part.

You may say you're exceedingly busy,  
For trifles you haven't the time;  
But ah! while you're buried in business,  
Your boy may be buried in crime.

Take him into your business with you,  
Try him out in making a plan;  
By companionship and by suggestion  
Teach him how to become a good man.

The hour you might have spent daily  
In being a pal with your son,  
You may spend after years in regretting  
When his boyhood is over and done.

So be a pal with your boy, dad,  
And teach him how to be true;  
He's your life's most valuable asset—  
Some day he will prove it to you.

Some day, when you're old and gray-headed,  
And occasionally feel rather blue,  
Your boy will do more than earn money,  
He'll be a companion to you.

home shore, swept away from the influence of home and church by a storm that is relentless in its fury.

### The Home of Today

Boys and girls grow up much more quickly today than in other days and other times, when the means of communication with neighbors and cities was not so easy, when autos and other

means of communication did not annihilate time and distance, and, sad to say, too often annihilate also the sheltering influence of the home. The home is the true social center of the children. The home of your memory and mine, older reader, though somewhat severe in its discipline, was surrounded by a helpful social atmosphere, for there were not then so many avenues of pleasure leading out everywhere for the feet of the children to tread to their ruin. The social life in and about the old home was conducive to character building.

The ordinary amusements were few, and were enjoyed by the family as a whole. The general tendency of these days to be "on the go" every night and all day Sabbath, was almost an impossibility in the earlier days of our country. It seems that it is almost impossible for the average boy or girl to have the advantage of the simple, healthful bringing up that was the rule a generation ago. So because of these conditions, for which the young people are in no way responsible, we find that these days have produced a somewhat different experience among our young people, generally speaking.

Long ago Tennyson wrote beautifully about our girls "standing with reluctant feet where the brook and river meet." Times have changed since that was written. These days many of them stand, not with reluctant feet, but with restless feet, looking with eager eyes down the broad, shining river of their girlhood. Yes, and even out upon the great ocean of their young womanhood, where their far-seeing eyes glimpse the fascinating mysteries of uncharted waters. They are not afraid. Modern life has banished fear.

We who are older, who know that underneath the shining, sparkling surface are the cold, dark depths, who have felt something of the storms that buffet and baffle in the effort to reach harbor,—surely we will reach out a helping hand to the inexperienced one just starting out on the ocean of life.

But how shall we help those who desire no help? How shall we counsel

those who feel no need of counsel — these determinedly independent ones with their sails all set for the wrong port? There is a way. Christ is "the way."

#### *The Home Prayer Meeting*

An appealing story was told me recently by a daughter, illustrating the results that come to those who follow "the way."

When the daughter was a babe, a colporteur brought the truth of the third angel's message to her mother, as a group from the Methodist church was gathered in her home praying for their children. This weekly hour of prayer was continued practically throughout her life. One of the sacred memories this daughter cherishes from the inspiring life of her invalid mother, is connected with this weekly prayer meeting at her home. Every Monday it was her delightful task to arrange the parlor of their little city apartment, making it clean, and fresh, and attractive with flowers, bringing in the chairs, etc., for this weekly tryst with the Lord. The hour of her return from grammar school came just after the praying guests had departed. But the influence of the meeting rested like a benediction over her home, and something that seemed to her childish mind like an unusual fragrance, filled the hallowed rooms. Need we add that the daughter of this mother is a worker in this message today, standing stanchly for Christian principles in whatever position she is placed?

Many daughters have the common experience of assisting in arranging the home for company dinners and other social occasions. A few have the unusual experience of making the home attractive for the hour of prayer and the reception of the heavenly Guest.

Why should not this praying group be duplicated in many homes and churches where there are young people drifting away or wholly lost? Even though the outlook is unpromising, we have much to encourage us. We read in that wonderful book, "Ministry of Healing," which deals also with the finer ministry of healing of the soul, that we should work for those who are as hopeless as though dead. True, they are dead, dead in trespasses and sins. But there is hope in Him who said, "I am the way, the truth, and the life." "He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace."—*Christ's Object Lessons*, p. 234.

Remember Peter. He turned away from the group of believers and joined a cursing, Christ-denying crowd of scoffers. But prayer saved him. "I

have prayed for thee, that thy faith fail not," said Christ to Peter. He still prays. "His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy."—*The Ministry of Healing*, p. 90.

#### *Lost in the Home*

The lost coin in the Saviour's parable, though lying in the dirt and rubbish, was a piece of silver still. So every soul, even though soiled by sin, is precious in God's sight.

In the parables of the lost sheep and the prodigal son are represented those who have wandered away from home and are lost. But in the parable of the lost coin are represented those who are lost *in the home*. The coin was close at hand, yet it could be recovered only by diligent search.

"This parable has a lesson to families. . . . If one member is lost to God, every means should be used for his recovery. On the part of all the others, let there be diligent, careful self-examination. Let the life practice be investigated. See if there is not some mistake, some error in manage-

ment, by which that soul is confirmed in impenitence. . . . Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property."—*Christ's Object Lessons*, pp. 194, 195.

Parents, teachers, Sabbath school workers, Missionary Volunteer helpers,—all who have direct contact with the youth, who long to help, but feel powerless before the tide of worldliness that seems to sweep everything before it,—do we look at discouraging appearances and doubtfully question, "Can the ones who have wandered away from the fold be recovered?" "Shall the prey be taken from the mighty, or the lawful captive delivered?" The answer to our doubts is heartening. "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible be delivered: for I will contend with him that contendeth with thee, and I will save thy children."

## A Word to Mothers

A GROUP of mothers were recently discussing the young people of today. One said, "There's no use talking, present-day conditions are different from what they were when we were

children. I know our mothers did not have the trouble we are having."

Another said, "If the young folks were only interested in religion — but what's to be done?"



A Lesson in Picture Form

These questions set one thinking. Present-day conditons are different, it is true, but what about present-day opportunities? Never has there been a time when it was possible to give our children so much that is high and ennobling. First the thought must be realized and believed with all our powers of belief, that our children are what we make them; the little babe in the mother's arms can be molded at her will, not simply by precept, but by example.

The mother must watch her own life day by day, pull out the weeds and plant flowers there, and deny herself in a thousand ways to make her life serviceable to her children. She must watch the books she reads. Some one has said, "No one can walk through the mud without some of it sticking to the feet." She must let her children see that religion is the central power of her life—not a dismal, gloomy melancholy, but a happy, trusting faith. She must bring her children up to realize they can no more be happy in wrong-doing than she could. She must be willing to give up doing things, perhaps not harmful to her, which might hurt her children. In a word, she must never lower her standard, for eyes are watching, ears are open. We may deceive ourselves, but we never deceive our children. They are consciously or unconsciously weighing us, to see if we really believe what we preach, if our religion means to us what we say it does.

Above all, we must pray. "More things are wrought by prayer than this world dreams of; therefore let your prayers rise day and night." The cable of prayer holds fast, if only we do not lose our hold.

Are the times dark? It is in the mother's hands to make them lighter. Do our young people do things of which we disapprove? It is in the mother's hands to give them rock-bound principles, so that when temptation knocks at the door, they will say, "No." Is our own safe, happy America facing the fate of other nations who forgot God? Then, mothers, the challenge is shouted from the mountain top, "Awake, awake! The time to buckle on our armor is here."—*Margaret A. Fassitt, in the Presbyterian.*

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### How to Keep Friends

A MAN at the head of a large business concern is famous for his ability to make and keep friends. Recently he was asked how he was able to make so many friends. This was his reply:

"Whenever I am asked to do a thing, I either can do it or I can't,

and I decide right there which it is to be. I made up my mind that I would never be the type of man who agrees to do everything he is asked, then sometimes does it and sometimes doesn't. If I can't do what I am asked, I say so; and if I can do it, I do it immediately."

A simple recipe for making and keeping friends, but an important one. — *Young People.*

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### Learning From Humble Sources

BY HILDA RICHMOND

"I LOVE to teach the children of the poor!" That much Mrs. Burson heard of the eminent teacher's address to the teachers of the grades,

#### At the Crossroads

He stood at the crossroads all alone,  
The sunrise in his face;  
He had no thought for the world unknown,  
He was set for a manly race.  
But the road stretched east and the road stretched west,  
And the boy did not know which road was the best.  
So he took the wrong road, and went down,  
And he lost the race and the victor's crown;  
He was caught at last in an angry snare,  
Because no one stood at the crossroads there,  
To show him the better road.

Another day at the selfsame place,  
A boy with high hopes stood;  
He too was set for a manly race,  
He was seeking the things that were good.  
But one was there who the roads did know,  
And that one showed him which way to go;  
So he turned away from the road that went down,  
And he won the race and the victor's crown;  
He walks today the highway fair,  
Because one stood at the crossroads there,  
To show him the better road.

— *Author Unknown.*

as she passed through the hall of the school building to consult her little boy's teacher about some difficulty the boy was having in school. Mrs. Burson, having but one child and he in his first year at school, thought it her duty to keep a close watch on Tommy and his teacher in order to help her son to get started right.

She pondered on the sentence which she had heard, and wished she had slipped in to hear the speaker's reasons for the statement. Finally she dismissed the subject with the thought that the children of the poor have so little, that a nice clean room and a dainty teacher must be particularly attractive to them.

A week later, in an emergency, she engaged a sewing woman who was forced to bring her little boy with

her, a child just Tommy's age, and the two children struck up an immediate and delightful friendship. For the first time in his life Tommy seemed able to play with a youngster of his own age without quarreling and fighting. Closely his mother watched, and it took her only one day to discover that her spoiled little boy was looking up to the other child in a spirit of hero worship.

Little Fred could comb his own hair, wash himself clean, dress himself, and give Tommy the assistance that he now refused to accept from his mother. Moreover, he knew a number of new games, could make a kite that would almost fly, and could write and read better than Tommy. In short, he was so superior without being self-conscious that little Tommy Burson began to sit up and pay attention. So did Tommy's mother.

Mrs. Burson was humiliated, but she did not close her mind to the revelation. Instead, she prolonged the sewing in order that she and her son might learn more from associating with this little boy from a home of poverty. She had Fred and his mother lunch at the family table, and was amazed to note that the boy had better manners than her own child, though she had prided herself on her careful training. When she spoke of this to the seamstress, the lady answered quietly, "I'm a poor widow, and all I can give my child is a training that will fit him for a higher position than his mother can afford now. I want people to like him."

Mr. Burson was away during the three weeks Fred and his mother were with the family, and Mrs. Burson wondered if he would see any change in his small son when he returned.

"Well, what miracle has been wrought?" asked the pleased father the first evening he was at home. "I left a baby three weeks ago, and found a little man on my return. Mary, to tell the truth, sometimes I've had serious doubts regarding some of your notions about rearing children, but they are working out all right."

Mrs. Burson thanked him happily as she laughed a low little laugh. Some day she would reveal the secret, but for the present she wished to learn more from the source she had found so helpful.

"I know why that woman said she liked to teach the children of the poor," she said to herself that night. "They are resourceful and unspoiled by too much attention. I must watch myself more than I do Tommy."—*Issued by the National Kindergarten Association.*

# OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

## The Care of the Sick

[THE popular interest developing in matters of health and the care of the sick is indicated somewhat in the large amount of material that is being put out to the general public for the purpose of educating people in principles of prevention and of health preservation. The United States Public Health Service is doing quite a large work in this connection. The following article is an illustration of the good material sent out, and emphasizes the importance of health care.—L. A. HANSEN.]

The U. S. Public Health Service points out that it is important that every one should have some knowledge of a few general principles and simple facts which should be known in order to care properly for those who are sick. This statement is in no sense a prescription for treatment. Different diseases require different treatment and different care. The information given here will consist only of general suggestions that may be observed in almost all cases of sickness, where specific care is not prescribed by the physician.

First of all, the sick room should, if possible, have several windows so that it can be easily aired. A narrow high bed is better than a broad low bed, and should be used if one is available.

Those caring for the sick should wear clothes that can be laundered and kept scrupulously clean. The hands of persons who care for the sick should be immediately washed with soap and running water after each handling of the patient.

In preparing a patient for the day, his face and hands should be washed, teeth brushed, and hair combed. When combing the hair, the pillows should be protected by a towel, and the hair of female patients, if long, should be parted and braided in two braids.

Wherever possible, the bed of a sick patient should be changed daily. A yard or yard and a half of rubber sheeting should be placed under the lower sheet for the protection of the mattress.

When it is desired to change the sheet under a patient, the patient

should be rolled over to one side of the bed, the soiled sheet folded close up against the body, and the clean sheet folded in narrow pleats adjusted to the mattress as close to the patient as possible and well tucked in at the side and the unfolded part at the head and foot. The patient should then be rolled to the other side, the soiled sheet withdrawn, and the clean sheet pulled into place, smoothed, freed from wrinkles, and tucked tightly in on that side and at the head and foot of the bed. This can be easily done without uncovering the patient.

To change the top sheet without uncovering the patient, loosen the soiled sheet at the foot, fold the clean sheet and tuck in securely at the bottom, then draw this clean sheet over the patient between the soiled sheet and the blanket, straighten the blanket, put on the spread, fold the top of the clean sheet over the blanket and spread, adjust the pillows, and then gently withdraw the soiled top sheet.

Upon completion of the toilet, the patient's back should be rubbed with alcohol or cold cream, especially those places on which the weight falls—the back, shoulders, heels, and elbows. Great care should be taken of these pressure spots, to prevent breaking of the skin and the development of bed sores.

### Frequent Drinks Important

It is the duty of those caring for the sick to see that the intestinal tract is cleared each day and that the kidneys act frequently. This is often accomplished by giving water to drink freely. The normal amount of kidney secretion daily is from one to two quarts.

The patient is often made more comfortable by the use of a hot water bottle. In filling hot water bottles, care should be taken to prevent burning by always using a cover for the bottle. Bottles should be half filled and the air expelled by squeezing out the air until the water comes to the top and then screwing in the stopper.

The normal pulse rate is between 72 and 80 in adults, and 105 to 120

in children. Normal adult expiration is at the rate of 18 a minute. The normal temperature is 98.6° Fahrenheit, or 37° Centigrade. A temperature of 101° Fahrenheit, or 39° Centigrade, with a rapid pulse and rapid respiration, indicates a condition sufficiently serious for the calling of a physician.

In all illness, diet is a matter of great importance. A patient's diet should be governed by the advice of the physician in attendance. It would be a safe procedure in illness and until the arrival of the physician to allow the patient only liquid or soft diet, such as milk, eggs, soft toast, orange juice, or broth.

### Isolation Necessary in Some Cases

A patient sick with a communicable disease should be isolated, and some one should be detailed for his care and comfort. In such cases, wherever it is possible, the attendant should be one who has had the disease. With such a patient, communication between the patient or his nurse and other persons should be reduced to a minimum. Used clothing and body linen and bed clothing of the patient and nurse should be immersed in an antiseptic solution, such as carbolic acid (5 per cent strength), before removal from the room, and should be kept so immersed until removed for boiling.

Eating and drinking utensils, after being used by the patient, should be washed in boiling water. They should not be used by others until they have been sterilized by boiling.

Finally, it should be remembered that the room from which a patient suffering with a contagious disease has been removed, should be thoroughly cleansed by washing with soap and water and by adequate exposure to sunshine and fresh air before being used again.

Two principles should always govern the care of the sick:

1. Sick persons should receive such care as will contribute most to their comfort and to the speedy restoration of health.

2. Scrupulous care should be taken to prevent others from contracting the disease.



## Personal Relationship to Christ

BY G. W. WELLS

IF all the potential power of ten thousand Niagaras could be assembled in one place, and so harnessed as to direct its entire force into one channel for the salvation and uplift of humanity, it would utterly fail in changing the life of a single person. There is no human mechanics nor any invention of men that can ever fit us to do valiant service for God or prepare us for translation. That help must come from God. I am glad He has it in abundance to supply through the riches of His grace. What a wonderful God we have! Let us love Him more every day.

When Christ came to earth to provide salvation for sinners, He came in the form of a servant, and we read, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He "gave Himself a ransom for all." Then there is the significant testimony that He came to seek and to save that which was lost.

I think we do well to test ourselves by these specifications: First, do we want to be ministered unto, or are we ministering unto others? Do we want to be waited upon, or are we serving others? Have we dedicated our entire life, not just our service, to God? Are we seeking to save the lost, or are we waiting for them to come to us? These tests are vital to our work for God in the winning of the lost.

Jesus gave His life, His whole life, to the one thing for which He came. And you remember, too, He tells us in His prayer to the Father in John 17, 18: "As Thou hast sent Me into the world, even so have I also sent them into the world." Let us catch the true vision of service. The Son of God came into the world, not to be ministered unto, but to give His life; not to be waited upon, not to seek the praise of men, not to get ahead and make a fine report. No, He came and gave His life for lost men and women, and He said, "As My Father hath sent Me, even so send I you."

### Workers With God

In 2 Corinthians 5:18-20 we are told how God has made it possible

for us to be "workers together with Him." He "hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

After having reconciled us to God, He gives to us the ministry of reconciliation. What glorious opportunities are open to you and me, dear friends, in this sacred work! What a high and holy calling it is to go out in the place of Christ, to plead with the lost in Christ's stead! That is the work that God is calling us to do. Are you answering the call of God to your own heart?

When we get the true vision of our work, foolishness will be eliminated; all joking and worldly methods will be put away. It humbles a man to realize that he is standing before poor lost men and women in the place of Christ. Shall we not rejoice in the possibilities and privileges of it all?

Training and education, preparation and knowledge and eloquence, and earnest endeavor are all important factors in Christ's service; but one may acquire all of these, and yet fail to become a successful soul winner. Education, power, zeal, attractive personality, plans, and methods may be utilized in the service of the Master, but if we do not possess in the secret chambers of our heart a genuine love for poor lost souls, it will be demonstrated, when the message is closed, that our lives have been a failure. Love must be the actuating motive in all our life work.

### God's Infinite Love

The love of God is so strong that it controls all His powers, and employs the vast resources of heaven in behalf of His children. I read in 2 Corinthians 5:21, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." You don't

understand? Well, I don't either. I cannot comprehend such infinite wisdom. It is the manifestation of His love, the provision of His rich grace toward you and me.

Consider this comment from "The Desire of Ages," page 25: "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.' That is a wonderful statement, and we read further in 1 Peter 3:18, 'Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.'"

Will you think for a moment why He suffered — and oh, such suffering as no mortal man has ever known the Man of Calvary endured that He might bring us to God! "The cross brings us near to God, reconciling us to Him. With the relenting compassion of a Father's love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved." "If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin."—"Acts of the Apostles," p. 209.

His suffering was vicarious. He stood in man's place when He suffered; the penalty He bore had no reference to the life He lived. His suffering was expiatory. Through what He suffered and bore He exhausted human sin, put it away, made it not to be. What a marvelous thing He did for you and for me! And further, His suffering was atoning, for we learn through the Scriptures and the Spirit of prophecy that He has dealt with all that separated men from God, and thus made possible the restoration of the lost fellowship, and man may henceforth live in sweet communion with God.



*Fellowship With the Master*

Are you enjoying sweet fellowship with your Master? Are you conscious of that holy joy that emanates from Him in your own life? Will you take an inventory of yourselves, and ascertain in the light of the Man of Calvary and His holy example, whether you are following in His steps, walking in His way, and being led by His Spirit? Let us turn our very lives over to the Master Leader, that He may mold us and fit us for our life work. Let us look away to Calvary, and hear that heartbroken cry of the Son of God. The sun refused to shine, the angelic host turned away, and even the Father withdrew His face for a moment. Then came that awful cry from the heart of the Son of God, "My God, My God, why hast Thou forsaken Me?" His soul was filled with consternation. He suffered the death that is ours, that we might live the life that was His. It was an infinite expression of divine love!

As we behold the scenes of Calvary, our lives will be transformed, and we will go out to win others to Christ and to His love. We are called to that very work. What a holy joy ought to fill our hearts! As the Son of man, He set us the example of holy living and true leadership; as God, He gives us power to meet the standard and follow in His steps.

We are on the border of the eternal world. "To save from sin and guide in service" is our motto. O that that may be our daily experience, for to you and me it is given to carry the advent message to all the world in our day. As we look at the task, we are overwhelmed. When we look to self or human endeavors, we say from the depths of our heart, Who is sufficient for these things? But hopeful indeed may be the one who recognizes his own need and unworthiness.

*Our Personal Need of Christ*

I quote from the *Review and Herald*, Nov. 15, 1887:

"At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light. Satan may whisper, 'You are too great a sinner for Christ to save.' While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, 'By virtue of the atonement, I claim Christ as my

Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ.' . . . Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults."

What a cheering word to carry in our memory! Wherever we go, let us tell the young and the old what a wonderful Saviour our Saviour is. His plan is such that it contemplates our complete recovery from the power of Satan, and He says to us in the "Mount of Blessing," page 150, "If you will seek the Lord and be converted every day; if you will of your

own spiritual choice be free and joyous in God; if with gladness consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."

Shall we not gladly renew our consecration and heart devotion to Him who alone can solve our problems and remove our difficulties and still our murmurings? Do you cry out to God for a rebaptism of the Holy Spirit and a more complete surrender of your very life to God? Surely we all want to render more acceptable service to the Master. And may we all from this moment give our lives in service and true heart devotion to Christ!

*Hovels or Temples*

BY GERTRUDE V. STURDEVANT

OCCASIONALLY, in large cities, I see this sign: "To let. Will be remodeled to suit tenant." I had seen such signs many times, and they meant very little to me beyond a tearing out and rebuilding—new decorations, new paint, and all the various operations of remodeling. But one day, while meditating, the sign flashed before my eyes and started a train of thought that led me to one of the wonderful letters of Paul of Tarsus. Every day we are remodeling our bodies and our characters to suit the tenants—ourselves!

In his first letter to the Corinthians, Paul, the educated, cultured apostle, wrote, "Know ye not that your body is the temple of the Holy Ghost?" When we think of temples we build a mental picture of a magnificent, stately structure of white stone or marble, a building with tall pillars that flash whitely in the sun and glisten chastely in the rain. We visualize the interior decorations of entrancing colors and furnishings that are sublime; we see furniture that has been painstakingly carved and polished by hand with infinite labor.

Young people, are we building temples or hovels? Are we laying foundation stones of purity and honesty, and cementing them together with steadfastness of purpose? Have we laid the corner stone, the stone the builders rejected, Jesus?

The foundations of an earthly temple are barely finished when one day, with appropriate programs and with solemnity, the corner stone is laid in the most prominent place, preferably on the corner adjacent to two highways. Have we the corner stone of

our temple laid in the place where all may read Christ in us?

I have seen beautiful edifices cut up and torn out to accommodate the necessities of commerce, and also I have observed plain, unattractive buildings remodeled into eye-pleasing structures. The artisans, working under a superintendent and an architect, will tear out with their wrecking tools, and with their building tools rebuild according to a plan. All workmen labor in obedience to that plan. The plan has been made correctly. If a mistake is made in the foundation, the building will be as a house built upon the sand.

Just so it is with our lives. This work of remodeling goes on every day. The great Architect has given us the plan in His word. The pattern, Jesus, has been held before us. We are our own superintendent, working with or without the Holy Spirit. Our temples are costly, even to the value of the shed blood of Christ. If the superintendent of a large costly edifice never consulted his plans, could he build surely? No! If you and I do not consult our plan, the Bible, can we build surely?

What are we doing? Are we building with carefulness, and consulting the plan morning and evening? or are we reading our plan today, tomorrow, and then on the third day letting the building go up in a haphazard fashion? Are we poring over our plan, prayerfully discerning the details so that our character temple grows steadily lovelier each day?

Young people, are you building a hovel or a temple in which the Holy Spirit may dwell?

# 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

## An Occasion for Celebration

BY L. A. HANSEN

A LITTLE more than fifty years ago a few of our brethren selected as the site for a rural health retreat, a rather isolated and secluded location on the side of Howell Mountain, some three miles from St. Helena. It was more than out of the way; it was rather difficult of access. It might have seemed that these brethren were trying to get away from the world and everybody.

Last year the St. Helena Sanitarium held its jubilee celebration. During the fifty years the institution planted on that mountain side has grown to rather large proportions. Its career of usefulness has reached far beyond the bounds of its isolated location, and patients are coming from far and near. Workers have gone from the sanitarium to the ends of the earth. The health principles for which the institution stands have been planted in many homes in California and elsewhere. Its work could not be confined by woodland or mountain side environment.

The jubilee was an occasion for the gathering of a great many friends of the sanitarium, numbering among them men of influence and prominence throughout the State. Officials from various cities were present, and words of the highest praise were spoken.

The jubilee celebration itself, though at first appearance seeming rather an expensive affair, has already more than paid in the widening circle of influence and friendship. The publicity attending the occasion has redounded to the advantage of the sanitarium, and increased patronage has resulted.

A more recent celebration was one at which more than forty guests were entertained at a dinner given by the St. Helena Sanitarium in celebration of the completion of a new road from the town limits to the institution. The gathering included the Napa County board of supervisors, members of the St. Helena town council, representatives of the Chambers of Commerce of Napa, St. Helena, and Calistoga, and other guests.

As usual on such occasions at

our sanitariums, the menu was well chosen and representative of our diet principles. The exercises consisted of brief addresses by various guests, Dr. H. W. Vollmer acting as toastmaster. The chairman of the board, G. A. Roberts, and others of our brethren spoke for our own work, while a number of representative business men, members of various organizations, made statements of appreciation and well-wishing.

The completion of the new road means not a little to the institution. It had been an outstanding need for many years, for a road of some length through woods and up the mountain side, that is to serve in all sorts of weather, is an item of some concern where there is as much travel as comes to the St. Helena Sanitarium.

The jubilee celebration of last year served to arouse an interest on the part of various business men, including the country board of supervisors, to study as to what further could be done for the sanitarium in appreciation of the good work it is doing. The new road is the outcome of this interest.

It is a matter worthy of no little reflection that a work of ours can so establish itself in a secluded spot and bring to its doors a stream of people. It takes merit to do this. It means that our principles are worth while, and that people will seek them. It means that service is satisfactory. It means that patients are blessed in coming to such a place. It is a matter worthy of gratitude that a sanitarium situated so far out on a mountain side cannot only bring the people to it, but provide an incentive for the building of a new road over which they may come.

## Dedication of Our Chapel in Prague

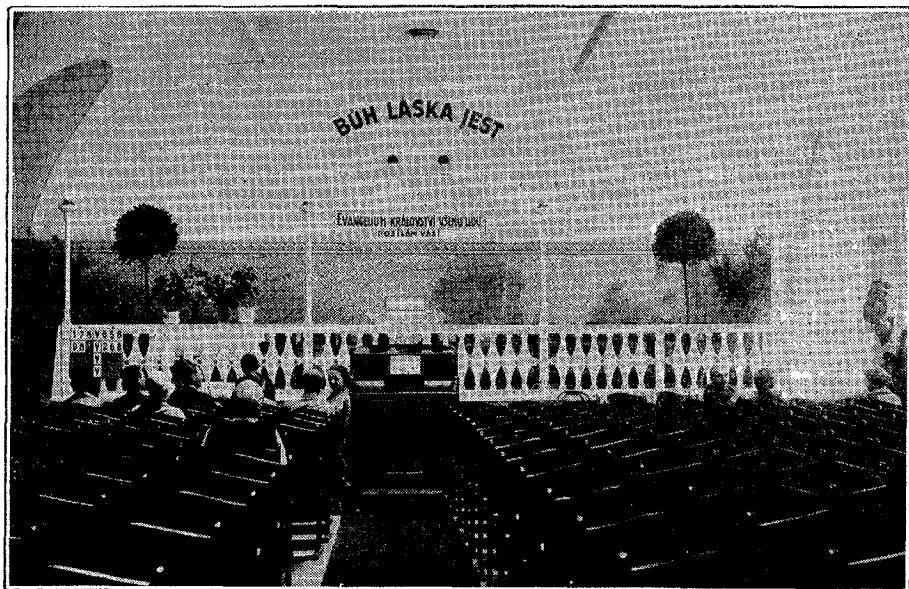
BY L. R. CONRADI

It was a special pleasure to me to attend the annual conference of the Central Bohemian Mission, which was held in Prague, May 23-26, 1929. I was personally acquainted with the many difficulties under which the work in Bohemia began.

The new chapel is very advantageously situated. It is near the heart

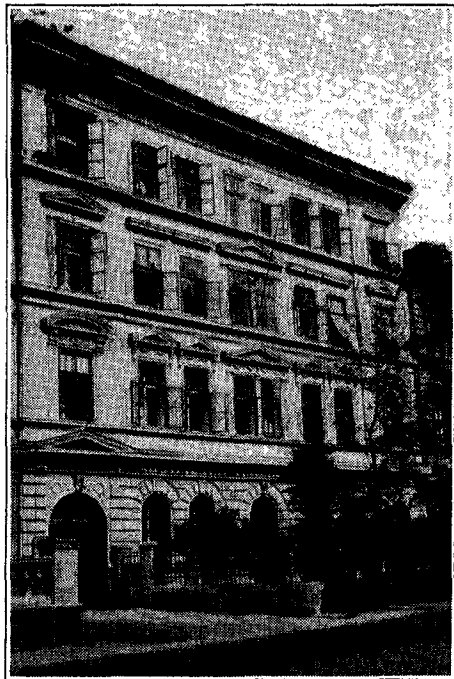
of the city. It has seating capacity for 300, and a floor space of about 540 square feet.

The report of the superintendent showed that there had been forty-three additions to the church during the last year, with a net gain of thirty-one in this field. There has been a good gain in tithes and offerings. The



Interior of the New Chapel in Prague, Bohemia. The Motto Over the Pulpit Is, "God is Love!"

spirit of those present at the conference was good and courageous, and the brethren return to their home churches determined to do still more missionary work for others. Our peo-



View of the New House in Prague, Bohemia, with Entrance to the Chapel Through the Large Door

ple took a deep interest in all that went on during the session, and had an active, cheerful part in the Bible studies and in attending all the meetings. After my Sabbath sermon,

forty-three applied for admission into our ranks.

The dedication of the chapel took place Sabbath afternoon. It was necessary for our brethren to purchase a lot on which a large house stands, and the chapel was built in the court, to the great joy of our church in Prague. It was no easy thing to secure this property in such a progressive and rapidly growing city, but the Lord blessed the efforts of His children, and all were very happy that finally the way opened for doing at least this much toward meeting such an urgent need.

Now we are able to hold public lectures for the citizens of this large city, with its 800,000 inhabitants. I hear that these meetings are very well attended.

The new chapel, with the front house we secured in our purchase of the real estate, and which contains a vegetarian restaurant and thirteen apartments, cost \$40,000. Its purchase was made possible only by the liberality of our people throughout the world, who gave so unselfishly on the thirteenth Sabbath of the first quarter of 1929.

May the Lord continue to bless this field that is capable of such good development in the future.

The pictures show the chapel from within, as well as a front view of the building.

into their hearts those great Bible truths that renew and sanctify the life, but all the others, even those who come for a short time, carry away with them impressions for good that will not soon be effaced. Never afterward can they feel otherwise than kindly toward a movement that has connected with it institutions that have brought healing and health to them in their time of need.

#### *The Spirit of Helpfulness*

There is one noticeable thing about our denominational sanitariums,—they are all characterized by the same spirit of Christian helpfulness, and they make the same general impression on those who come to them for help. I have had the pleasure in the last year or two of seeing something of a number of these havens of rest and healing. Let me enumerate just a few:

There is the Paradise Valley Sanitarium in the extreme southwest, with a climate and surroundings fully justifying the name. There is Glendale in its beauty and completeness; Loma Linda with its medical school; St. Helena, perched among the everlasting hills; Walla Walla, close neighbor to the well-known college of the same name; and Portland, with its list of patients waiting their turn. There is Boulder, nestling so beautifully among the Rockies; and Dr. Evans' institution at Colorado Springs; and Wichita, and Hastings. Hinsdale is still animated by the spirit of Dr. David Paulson, the founder. There is Melrose; and Washington; and Madison (Nashville); and Orlando, with balmy sea breezes. It's a pretty long list, and yet not complete, for I am naming only the institutions I have had the pleasure of visiting in the last year or two. There is also Dr. Mason's hospital in Murray, Ky.,

## *Havens of Rest and Healing*

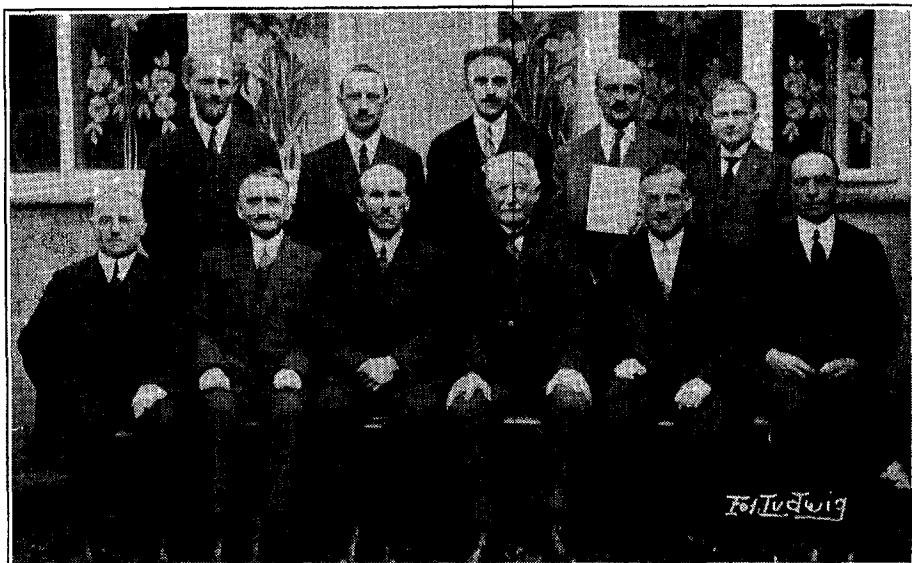
BY M. E. OLSEN

ON every visit to one of our many sanitariums, I am impressed with the beautiful Christian spirit that pervades the institution, and the efficiency of the natural methods of treating disease. Sometimes I wonder if any of us fully realize what a great work is being done by these institutions. To them are coming in large and ever-increasing numbers men and women from all classes of society and of every trade and profession. They come seeking relief from many kinds of physical ailments, and some are conscious also of their spiritual needs.

In the sanitarium they are brought into more or less intimate contact with physicians, nurses, and other workers, and learn something of Bible truth by seeing its sanctifying influence on human lives. The gospel is made manifest to them through the gentle touch and the kind looks of the nurses who perform all manner of services for their comfort and the recovery of their health. Moreover, these helpful influences are brought to bear upon them at a time when

they are particularly susceptible, being free from ordinary home cares, and at leisure to consider those things that are so often crowded out by the routine duties of everyday life.

Not only do many patients under these favorable circumstances receive



Union Committee of the Czechoslovakian Union Conference, With Emil Gugel and L. R. Conradi Seated in the Center of the Front Row

widely known in the South for its skillful ministrations.

Some of these institutions are small, and some are very large; but they all teach the same fundamental principles of right living, and they are all characterized by the same spirit of loving service. Moreover, there is going out from these institutions year by year a growing number of young men and women trained to minister to the needs of suffering humanity. Our sanitariums are in the fullest sense of the word educational centers. In them the patients are taught to live healthfully, and the young people in the nurses' course are trained to give rational treatments to the sick and show them the way to health. Best of all, they learn to point them to Jesus, the Great Healer.

#### *Large Sanitariums in Europe*

I began this article while making a brief stay at our sanitarium in Gland, Switzerland, where Dr. De Forest has labored faithfully for something over thirty years. His responsibilities are shared by Dr. Müller, the medical superintendent, who received his medical training in Europe, and Brother Monnier, the business manager, also a European. The family of nurses and workers, including those in the food factory and on the farm, numbers about sixty. The institution has a remarkably beautiful situation, its front rooms looking out over the blue waters of Lake Geneva, with noble mountains in the background. The rooms on the other side overlook a fine grove of trees where the nightingales sing in season and a great many other birds sing also. The grounds are lovely. The institution draws many patients from Geneva, a great tourist center, and from various other parts of France and Switzerland.

It was my privilege also to visit the Skodsborg Sanitarium. This is the largest sanitarium conducted by our people in any part of the world. Founded in the middle nineties under circumstances of considerable difficulty, and passing into a severe financial crisis, the Skodsborg plant has steadily grown in influence and prestige, so that now in the busy summer months it can accommodate something like 400 patients. The institution is situated within a short distance of Copenhagen. It looks out on the sea toward the east, and on the land side is surrounded by a beautiful beech forest in which hundreds of deer feed, and where the nightingales sing.

Skodsborg Sanitarium is a very popular resort. It has had as its medical superintendent all these years

Dr. Carl Ottosen, who was the first of our Danish brethren to obtain medical qualification, and who also spent some time in America in order to make himself fully acquainted with our methods of treatment. Dr. Ottosen is well and favorably known throughout all of Scandinavia and other parts of Europe. He lectures to crowded houses in Copenhagen, Oslo, Stockholm, and other leading cities, and thus gets in touch with a large number of the best people. He is also the editor of our Scandinavian health magazine.

#### *Sanitarium for Working People*

The last sanitarium that I visited, where conditions made me for a time a patient, was the "Waldfriede" Sanitarium in Zehlendorf, a beautiful suburb of Berlin. This sanitarium has been in operation about nine years, being the successor of our first German sanitarium, which was conducted in Friedensau. The patronage at Zehlendorf has increased steadily from the beginning, and now for some years the buildings have not only been full, but more than full, rooms for one person being occupied by two or three persons. Dr. L. E. Conradi, son of Elder L. R. Conradi, who had charge of our work in Europe for many years, is the medi-

cal superintendent and surgeon of this institution, and has been such from the beginning.

The "Waldfriede" Sanitarium is unique among our health institutions in that it numbers among its patients a very considerable portion of working men and women.

This institution carries on a nurses' training school recognized by the government, the final examination being given by the medical committee, two members of which are on the sanitarium staff, the third member being a physician from an outside institution. Graduate nurses who do not remain in the institution, for the most part join various groups of nurses that carry on their work in the large cities of Germany, having a common purse and saving the surplus to be used for the conducting of nurses' homes or any other enterprise that appeals to the nurses. The work done by these Adventist nurses is highly appreciated by the public, and often opens the way for other work to be done by our ministers.

I greatly enjoyed the pleasant associations in the "Waldfriede" Sanitarium, and shall always have pleasant memories of the doctor, the business manager, and the nurses and other helpers.

## *Our Nursing Work in Europe---No. 2*

### *Scandinavia*

BY KATHRYN L. JENSEN

OUR nurses in the Scandinavian Union are doing no less effective work than are the nurses of Germany. In those Northern countries, the short days of winter lend themselves to another work for our medical people if we are to meet the physical needs of the people of Norway, Denmark, Sweden, and Finland.

Thus it is we find scattered about in these countries some sixty "Lusbadeanstalt," or light-bath institutions. In America we would term them treatment rooms. We find one in every large city and in many small towns in Denmark. That country alone operates twenty-eight such institutions. All but a few of these institutions are under private ownership, but a strong effort is being made to unite the interests into one organization, to enable them to maintain standards and ideals representative of our work.

These institutions are doing a good work. Even the smallest are well equipped and immaculately clean, and those in charge are endeavoring by their lives to make a favorable im-

pression of what Seventh-day Adventism means.

It was my privilege to visit non-Adventists in one town where a light-bath institution had recently been established. Although a small church had existed there for some years, it was not until this treatment room was established that any contact was made by our people with the people of the town. Now all the most prominent people are patronizing the treatment room.

As a result of this contact, plans are being made now to hold an evangelistic effort in this small center. Truly there is nothing so effective as the life of a loving and lovable Christian. "They are such kind, helpful people," said one business man, in speaking of these workers. The treatments per day range from twenty in our smallest institutions to 200 and 300 in the largest.

What an opportunity is afforded the many nurses and workers for witnessing to the truth! Perhaps the most unique treatment center is found in our school in Nyhyttan, Sweden. This

place is a school in the winter and a sanitarium in the summer. As high as eighty guests frequent this place during the summer months, to take a course of treatments and learn the principles of right eating and living. A fine class of patients find help and rest in the humble country environment afforded at this institution.

Perhaps no sanitarium has had so rapid a growth as has our newest sanitarium established in Sweden three years ago. A nurse, Sister Asta Svenson, is in charge of the work there. At present we have no Swedish doctor in the institution. The medical work is carried on by local physicians, who have regular hours at the institution. The patronage curve has risen from 95 to 115 in the summer, and from 25 to 55 during the winter months. Only graduate nursing help is given in this institution. As soon as resident medical help can be provided, it is hoped to open a training school, in order that it may afford opportunity for more of the Swedish young people to be trained as nurses.

In Oslo, Norway, a large light-bath institution is conducted by the conference. Accommodation is also afforded for sixteen house guests. A dining room provides fine vegetarian meals for these guests and those in the city who desire to come.

Our largest sanitarium in the world is in Skodsborg, Denmark. This institution conducts a training school for nurses. A thorough three-year course is offered the students majoring in physiotherapy and massage. There are no better masseurs or masseuses in all Europe than we find among our nurses in the Scandinavian Union. Massage is more than an art. As it is taught at Skodsborg, it is truly a science. From sixty to eighty students are enrolled as nursing students in this institution each year.

It was my privilege to attend the graduation exercises of this school. The thirteen graduates included representatives from each of the four Scandinavian countries. They were a promising group of workers. After graduation some were to remain in the Skodsborg Sanitarium, while others went out to fill vacancies in the various treatment centers. Perhaps nothing will so clearly reveal to the reader the stability of these workers as the record of class attendance read by the medical superintendent the night of graduation. Out of 1,000 class hours, one graduate had missed only two hours, another four, and another five hours. This speaks well for the doctors and head nurses, and reveals the serious interest which

every member of the staff is taking in the education given the student nurses. A fine group of head nurses composes the staff of this well-equipped sanitarium.

Here, as in Germany, we found many who speak English fluently. Our superintendent of nurses in Denmark converses with ease in six languages. Skodsborg is a busy place

in the summer, with from 300 to 400 patients and guests to be cared for.

This institution, together with the many light-bath centers of Denmark, offers one of the most effective means of carrying on strong health education. The work that is being done has the confidence of the people, and we believe is adding stability and strength to our work in Scandinavia.

## The Alaska Mission

By H. L. Wood

If ever there was a magic word, that word is "Alaska." Last November we accepted a call to the superintendency of the Alaska Mission, and from that time until April 1, whenever I would say "Alaska," be it on the train or street or in private conversation, everybody would stop to listen and ask questions about Alaska. Nearly every one would say, "I have always wished to visit Alaska."

April 1, I arrived in Alaska at the town of Ketchikan, where we have a small group of faithful believers and our one church in this large territory. Mrs. Wood and the children came June 1. When one mentions Alaska, thoughts at once go to the memories

Alaska is still rich in gold, copper, and many other valuable metals, and it furnishes the world with millions of dollars' worth of sea food each year. The Year Book of Alaska gives the exports of minerals for 1927 at \$14,418,576, the value of fish products at \$35,454,876, besides the furs and great timber exports. These industries are now conducted by large corporations, and are on a more stable basis.

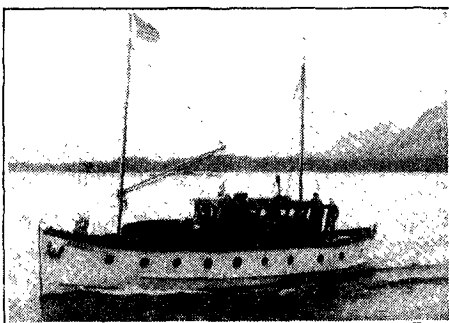
### The Alaska of Today

Today Alaska is changed in many ways. Each year more people come here to settle down, make homes, and rear families. Thousands of tourists visit Alaska every year, and some of these are so attracted by the natural beauties as well as the prospects for making a living, that they return to live. From now on our work should make better progress. Jesus is soon coming, and this part of His vineyard must be cultivated, for truly there are as fine and kind-hearted people living here as are to be found anywhere.

In the early days only the strong and brave-hearted remained. Alaska is so different from what most people think. Friday evening, before the Sabbath, I went to the back door and picked about two quarts of big salmon berries from the bushes back of the church. Salmon berries look like raspberries, only about three times as large. They grow everywhere wild. Alaska is noted for its flowers.

Along the coast the climate is very mild, and it seldom freezes much, even in winter. Water pipes are all exposed on top of the ground, as in Oregon and Washington. It rains most of the winter, but the summers are ideal. However, one only has to go over the first range of mountains into the interior to get into the colder climate of the arctic. The population is mostly on the coast. Because of this, the only way that one can work for the people is to travel by boat.

When we arrived, our first work was to rebuild the mission boat, which was entirely unsuitable for mission work and in bad state of repair.



H. L. Wood's Mission Boat, Put in Service  
July 11, 1929

of "gold rush" days, and of many thousands standing in a rushing creek with spade and pan, washing out the yellow dust that lured thousands to this Northland; or it may bring to mind the other thousands who fare better and find a real "gold mine" in the rich salmon and halibut fishing business.

However, Alaska has been no magic word for the herald of the third angel's message; for although our work first began here at the time of the gold rush in 1898, yet after thirty-one years we have but a small membership. Many brief evangelistic efforts have been made, but the people were not in Alaska to hear of Christ; they were there to get rich, and that quickly. They had no time to listen. Those who accepted the message soon returned to the States, and it was very hard to continue the work because of the floating population. It is still so in a measure.



Then followed three months of the hardest kind of work, with a crew of from three to five men, in completely rebuilding the boat. Only one who has built a boat himself can understand what it means in hard labor to completely rebuild a 50-foot yacht and finish it ready for the sea. July 11 the boat was launched, and how happy were the few believers who witnessed the silent slipping down the ways of that mission boat! Soon the masts were set and rigged, and then I found myself standing before the wheel with my family as a crew, starting our first voyage of 300 miles to visit the believers scattered along the fishing waters of the west coast.

#### *Our First Trip*

How happy our believers were to see us at Port Alexander, where a Sabbath school was started with ten members! It was July 20 and the Midsummer Offering amounted to \$25.15. How happy they were to give! Saturday night we held a meeting in the Fisherman's Home, with about fifty in attendance, and the message of a soon-coming Christ was heard with interest by some who had their first real interest in Bible prophecy awakened.

Monday morning we watched about 200 fishing boats, thirty-foot trawlers, leave the harbor and start for the sea, six miles around the point. Mrs. Wood and I went with Brother Tetter in his boat. Miss Ester Sparhawk, who accompanied us on the trip, and our daughter Ione, went with Ole Peterson in his boat. The waves were high, as they usually are in the unprotected North Pacific, and the mighty ocean swells and angry waves soon convinced us that a fisherman's life is only for the strong and brave on open ocean water. Brother Tetter tied a rope across the deck for my wife to hold to, to keep from being thrown off the deck as the boat rolled and pitched. It rained most of the day, which is usual, and when the day was over, we appreciated more than ever the loyal efforts of these dear brethren in supporting this message with the means they earn by such hardship.

Our first trip was a complete success, and we hope to be able soon to begin an effort at Valdez, where S. F. Hance has an interest started. The forward cabin of the boat is convertible into a small chapel, capable of seating about twenty-five persons, and it will be used for this purpose when we visit camps and small towns where there are no buildings suitable for holding meetings, or where, because of the prejudice of other missions, we cannot obtain a place to invite the people.

We are glad to be in a mission field. Truly, if ever there was a place of great need in North America, it is Alaska. We are here to seek for souls, not gold and fish, and we ask an interest in the prayers of all who read these lines. We believe that the

most valuable thing in Alaska is the souls for whom Christ died; and although they came here to seek the yellow dust that perisheth, we hope they will find the gold tried in the fire, the imparted character of Christ's righteousness.

## *Finding Earnest Hearts*

BY W. W. EASTMAN

OUR colporteurs as they go from home to home are finding more and more those who are earnest hearted, and who are longing for something different from what they have. And when the godly colporteur tactfully opens to them the word of God, there is an immediate response. It is just what they were longing for, but did not know how nor where to get it, until, like the eunuch of old, some one should come and teach them.

H. L. Hoffman, one of the Greater New York colporteurs, gives the following experiences:

"I thank God for the opportunity God gives us to find honest souls who desire to know the truth and serve God. About a month ago I came to an Italian family, and they asked me many things about God's word. I told them of the Sabbath, and have given them two Bible studies. They told me last evening that they had kept the Sabbath all day, and as I had finished with the study, at sunset, the children said, 'The sun is down; now we can plant the seed in the garden.' They want to know more of the way of salvation.

"I then called on a German woman who had been a Catholic, but found no comfort there. She attended the Pentecostal Church for a while, but found no satisfaction there. She is reading 'Our Day.' I studied with her until after ten o'clock, and will call again next Saturday evening. She is a woman who has had much trouble, through which she has learned to love Jesus. I feel this German woman will accept the truth. Pray the Lord that He may give me convincing words of truth in the studies, that we may be able to bring her all the way to Jesus."

From another conference comes this word:

"It touches my heart when I find the people pleading for some one to bring them the light. One man I was talking to said he would wake up at midnight with the thought that he should have more light on the Bible, and now he is getting it. He promised to bring his daughter and grandchild, and come to church. He said he would keep the Sabbath if he was shown it is the day, and asked us to

show him which is the right day."

Colporteur Lorenz, of the East Pennsylvania Conference, tells the following interesting experience:

"Several months ago I visited a home where the lady had been interested in Christian Science and Unity, and appeared much confused in her search for truth. She placed an order for 'Patriarchs and Prophets.' She impressed me as being honest and sincere. Before I left we bowed in prayer. Upon delivery of the book, she was happy to receive it, and appeared to be interested in the Revelation. She requested prayer before I left.

"Later, one Friday morning, I was impressed to revisit her home. I started several times in that direction, but felt my time would be wasted, as she lived in an opposite direction from where I was working. Finally, I could not resist this impression. With a prayer to God for guidance, I visited her immediately. She was pleased that I had come, as Friday morning was the only time she could spare. She placed an order for 'Daniel and the Revelation,' and desired Bible studies, and is so thankful for this wonderful message. She is a lady of refinement, deeply spiritual, and has wonderful musical accomplishments."

Truly the Spirit of the Lord is working to bring the light to those who are seeking it.

## **The Advent Review and Sabbath Herald**

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

VOL. 106 OCTOBER 17, 1929 No. 42

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

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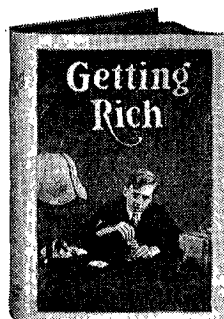
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# GETTING RICH

*By Hazel E. Shafer*

**T**HIS is the story of a boy who had a great ambition to succeed in life and make money. He had gathered nearly \$300, which he concealed in a tin can beneath his mother's flour bin, and was hoping for the time to come when it would grow into thousands. And then the story gathers interest as he meets a pleasant-faced lady when he reads the meter for the Denver Gas Company. This lady takes an interest in him, and invites him to her home for some Bible studies, for she is a Seventh-day Ad-



ventist. Under conviction as a result of these studies, he finally tries to throw off his burden and find his enjoyment in the world, but little by little he and his brothers are brought into the light of the message, and into one of our colleges to be trained for service. It is a wonderful story, well told, and the beauty of it is that it is true. As you finish reading it, you will be impressed with the fact that God works by His Spirit through men and women to reach souls and win them for His kingdom.

123 pages, cloth binding. Price, \$1.25

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## Bedtime Stories, No. 5

OVER a million copies of Bedtime Stories, Nos. 1 to 4, have been sold. The stories have been broadcast in England, and are favorably mentioned for broadcasting in this country. There are no books like them. They have a unique place in children's literature. Number 5 is a little different from the others, for it calls the child mind directly to the truths of the Bible in the chapters entitled, "Doreen's Jewel Box."

There are fourteen chapters in this book, which give the texts that are real jewels — pearls and diamonds and rubies — and many more that will linger in the child mind in a new setting, and fill it full of the Word that will forever be a blessing to him.

The cover page shows a picture of a father with his two children reading bedtime stories. The many pictures in the book will be appreciated by the children.

This is one of the books of the Primary Reading Course for 1930. It is only 25 cents (35 cents in Canada).

*Order of your Book and Bible House, or of the*

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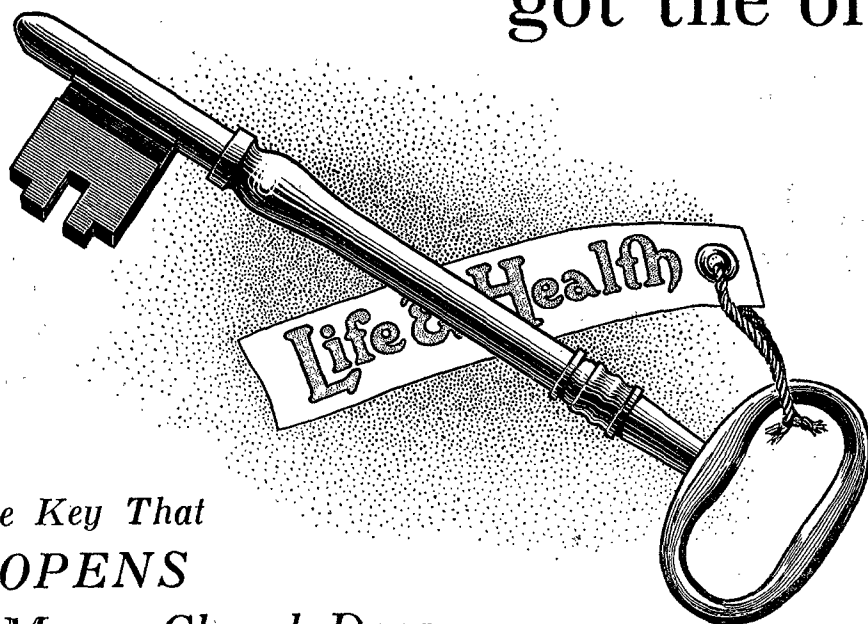
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### *And Don't Forget —*

that you can get the beautiful book, "Easy Steps in the Bible Story," worth \$1.50, with this one for only \$1.10, postpaid.

Order today and have the books for your little folks.

# Life & Health — got the order



## The Key That **OPENS** Many Closed Doors

"A few days ago I gave a young man a canvass for 'Bible Readings.' At the close of the canvass he said, 'That book is all right, but I don't care for it. I have never been much interested in the Bible.' So then I told him about the *Life and Health* which came with the book once every month for a year, and showed him the sample copy. He said, 'Now if the health journal comes for a year, I will take the book, and want you to send it to my father, who is in Florida for his health.'

"This proves that if we follow the instructions given by the servant of the Lord as to the handling of the health message along with the gospel message, we shall have more success."

This experience surely encourages me, and to my mind it is an argument for the *Life and Health* combination plan. We have only a few colporteurs, but I think they are all using it now.

I was out myself canvassing last week, and sold thirteen large books, the combination plan with each one. I didn't have a sample copy of *Life and Health* with me, but after I sold the book I told the subscribers what they would get with it.

(Signed) ARVA NICKLESS,

*Field Mis. Sec., Indiana.*

Whenever colporteurs use *Life and Health* in combination with their book, they find that it breaks down prejudice and increases their book sales. It can be used not only with the large subscription books, but with the smaller ones as well. Some combine it with the set of four Bedtime Stories at \$1.75. Colporteurs receive a discount of 40 per cent from the full subscription price of 75 cents.

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., OCTOBER 17, 1929

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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

A COLPORTEUR in Rumania was rather startled, when knocking at the door of the home of a chief of police, to hear the chief say that he had been waiting for him. The police chief however smilingly told him, "I have not been waiting for you, but for the literature that you distribute." The officer bought two books, and assured our worker of his readiness to help him in any way possible.

SPEAKING of veterans in colporteur service, C. E. Weaks, of Europe, says of the force of book evangelists in Denmark: "Six have been in the work for more than twenty years, and three of these six for more than twenty-five years. The work of one dear brother, P. Pedersen, is an outstanding example of faithfulness. Brother Pedersen has been a colporteur for more than twenty-five years, he has reared a family of five children, three of whom are now in God's work; and today, at the age of sixty-three, he is one of our most faithful men, scarcely missing a day when he is not in the field putting in long hours of faithful work."

### The Editor Returns

AFTER an absence of more than four months, it affords the editor great pleasure to be back again at his desk. We have greatly enjoyed the rest which this has given us from the grind and routine of office work, and the information it has brought us of the operations of our work in some parts of the great world field.

We appreciate very greatly the faithful, efficient service which Brother F. D. Nichol and his associates of the editorial staff have rendered during our absence. It has

been our experience, the same as of thousands of our family throughout the world, to read the REVIEW from the field and not from the office, to read in print articles that we had never seen before. We have enjoyed this experience, and appreciated as never before in our life our good church paper as it has brought to us instruction and admonition from our many contributors, and the good news of the progress of the message in every land.

May God continue to use it to give instruction, inspiration, and courage to its thousands of readers throughout the great harvest field. F. M. W.

### Literature Sales During 1928

FOR several years the goal of the Publishing Department for our annual world sales has been \$5,000,000. Twice in our history, in 1919 and 1920, we passed this figure, but since then we have not been able to reach it. We are glad, however, that at the end of 1928 we were nearer the goal than at the close of 1927. Our sales for 1927 amounted to \$4,638,127.18. The following paragraphs from H. E. Rogers, our statistical secretary, tells us the inspiring story of 1928:

"The sale of denominational literature during 1928 aggregated \$4,716,601.54. This literature, issued in 141 languages, is prepared in the form of 215 periodicals, 1,333 bound books, 825 pamphlets, 3,330 tracts, a total of 5,703 separate publications (containing 433,016 pages), one copy of each (books in cloth binding) being valued at \$1,700.68.

"The total retail value of denominational literature circulated since the organization of this work is \$78,817,328.32."

Comparing this report with that of 1927, we find that at the close of last year we were issuing literature in nine more languages than at the beginning, that fourteen new periodicals, ninety-three new books, thirty-one new pamphlets, and 457 tracts were added to our literature during 1928, and that the gain in our world sales was \$78,474.36 over 1927. We thank God for this increasing success in our literature work. N. Z. TOWN.

### How About the Other Eight Thousand?

IN the last few weeks more than eight thousand young people have entered the Adventist colleges and academies of North America, where they are enjoying the rich privilege of studying the Bible, history, English, science, mathematics, and other

interesting subjects under the guidance of instructors who are themselves in touch with the Great Teacher.

These young people are provided for, but how about the other eight thousand young people of possibly equal merit who had to stay at home? Must they, then, go without an education? No, there is an open door beckoning also to these. It is the Fireside Correspondence School, which is conducted by the General Conference for the express purpose of bringing a good Christian education to the homes and firesides of thousands of deserving young people, and also to older ones who are not able to leave home duties to attend a resident school.

The courses offered by the Fireside cover practically all the years of college and academy work, and the progress made by faithful correspondence students is most encouraging. All that is needed is that the student shall be patient with himself, reasonably intelligent, and able to hold on. Are not these also the qualities that win in real life?

Let us not, as Christians, take a low view of the value and importance of education. "In making a profession of faith in Christ," writes Mrs. E. G. White, "we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable."

For full particulars concerning the large variety of courses and arrangements for paying the very reasonable fees by installment, address the Fireside Correspondence School, Takoma Park, D. C. M. E. OLSEN.

### Sister D. T. Bourdeau Dies

THE death of Mrs. D. T. Bourdeau, the widow of Elder D. T. Bourdeau, at Baltimore, Md., September 24, marks the passing of another one of the early pioneers of this movement. She was born May 2, 1842, and was therefore over eighty-seven years of age. With her husband she helped to pioneer the work, not only in various parts of North America, but in the European field as well. God abundantly blessed their labors, and the works of both follow after them and will continue to bear fruit even until the day of final harvest. In the life of Sister Bourdeau the graces of meekness, quietness, and simplicity were combined with perseverance, faithfulness, and heroic endeavor. We extend to her daughter, Dr. Patience Bourdeau-Sisco, and other mourning relatives our sincere sympathy.