

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 10

He Went There for Me

BY E. W. THURBER

DOWN, down to the world which was dying in sin,
By loving compassion our hard hearts to win,
To bring us to God and to His blessed light,
Who were wand'ring in darkness of sin and its night,
That our hard hearts might soften, our blind eyes might
see,—

'Twas Jesus my Saviour who went there for me.

For us in the garden, His head bowed in prayer,
Mysterious soul agony suffered He there;
The sins of a world were laid upon Him;
With blood sweat He bore them 'neath star shining dim,
Betrayed in the darkness of Gethsemane,—
'Twas Jesus my Saviour who went there for me.

And there on the cross was the great Gift of heaven,
The Supreme Sacrifice, for humanity given,
That mortals might see that the Lord on the throne
His fathomless love once for all had made known;
That sinners now lost might in Him be set free,—
'Twas Jesus my Saviour who went there for me.

But glorified now, at the Father's right hand,
Interceding for me, I by faith see Him stand;
Before God and the angels He declares I became
A disciple of His, and writes down my name
In the Lamb's book of life, where all heaven may see,—
'Twas Jesus my Saviour who went there for me.

And when for His people, to take them all home,
With myriads of angels in clouds He shall come,
With the blest of His Father His praises I'll sing
Till the arches of heaven with glad songs shall ring,
Rememb'ring the cross, which from sin set me free,
And Jesus my Saviour who went there for me.

Heart-to-Heart Talks With Our Readers

By THE EDITOR

MARRYING UNBELIEVERS

I AM asked if our ministers follow the practice of marrying believers to unbelievers; and if the church, by any official action, has ever declared itself relative to such marriages.

I do not feel authorized to speak for the ministry of the church as to their practice in the matter. I judge that a few of them have officiated at such marriages at some time in their experience. I believe, however, that the very large majority of our ministers take a decided stand against such unions, in harmony with the generally accepted belief of the denomination.

The instruction in the Scriptures is clear and unmistakable. The Lord commanded Israel of old not to make marriages outside the ranks of His chosen people.

"Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7: 3, 4.

This same principle of separation is emphasized in the New Testament:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6: 14, 15.

The servant of the Lord has spoken very definitely against the union in marriage of the believer with the unbeliever. Quoting the scripture from Deuteronomy which I have given above, the Spirit of prophecy says:

"Here are positive directions that reach down to our time. God is speaking to us in these last days, and He will be understood and obeyed."—*"Testimonies,"* Vol. V, p. 328.

Again, we have this very definite statement from the same source:

"Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God."—*"Fundamentals of Christian Education,"* p. 500.

Acting upon this instruction from the Scriptures and from the Spirit of prophecy, the leading representatives

of the church have taken definite official action, declaring their adherence to these principles, and placing their disapproval upon the union of believers with unbelievers. The Autumn Council of the General Conference Committee in 1925 declared:

"WHEREAS, Our experience has taught us that disregard of the plain counsel of the word of God respecting the marriage of our people with unbelievers or those not of our faith, often leads to sorrow, disappointment, and shipwreck of faith; therefore,

"Resolved, That we urge our workers of experience to give counsel and instruction on the subject of marriage to our young people at appropriate times and places, emphasizing the sacredness of the marriage covenant, and the need of divine guidance in taking any step vitally affecting their future happiness and usefulness, as well as warning against the danger of marriage with unbelievers or those of a different faith; and, further,

"Resolved, That in the marriage ceremony, simplicity be observed, and that some such simple formula as that in 'Manual for Ministers' be used; also that we look with disfavor upon the ring ceremony, and upon our ministers' officiating at marriages of believers with unbelievers or with those not of our faith."—*Des Moines Autumn Council, pp. 12, 13, Oct. 6-13, 1925.*

It seems that these statements should fully answer the question in any mind as to the relation we should sustain to the marriage of believers with unbelievers, and it would seem also that they should clearly point out the duty of every Seventh-day Adventist minister in his relation to this question.

HIDING BEHIND CHRIST

How greatly the minister of the gospel needs to hide behind Christ His Lord, and to preach Christ and not himself. I was impressed with this by a recent remark of one of our faithful sisters. Referring to one whom she had just heard preach, she remarked sadly, and with no spirit of criticism, "I would greatly enjoy hearing him preach if he did not manifest so much egotism." The manifestation of this spirit had spoiled the effect of a good sermon upon this devoted woman.

We see naught of this spirit in the teachings of Christ. His sermon on the mount, as recorded in the first few chapters of Matthew, His prayer to the Father, as given in the seventeenth chapter of John, the words of instruction He spoke on various occasions, the miracles He wrought, His ministry to the lowly souls and to those occupying high positions, are

pen pictures of the meek and lowly character that He possessed.

Peter was the opposite of this. Self-confident, forward in speech, impatient of restraint, confident of his own power to withstand temptation, it took severe trial, even failure and humiliation, to show Peter that in and of himself he could do nothing. He needed to be converted before he could strengthen his brethren. He needed to know the power of Christ working in his own life before he could carry that power to others.

Let us seek in all our ministry to hide behind Christ the Lord, and to exemplify the experience which we express in song, "Not I, but Christ, be honored, loved, exalted."

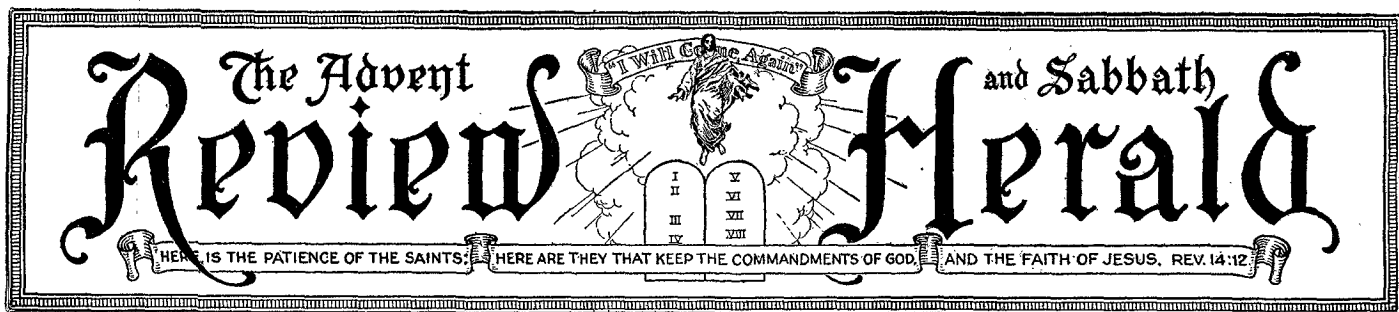
MODERN WONDERS

THE age in which we live is truly marvelous. There have been such wonderful developments in scientific discovery and invention that some of these marvelous things become commonplace. Take, for instance, the telephone. I well recall, about forty years ago, when I first talked over the telephone. I was separated from my wife a distance of thirty miles, and held a brief conversation with her over this wonderful invention. I was thrilled through and through to hear her voice in articulate speech, with her natural tones and intonations coming out of the receiver. But now the use of the telephone has become so commonplace that I scarcely think of it as one of the great inventions of these days.

However, I was impressed anew with this fact yesterday when Elder Watson, the president of the General Conference, was called to the telephone by long distance from Sydney, Australia, and held a conversation with T. W. Hammond, the treasurer of that division. It was regarding a very important matter which could not wait the course of mail delivery.

But even more marvelous than the telephone, is the radio, by means of which voices are transmitted through the air with no connecting wire.

Why have these great discoveries been reserved for the present age? Have they not been brought into being in order that God may quickly finish His great work in the earth, and the gospel be carried to earth's remotest bounds? Such agencies as these will be used in the future even more greatly than in the past in the accomplishment of this very purpose. While Satan may employ them for his evil designs, yet we are glad to know that they are likewise being used by the heralds of the cross, including a number of our own church workers, to proclaim the message of Christ's salvation.



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Church Relationship and Authority

By O. MONTGOMERY

Vice-President, General Conference

IN all church relationship there is a principle that is fundamental. It is the principle upon which the covenant of church fellowship is based. As the individual comes to the door of the church asking for membership, he enters into covenant relationship with the church, one of the conditions of which is that he surrender for the common good of the body certain individual privileges which were his to exercise freely before he came into church fellowship. It is on the basis of their surrender that he becomes a member. Let us consider briefly what some of these privileges are.

In all matters pertaining to the general welfare of the church, such as church government or order, standards of discipline, standards of conduct, plans and policies, and so forth, he surrenders his right to independent or individual decision and action. And instead of settling these questions for himself, claiming the right to act independently of the church, he covenants with the church to take its voice and decision in all church matters, and to stand united with the church on these principles; and to carry out such decisions of the church, recognizing that they pertain to the common good of the whole body.

It is recognized that every individual who is accepted into church fellowship enjoys the full right and privilege of discussing all questions and all principles and plans of policy. He can express his opinion freely. He may cast his vote according to his best judgment and convictions. Thereby he has a voice and a vote in all the deliberations and decisions of the church. His individual rights and privileges in this respect are not abridged or taken away. But while this is true, it also follows that when the church has by majority vote made a decision, even though the decision

may be contrary to the judgment and the vote of the individual member, he lays down his individual judgment, and in harmony with his covenant of fellowship accepts the voice of the church, and unites whole-heartedly in carrying out the decisions arrived at by a majority vote of the body. We believe that this principle is broad and clear, and fundamental to all church order and unity.

No doubt it is because some people have not understood these principles of the covenant of fellowship in church relationship, and did not make this surrender when they came into church membership, that they find themselves many times out of harmony with the body, and do not understand why they cannot be independent and maintain their opposition to the vote of the church, and still be in good standing.

A similar principle is recognized in every civilized community. A man may do as he pleases when living alone in the jungle, but when he comes into the city, he must obey the laws of the city, which have been enacted for the welfare of its citizens. This involves the surrender of certain rights and privileges which were his in the jungle. On this principle every civilized community is founded. The gospel sanctifies and elevates this principle in the higher and more sacred relationship of church membership.

Covenant Relationship Throughout Organization

This principle of covenant relationship runs through every phase of our denominational organization. Let us note the steps as they relate to the various units in our organization. We have tried to make clear the covenant relationship of the individual to the local church. This unit is made up of a number of individuals who have been called out by the gospel message

from the world and sin, saved by the grace of God, and washed in His blood, and baptized in His name. Being His children, they are united with His body by becoming members of His church.

Such a church, duly organized, and desiring to unite with the sisterhood of churches composing the local conference, presents its request to the conference in session, usually by the minister who organized it or by one of its duly elected officers. By vote of the conference in session the church is taken into the fellowship of the conference. In taking this step, that church enters into the same covenant relationship to the conference as did the individual to the church.

As the church crosses the threshold into the conference, it virtually says, We enter into covenant relationship with this conference, agreeing to lay down our individual church right to self-government in all matters that pertain to the common good of all the churches of the conference. In such matters as standards of discipline and conduct, church policies, methods, governments, and so forth, we will make the interest of the whole conference our interest. Whatever the conference votes as relates to the work of the conference and the common good of all the churches, we will accept as our own. The lesser thus yields its individual rights in such matters to the whole body, and pledges itself to be governed by the constitution and by-laws and actions of the conference in session. It pledges itself to be counseled, admonished, and guided in its activities by the conference. On the basis of this covenant, churches become members of our conferences.

In conference relationship, however, there are certain privileges which the local church does not surrender to the conference. Let us notice some of these. For example, the

local church retains its right to receive and drop members. This right or power is inherent in the church, and is never surrendered to any higher body. The conference cannot exercise this right for the local church. The church retains its right to elect its own officers. However, it is understood that it will accept counsel and help from the conference in the choice of such officers. It will also deal with its members in cases of discipline in harmony with the actions of the conference. Thus it will be seen that the church, upon uniting with the conference, ceases to be fully self-governing, and takes the position of exercising a limited self-government.

The Local Conference and the Union

These same principles are recognized in the uniting of conferences into a union organization. The local conference enters into the same covenant relationship with the union, and agrees to take the voice and actions of the union in all matters that pertain to the general good of all the conferences. While the local conference still retains its right to elect its own officers, to adopt and change its own constitution, yet, having become one of the sisterhood of conferences making up the union, it agrees to be governed by the union constitution and by-laws and the union actions, thus becoming a unit of the larger organization. Instead of having full autonomy, it is, as is the local church, a limited self-government.

The same principle applies in the relationship of the unions to the General Conference. As the church is a unit of the conference, the conference a unit of the union, so the union is a unit of the General Conference. The covenant relationship of the union with the General provides that the union shall be governed in its actions and policies by the constitution and by-laws and the actions of the General Conference.

Thus it will be seen that there is but one body in this remnant church, all the various units relating themselves to one another and to the higher or larger unit of which they are a part, in the same way and in harmony with the same principles that govern the individual in his uniting with the local church.

Delegated Authority and Its Exercise

We now come to the thought of delegated authority. Delegated authority, as it is exercised in this denomination, is that legislative or representative voting power which is vested in a delegate chosen by a church to represent it in the conference session, or a delegate chosen by

the conference to represent it in the union conference session, or by the union conference delegate chosen by the union to represent it in the General Conference session.

In appointing a delegate the church clothes its representative with its own full voting power and authority, and sends him to meet with other delegates, to study into the problems and consider all questions coming before the session, to throw in his word of exhortation or counsel, to join in the prayers offered, asking wisdom from Heaven, that he with all the other delegates may know how in the fear of God to vote upon the various questions that come up for decision.

It is his to exercise the voting power vested in him in the fear of God, unrestricted and uncontrolled, as a representative of the church that sent him. In the church of God there should be no such thing as "instructed" delegates going from various churches or conferences. In the political world this method is used, but it should have no place in the church of God. Each individual should be left free to be led by the Spirit of God and helped by the counsels and discussions of the brethren, considering always the best interests and the common good of the whole conference.

When a decision is made and a majority vote of the conference carries a measure, every church in the conference should accept it and be governed by it, even though their particular delegate or delegates may not have favored it in the discussion. The covenant relationship that the churches sustain to the conference would lay



Go Forth in Faith

BY BURTON CASTLE

Give to the world the message; haste away,
In this last closing day.

Swift press the battle into regions far,
Point all the world to Christ, their guiding star.

Go forth in faith and love,
Trusting the fruitage to the One who dwells above.

Life's seasons are but few, the end is near;
O, do not wait nor fear!
As sunset deepens into reddened glow,
The nations Jesus' love must quickly know.

Haste, then, and do not stay;
Leaving to Jesus all results, be on your way.

The messenger who speeds with words of life

Knows naught but giving all.
He presses forward, leaves the world behind,

Lest late he be in winning lost mankind.

He pleads the saving blood
Which to the sinful heart becomes a
cleansing flood.

upon them the obligation of accepting the voice of the conference in its actions.

This same principle holds true in the actions of the union conference. The union conference, made up of several local conferences, is the superior body. Its actions and policies, adopted by majority vote of all the delegates representing the various conferences, are accepted by the conferences, and are put into effect throughout the union field.

So in like manner the delegates from all the unions of the world in General Conference session assembled represent every subordinate or lesser organization composing the entire body of believers. The individual is represented in the church, the churches are represented in the conferences, the conferences in the unions, the unions in the General Conference. Thus the actions of the General Conference in session assembled are the highest authority in the entire church, and are accepted by the various unions and by the churches composing the conferences and by the individuals composing the churches.

We are told in "The Spirit of Prophecy" (Vol. III, p. 492) that the General Conference is "the highest authority that God has upon the earth." It is for the reasons that we have endeavored to point out in this article that this is true.

The Spirit of Prophecy on Organization

Clear light has been given this people on this principle of delegated authority, as found in "The Acts of the Apostles:"

"In the church at Antioch, the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the church, to Jerusalem, to lay the matter before the apostles and elders. There they were to meet delegates from the different churches, and those who had come to Jerusalem to attend the approaching festivals. Meanwhile all controversy was to cease until a final decision should be given in general council. This decision was then to be universally accepted by the different churches throughout the country."—Page 190.

"The council which decided this case was composed of apostles and teachers who had been prominent in raising up the Jewish and Gentile Christian churches, with chosen delegates from various places. Elders from Jerusalem and deputies from Antioch were present, and the most influential churches were represented. The council moved in accordance with the dictates of enlightened judgment, and with the dignity of a church established by the divine will. As a result of their deliberations, they all saw that God Himself had answered the question at issue by bestowing upon the Gentiles the Holy Ghost;

and they realized that it was their part to follow the guidance of the Spirit.

"The entire body of Christians was not called to vote upon the question. The 'apostles and elders,' men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the men whom God had ordained to teach the gospel message. From the first the church has had such obstacles to meet, and ever will have till the close of time."—*Pages 196, 197.*

It will be noticed that in the apostolic church the entire body of Christians was not called to vote upon the important question to be considered. Delegates from the most influential churches, with the apostles and teachers, were there present. The apostles and elders framed and issued the decree of the council. Their decision was to be universally accepted by the different churches. It will be noticed, too, that while this was God's order, there were some who were not willing to accept the decision of the council at Jerusalem, but arrayed themselves in independence against it. Nevertheless it was God's plan that the decisions and the authority of the general council of Jerusalem should be accepted. This meeting in the apostolic church would compare to a General Conference Council of our day.

Committees and Their Powers

Let us consider briefly the powers and limitations of conference committees. The executive committee of a conference, whether local, union, or General, is a group of men elected by the delegates in conference assembled to administer the affairs and carry forward the work of the conference during the interim between sessions. The prerogatives and powers of such a committee and its limitations are defined in the constitution and by-laws. Our constitutions provide that "the conference committee shall have full administrative power during the interim between sessions." The committee is thus limited or circumscribed in its powers by its own constitution and by-laws, as well as by the actions of the conference in session, and by the actions and policies of the higher organization above it. Within these prescribed limits the committee has full power.

The administrative authority vested in the committee is that power or authority with which the delegates to the session were clothed or vested by the organization sending them, and which in turn is vested in the committee by vote of the body of delegates

in session. The authority or power of the committee is therefore the authority of the body itself which has created the committee, which authority the committee is to exercise for the body in administering its affairs and carrying forward its work, the committee being governed and directed in the exercise of this authority by the safeguards which the body has thrown around it.

This is not a kingly power by which the committee can lord it over God's heritage, but it is the authority of leadership, of counsel, of direction or supervision. Of the authority of the General Conference Committee, "The Constitution, By-Laws, and Working Policy of the General Conference," states on page 21, paragraph 5:

"The General Conference is the highest organization in the administration of our world-wide work, oftentimes creating subordinate organizations to promote specific interests in various sections of the world;

it is therefore understood that all subordinate organizations and institutions throughout the world will recognize the General Conference in session, and the Executive Committee between sessions, as the highest authority, under God, among us. When differences arise in or between organizations and institutions, appeal to the next higher organization is proper till it reaches the General Conference in session, or the Executive Committee in full council. During the interim between these sessions, the Minority Committee shall constitute the body of final authority on all questions where a difference of viewpoint may develop, whose decision shall control on such controverted points, but whose decision may be reviewed at a session of the General Conference or a full council of the Executive Committee."

Truly, the God of this movement has, during the years, led His people step by step in the development of the wonderful organization that we now have, by which member is united to member, church to church, conference to conference, and union to union, in one body in all the world.

Wonderful Growth of Our Publishing Work in the Lifetime of One Man

By C. H. JONES

SIXTY-FIVE years ago, in the year 1867, it was my privilege to secure a position with the Review and Herald Publishing Association, of Battle Creek, Michigan, as an apprentice. I was then seventeen years of age, and I have been connected with the publishing work ever since that time.

I have seen it grow from one small plant with only one power press to twenty or more large and well-equipped institutions with more than thirty-three small plants and depositories, scattered in all the leading nations of earth, and from these plants the light of the gospel message is now shining to nearly every kindred, nation, tongue, and people.

It was my privilege to operate the first power printing press ever owned by the denomination, and on this one press we printed all the literature put out by the denomination, consisting of three periodicals, the REVIEW AND HERALD, the *Youth's Instructor*, and a health journal, together with tracts, pamphlets, and a few small bound books; and all this kept the one press running only about half time. Selling books by subscription was not thought of in those days.

At that time we had no book bindery, electrotype foundry, or engraving department, and all told there were only about twenty-five persons employed.

Looking back over those early days, one can but wonder at the changes that have taken place. And what a

remarkable growth we have witnessed during the last sixty years!

Sixty years ago our church membership was less than 10,000. It is now over 300,000.

Then there was only one publishing house. We now have fifty-eight publishing houses and depositories scattered all over the world, one or more in every leading nation.

Sixty years ago we were printing literature in only one language. Now we have publications in 141 different languages.

Sixty years ago, as before stated, we had only three periodicals, and but very few bound books and tracts. Now we are issuing 215 periodicals in various languages; more than a thousand bound books under different titles; 828 pamphlets; and over 3,000 tracts with different titles and in various languages.

The aggregate cost of one copy of each publication would amount to \$1,746.29.

Sixty years ago the total sales of denominational literature amounted to less than \$20,000 annually. Now they average nearly \$5,000,000 each year.

What a wonderful work, and what a wonderful growth, all during the lifetime of one individual! Surely "this is the Lord's doing; it is marvelous in our eyes."

Called to the Pacific Coast

In the spring of 1879 the writer was called from the Review and Her-

ald office to act as superintendent of the Pacific Press Publishing Association at Oakland, California. This was our first mission printing plant, and I have been connected with this institution ever since that time—fifty-three years—acting, for the most part, as president and general manager.

Here, too, we have seen the wonderful workings of the Lord and His guiding hand that has been over this institution.

From a very small plant, with meager facilities, the Pacific Press has grown to be one of the largest and most complete publishing houses west of Chicago. There is a branch office at Brookfield, Illinois, established especially to supply literature to the millions of foreigners within our gates. Here we are printing literature in twenty-six different languages, and have an investment of about \$252,000.

Another branch is located at Cristobal, Canal Zone. This, also, is a well-equipped factory, and it was established especially to furnish literature to the millions of Spanish-speaking people in the Inter-American Division. Here we have an investment of about \$103,000.

Removal to Mountain View

In the year 1904, in harmony with the instruction from the servant of the Lord, the plant was removed from Oakland to Mountain View. We had also been instructed to eliminate commercial work in order that our whole time and facilities might be given to the printing of denominational literature; but we failed to do this, and commercial work continued to increase until it was interfering quite seriously with the publishing of denominational literature.

On Friday night, July 20, 1906, the entire plant, including buildings, books, machinery, etc., was destroyed by fire, entailing a loss of over \$200,000, and a deficit of over \$13,000.

At first this was looked upon as a terrible calamity, but it proved to be a blessing in disguise. In moving from Oakland to Mountain View it had been our purpose to heed the instruction that had been given, and discontinue all commercial work, but failing to do this, the Lord came to the rescue, and in one short night took it all away.

Commercial Work Stricken Out

Soon after the fire, at a meeting of the board of directors, the following action was taken:

"WHEREAS, Giving the last threefold message to the world demands the best energies and the undivided attention of God's people, more especially of those engaged in its organized work; and,

"WHEREAS, This office was established for the purpose of giving this message to the world; and,

"WHEREAS, Whatever may have been expedient in the past, the time now demands that all the facilities of the office, and the talents, energies, and ability of its employees, be devoted solely to the work for which the institution was established; therefore, be it

"Resolved, That henceforth commercial work shall be eliminated from the office of the Pacific Press, and that by commercial work shall be understood all work outside the regular organized work of the message, and such work as shall not be approved by the publishing committee of the institution."

This resolution has been conscientiously adhered to. Not one job of strictly commercial printing has been taken into the office of the Pacific Press since the fire, and the Lord has set the seal of His approval to the stand then taken.

When the question of rebuilding the plant was under consideration, and doubts were being expressed as to the advisability of doing this, Mrs. E. G. White, being in the congregation, arose, and after speaking a few very encouraging words, said that she

had been shown in vision that if we would follow the instruction the Lord had given, the case would be like that of Job—the latter end of the Pacific Press would be better than the beginning.

It was then decided to rebuild the plant on the old foundation. This was done, and the prediction made by Sister White has been literally fulfilled.

We now have a larger and better equipped plant than before the fire. The total investment is over one million dollars. The institution is free from debt, and has a good working capital. For the last ten years the volume of business has averaged over one million dollars annually.

Since the fire the Pacific Press has also donated cash and machinery to help establish mission printing plants to the extent of over \$200,000.

In all our work, the Testimonies that have come to the Pacific Press through the servant of the Lord, Mrs. E. G. White, have been our guiding star, and the closer we have followed the instruction given, the greater has been our prosperity.

There Shines a Light---No. 4

Be Ye Clean

By ARTHUR W. SPALDING

"WHAT? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20.

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52: 11.

The sanctuary on earth, built by order of God, was a place in which cleanness was especially emphasized. Purity is of the essence of God, and they who would approach to Him, they who would do work for Him, must seek to fit themselves for His presence. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1: 13. The temple on earth was a symbol of the temple in heaven; the sanctuary service was a representation of God's work in cleansing man from sin and restoring him to the purity of his divine heritage; therefore no taint of evil, moral or physical, could be allowed in building or service. The strictest laws were made, and on occasion the most severe penalties were enforced, to insure cleanness in the sanctuary and

to impress the idea of purity in its ministrants and devotees.

With the coming into the Christian church of Gentile people, many of them accustomed to gross and immoral habits and to the dissociation of physical virtue from ecstatic religion, there was constant danger of degeneracy. Indeed, despite the efforts of the early leaders of the church, this degeneracy, both physical and moral, steadily progressed, and reached its culmination in the Dark Ages. The wise physical and social precepts which had governed Israel were generally discarded by the Gentile elements of the church, along with the ceremonial laws; and in consequence the church suffered immeasurably.

Paul Taught Physical Sanctification

To combat this tendency, which he clearly perceived, Paul earnestly taught the sacred duty of preserving all the powers of our being for the service of God. The Gentiles had not the benefit that the Jews had of long association with the ideas of cleanness, purity, and holiness in connection with the sanctuary service, yet they also had their temples, and were familiar with a certain sanctity attaching to them. To this common conception, then, Paul appealed when

he declared over and over to the Corinthian church, that the body is the temple of the Holy Spirit, and that "if any man defile the temple of God, him shall God destroy." 1 Cor. 3:17.

Neglected as was the subject of physical righteousness through the long history of the church, or recognized only by the most enlightened, it was necessary that in the last age of the church on earth this integral part of the gospel should receive increased emphasis. For it is self-evident that the completion of the gospel work, which has languished along for nearly two thousand years, will take the most extraordinary efforts of a most completely equipped force of laborers; and that to this end there must be education and experience in the preservation and exercise of all the physical as well as the intellectual and spiritual powers of the last legion of Christ.

Pioneers Were Health Reformers

The Seventh-day Adventist Church was led out by those who made physical consecration a part of their message. One of those who are regarded as the chief founders of this church was Joseph Bates, who was not only the first one to teach vigorously the obligation of the Lord's Sabbath, but even before his advent experience, was a leader in temperance and health building. Even in his active life as a sea captain, among a class notorious for inebriety and carousal, Joseph Bates became a total abstainer from alcoholic liquor and tobacco. As early as 1827, before his last voyage at sea, Captain Bates became the founder of the first temperance society in America. Afterward he added to his personal temperance habits abstention from coffee, tea, and condiments, and after a while the disuse of all flesh foods.

Besides his reforms in matters of appetite, he was an example in every other detail of life. He was accustomed to active open-air exercise, and maintained a vigorous, stalwart body even into old age. The beneficial influence of Elder Bates' careful and abstemious life was manifest in his Christian ministry. Calm and self-contained under all provocation, courteous though firm, and vigorous, even enthusiastic in his presentation of truth, he was a model of the Christian gentleman and evangelist. Though he never obtruded his health principles upon others, he was among his brethren a powerful influence for sobriety, self-control, and energy, and without doubt was a real inspiration to that great movement for health teaching and practice which has been so vital a factor in the development of the work of this people.

Spurred by a variety of causes,—the example of their friend and collaborer, personal needs, and deep devotion to every means of grace,—James White and Ellen G. White very early began the practice and advocacy of every known and discoverable agency in healthful living and therapeutic ministry. Necessary reforms in diet, in dress, and in all phases of physical life, formed a part of their messages and teaching from 1863 onward. Nor was it long until an institution of healing, the Health Institute, later called the Battle Creek Sanitarium, was founded, and became the pioneer among us of the great system of sanitariums, hospitals, schools of medicine and nursing, treatment rooms, vegetarian restaurants, and public health teaching, which is so characteristic of the denomination today.

Behind this public-service branch of the health work, however, must of necessity stand an army of supporters, loyal in thought and practice to the principles that form the basis of our health program. It is of questionable value to train, equip, and maintain a far-flung corps of medical practitioners and teachers, if the main body of the church is honeycombed with disloyalty and laxity in matters of personal health. The public avowal of hygienic principles privately discredited by the lives of a great proportion of the church, would have little salutary influence upon other lives, and would bring into disrepute the whole cause of Christ. If we think it of little moment that we defile these bodies which are the temple of God, how effective can be our proclamation of the cleansing work of Christ in the sanctuary where God dwells?

True Basis for This Doctrine

It is of high importance at this time to consider well the foundations upon which this doctrine of cleanness in personal life rests. The question is often asked, "Are these ideas of healthful living a part of your religion?" The answer is, Yes; but the implications of that affirmative answer will vary according to the questioner's idea of what the Christian religion is. The questioner seems to suggest at times that we follow health rules because we are afraid we will suffer God's judgments if we don't.

But such a suggestion reveals that he has wholly missed the meaning and spirit of the religion of Jesus Christ. For the genius of Christianity is not of self-aggrandizement, but of unselfish service. Not fear, but love, is its impelling power. Before conversion, fear may, indeed, have place as a motive to drive the sinner to Christ; but once the soul has partaken of the

divine nature, "perfect love casteth out fear," and apprehension of punishment gives place to confidence of fellowship with Christ in service. He who still cringes beneath the lash of the law, fearing the vengeance of God for his possible misdeeds, has failed to come within the new covenant of grace. He cannot properly be called a Christian. For while the law of God is immutable and perpetual, it is a threatening force only to him who has not received the enabling power of Christ to live in accordance with the law, which is the nature, of God.

The Christian lives no limited life. He is not bound by fears and forbidings and taboos. He has become in Christ a new creature, with a nature that desires and is able to keep the law. His aim is no longer to escape the penalties of transgression, but to enjoy and utilize the liberties and joys of power. Freed from the bondage of degrading sins, he is happy in the liberty this release has given him, and is determined to maintain his God-given powers in the highest health for use in the service of God and humanity. He has no question of being saved by his works; for he has been saved by grace, and his works follow his faith.

The Christian, then, has the will and the power to leave off unhealthful habits of body or mind, and he finds that his reformation brings to him added health and strength and joy for service. He who will not and thinks he cannot forgo the pleasures of perverted appetite or sinful passions, has not found the fullness of Christ. Yet that divine power awaits him if he will but put his mind upon the side of God's truth; and that power must come into him if he is to have a part and if he is to do his duty in the great final work of the gospel.

Need of Reform in Health Laws

There is need for widespread reformation in our ranks today in the observance of the laws of health. The pioneers in our cause, with less knowledge but with greater zeal, exhibited a greater degree of unanimity and of earnestness in obedience to the gospel of health. What can we say when we perceive thousands of our people who, like the murmurers in the wilderness, cry out for the fleshpots of Egypt; who are apparently willingly ignorant and disregarding of other dietary principles that even large portions of the world have adopted; who recklessly transgress and permit their children to transgress vital principles of health in matters of labor, rest, recreation, dress, sanitation, or sexuality?

This is not a question of ecclesiastical rules, of arbitrary restrictions

of personal liberty, of illiberal judgment of brethren. There is no need of fanaticism or faddism; there is no call for pharisaic condemnation of the nonconforming. It is not a question of conformity; it is a question of receiving the liberty of Christ in the management of the physical as well as the intellectual and the spiritual life. He who is unwilling to consecrate his physical powers intelligently to the cause of Christ, can never be of utmost service in that cause. Let him answer not to men: he shall inevitably answer to God.

There are thousands of children today perishing physically and morally because of the failure of parents to study, understand, and practice the principles of Christian living, and because of the failure of some religious leaders to exemplify those principles and instruct the parents in them. Well may the challenge of God ring forth: "Be ye clean that bear the vessels of the Lord."

India and Italy Opposed to Calendar Reform

By C. S. LONGACRE

WE were delighted to receive from the headquarters in Poona, India, the report of the Religious Liberty Association of India, which carried on a vigorous campaign against the thirteen-month blank-day calendar reform plan. L. C. Shepard, the secretary, writes:

"I have received some information regarding the amount of newspaper space which we were able to obtain in our effort to gain publicity for the calendar revision issue. I find that altogether we have had 1,146 inches of newspaper space devoted to this issue. Of this, 298 inches were published in Ceylon, 70 inches in Karachi, 371 inches in the Tamil vernacular publications, 60 inches in Calcutta, 307 inches in Rangoon, and 40 inches in Simla. . . . Approximately 15,000 copies of a four-page leaflet on calendar revision were circulated in the field. We were able to secure approximately 24,000 signatures, and sent them to the League of Nations through our office. We know that many other petitions were forwarded directly, but have no way of knowing exactly how many signatures they contained."

This is a good report from the Religious Liberty Association of India, on the excellent work it did during its recent campaign against calendar revision. Sir John Baldwin, the British delegate to the conference of the committee of the League of Nations which considered calendar revision, informed the delegates during the conference sessions at Geneva, that both Great Britain and India, which he represented, were opposed to calendar reform at this time, and both stood in defense of the rights of

Relation of Physical to Spiritual

Victory over wrong physical habits gives power for spiritual victories. Greater than the physical benefit of obedience to physical law is its benefit to the mind, in the increase of the power of self-control.

"Let the youth be impressed with the thought that they are to be masters, and not slaves. Of the kingdom within them God has made them rulers, and they are to exercise their Heaven-appointed kingship. When such instruction is faithfully given, the results will extend far beyond the youth themselves. Influences will reach out that will save thousands of men and women who are on the very brink of ruin."—"Education," p. 204.

To every soul who enlists without reserve in the ranks of Christ's soldiers, willing to endure training and to bear hardships for His sake and the gospel's, there come increasing light and power and joy. "The path of the just is as the dawning light, that shineth more and more unto the perfect day."

those holding religious convictions.

We certainly appreciate the earnest publicity work done by our people in all parts of the world in getting the truth of the Sabbath and the need of its preservation so fully before the people of the world in so many different countries and languages.

Tract Sent to Italian Dignitaries

L. L. Caviness, of Europe, wrote a series of articles on calendar reform, which appeared in successive numbers of their Italian paper. These articles, together with other material, were used to make a little tract on the subject of calendar reform. Brother Lippolis, in charge of our work in Italy, sent this tract to all the Italian government officials, to all the cardinals, archbishops, bishops, prefects of the provinces, and the public officials and police heads of the principal cities in Italy. It was also sent to the president of the Court of Appeals and Judicial Tribunal, to the most famous lawyers of the various large cities, to the editors of the leading newspapers, and to the leaders of the Protestant denominations in Italy. This pamphlet on calendar reform was everywhere received and accepted with joy and thankfulness.

After receiving this report of activity and publicity on calendar reform in Italy, I understood why it was that the Italian delegate to the League of Nations was so vigorously and determinedly opposed to the blank-day scheme of calendar revision

on religious grounds; and he stated that the Italian government officials and its national calendar committee were all opposed to it, as well as the Roman hierarchy.

Dr. C. F. Marvin, the American expert on calendar revision and the ardent champion of the thirteen-month blank-day scheme, acknowledged, after the defeat of the calendar issue before the League, that our opposition and our literature on this subject, so profusely distributed among public men and the delegates to the Geneva Conference, were the principal reason why the revision of the calendar failed to materialize at the conference.

The value and the power of the press is tremendous when great issues are at stake. I wish all our people appreciated its full value, and availed themselves of the opportunity to proclaim God's message of truth through this medium, as did our people in India and Italy during the recent calendar crisis. It is thus that God's final and greatest work is to be accomplished, and the earth filled with the glory of His closing and testing message. Let us make more frequent and effective use of this God-given agency to enlighten the world. The results will more than justify our efforts.

Talking About Others

BY FRANK A. MORAN

WHY should we notice and discuss the faults of our fellow church members? Faults and sins are not uncommon. Everybody has them. It is not strange that some should get in among God's people. You yourself may even have some, though they do not appear very bad to you. Faults are common. Why discuss them as if they were news?

The real news is that there are some people whose lives God has cleaned up so completely that sin is hard to find in them. Of course they are scarce, and hence hard to find, but that makes them all the more interesting when you do find them. There is so much sin around them that they too may at first appear to have soiled souls. Their purity becomes apparent only after we have hunted for it. But such souls are worth searching for; and when you have found one, you will have something worth talking about.

Even in the most sinful church member there are many commendable things. But for the grace of God he might have been worse than he is. Instead of criticizing him to others, let us praise God that he is no worse, and pray God to make him better.

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

John 6: 54-56

How are we to understand John 6: 54-56? Do we literally and in a physical sense eat the flesh of the Son of God, as the Catholics teach in the doctrine of the mass?

Seventh-day Adventists do not believe that in the communion service, or the Lord's supper, as it is so frequently called, the bread and the wine actually become the body and the blood of the Lord Jesus; but we hold with all other Protestants that the bread and wine represent the body and blood of our Lord. The following from pages 660 and 661 of "The Desire of Ages," one of our standard books, sets forth our views quite fully:

"Our Lord has said, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . For My flesh is meat indeed, and My blood is drink indeed.' This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.

"And how much more are Christ's words true of our spiritual nature. He declares, 'Whoso eateth My flesh and drinketh My blood hath eternal life.' It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. 'He that eateth My flesh,' He says, 'and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.' To the holy communion this scripture in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in

the scene of communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.

"He who beholds the Saviour's matchless love, will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"

Psalms 102: 25, 26

Will you please explain Psalms 102: 25, 26? Are there other worlds like our planet? and are they waxing old and destined to perish?

In Psalms 102: 25, 26, we read: "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed."

Observe that two things are mentioned here, namely, (1) the earth, and (2) the heavens. The use of the plural pronoun "they" does not even imply, therefore, that there are other worlds. Hebrews 1: 2 and 11: 3, A.V., speak of "worlds," but some other versions give "ages" instead of "worlds." The A. R. V. has "ages" in the margin.

But while the Scriptures do not tell us definitely and certainly that there are other planets similar to our own, it seems probable that such is the case. Is it possible that our own planet, a mere speck in the universe, is the only one inhabited by rational beings?

It should be observed that Psalms 102: 26 does not even imply the utter destruction of the heavens and the

earth; that which is spoken of is not destruction, but change; with which agree also Hebrews 1: 11, 12, and 2 Peter 3: 3-13, which see.

Luke 15: 3-7

What is the meaning of Luke 15: 3-7?

This text gives the parable of the lost sheep, the basis of that beautiful hymn, "The Ninety and Nine."

Some understand from this parable that the lost sheep represents this fallen and lost world, and there can be no serious objection to applying these verses in this way.

But we should not allow our souls to be robbed of the strong appeal of the parable when we think of it as illustrating God's attitude toward the individual who has strayed away and become lost in transgression. "The Saviour would have passed through the agony of Calvary," says "The Desire of Ages," "that one might be saved in His kingdom." And again we read, "He cares for each one as if there were not another on the face of the earth."—Page 480.

These statements agree well with that precious text, John 3: 16: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We are redeemed and saved, not *en masse*, but as individuals; and it is as individuals that God knows and loves us. O that we might realize this, and return to our Creator that response of individual love that is the privilege of each believer!

Working in a Cigar Factory

Would you consider it wrong for a member of a Seventh-day Adventist church to make a living for his family by working in a cigar factory, when he does not use tobacco in any form himself?

Yes, we would consider such work wrong at any time and under any circumstances. Any line of argument or reasoning that would justify one in engaging in such work, would justify the making or handling of intoxicating liquors or narcotics. We cannot safely compromise with evil.

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.

Meeting the No-Law Position in Early Years

No sooner had the advent movement risen to lift up again in Christendom the New Testament standard of "the commandments of God and the faith of Jesus," than there sprang up the modern preaching of lawlessness, which has, in the popular mind, broken down the authority of Holy Scripture and taught indifference to the law of God.

In a paper published for a few months in Auburn, N. Y., called the *Advent Review* (August, 1850), a correspondent in Canada tells of the opposition to the law of God voiced by a First-day Adventist minister who came to Brompton to oppose the Sabbath truth. His way of attack upon the Sabbath truth was to attack the law of God. He referred to the ten commandments after this fashion:

"The commandments of God are abolished, dead and buried, and do not deserve a gravestone."

"They are an old thundering and lightning law."

"A miserable, rickety old law, and always was a curse to man."

In those first days of meeting the preaching of lawlessness from Christian pulpits, our pioneers showed how contrary this attitude was to the gospel truth. James White's comments are so pointed and so brief that they are worth quoting here, to show how, from the first, our early ministry met the no-law theory. We reproduce the capital letters he used:

"Says St. Paul, 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said [tenth commandment], Thou shalt not covet.'"

"The reader will see that the law of God spake to Paul, and discovered to him that he was a sinner, which resulted in his being made free in Christ Jesus, some time after Mr. Burnham has it dead and buried. Mark this, Paul's letter was written to the Romans 60 A. D., about twenty-nine years since the typical laws of Moses, pointing to the gospel dispensation, were blotted out, nailed to the cross, and dead."

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

"Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD."

"Says Mr. Burnham, 'I like to give the old law a run now and then; I can preach much better after it.'"

"Says St. Paul, 'For I DELIGHT in the law of God, after the inward man.' 'For we know that the law is SPIRITUAL.'"

"I thank God through Jesus Christ our Lord. So then with the mind I myself SERVE THE LAW OF GOD."

"For not the hearers of the law are just before God, but the DOERS OF THE LAW SHALL BE JUSTIFIED."

"With such plain Scripture testimony

before us, we cannot see how any sane man can speak of the commandments of the great and terrible God, as Mr. Burnham has, unless it is accounted for in the following text:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, NEITHER INDEED CAN BE."

In the reign of lawlessness and crime in our time, we see the fruitage of the no-law preaching of these eighty years. W. A. S.

The Far East and World Peace*

In Three Parts—Part III

Bible Prophecy Explains the World Situation

THE Bible contains many prophecies which point to the present as being the last days. At the same time the Scriptures paint various word pictures of conditions that would exist in the last days in the economic world, the social world, the religious world, and the political world, so that we can know whether we are correct in our interpretation of prophecy.

It is no small thing for a man to claim that these are the last days, because in making that claim he must be able to show that this and that and the other word picture of conditions in the last days is actually being reproduced in the present world. The man who proclaims the end of the world near must be able to correlate all the prophecies, and demonstrate that everything in the world fits into the inspired picture.

One of the most distinctive features that are to characterize the last days is revealed in the prophetic picture of great plans for war. The prophets paint a scene that produces the definite conviction that wars would distinctively mark the last days. Therefore, if we are correct in our conclusion that we are near the end of time, we must be able to do the very remarkable thing of proving to the world that the situation in the political arena fits this word picture.

War Plans Must Be Most Marked

Now, the world has always had wars and trouble. Evidently, if this prophecy is to be fulfilled, war must be such a dominant, such a unique, such a pronounced factor in the world as

really to mark the last days as unique and apart from all other eras. Nevertheless, great as is the task of proving the distinctiveness of our day as regards the chronic problem of war, the evidence before us fully supports the prophetic forecast. Wars and plans for war fill the international horizon today in a way undreamed of in former centuries. We waited until our twentieth century to have a World War. The prophet Joel declares:

"Proclaim ye this among the Gentiles [that is, the nations]: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

Revelation Confirms Joel

In Matthew 13: 39 we read that the harvest is the end of the world. The harvest is a figure of speech employed by the Bible writers to picture the final gathering of men and women for the last judgment day. When that event is near, the great nations are described as gathering together, beating plowshares into swords, in preparation for a last conflict.

Then there is the statement in the New Testament:

* Adapted from a lecture delivered at an evangelistic effort.

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

When statesmen declare that the plans for war are causing us to set out on a program of mutual destruction, there is great significance in the declaration that God is about to "destroy them which destroy the earth." Now, the time when the nations are angry in this marked way, so marked as to make it a sign of that age, is the time that the judgment is impending. This corresponds with the statement by the prophet Joel.

When we claim that these are the last days, we must not only prove that the times are unique as regards plans for war, but also as regards plans for peace. This might be considered a well-nigh impossible demand upon us. Why, how could we be expected to prove that the present time has as its most distinctive mark plans for war and at the same time plans for peace? Yet, behold, Bible prophecy declares that both will be factors, and we must find proof of both in the world about us. The prophet Isaiah wrote:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks." Isa. 2:2-4.

In the very last days there will be a great call go up from religious leaders to the people of the world to beat their swords into plowshares, and their spears into pruning hooks. This is the very reverse of the prophecy read in the book of Joel. And we must produce evidence of these two opposite things in the world. Can it be done? It can. While we have plans for war beyond all the dreams of any ancient general, we also have plans for peace today, a united endeavor for peace world wide in its dimensions, gathering its main force, its impetus, from religious leaders, and reflecting itself in one great peace conference after another. We have even had a peace pact to outlaw war as an instrument of national policy. There is no parallel to this in all past time.

Those two features—great plans for war and great plans for peace—are distinctive of our present time. They

are opposites. In the disarmament conference in Geneva are concentrated the hopes of the world,—of every nation, kindred, tongue, and people. In the Far East are concentrated the fears of the world.

Spirits of Devils

But let us go just a little farther in our study of the prophecy. We read that in the last conflict that will be waged, there are certain powers that will be so definitely involved in it that they are named by the prophet. Of the great battle of Armageddon we read:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:12-14, 16.

Here we have a picture of the climax, the final battle of the world,—Armageddon. And marked out specifically are the "kings of the East." So we must give evidence, if we believe we are in the very last days, that the powers of the East are to be very definitely a factor in plans for a great international struggle. And behold, in considering the evidence before us, we find as a very real feature of our present time the stirring up of the peoples of the East. The stirring up is so great that statesmen fear that the next world conflict will have its beginnings in the East. This is surely a very significant fact. Don't you think so?

But let me read still another description of the last days. Said Christ:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

There is no word that better describes the situation in our world today than that one word "fear."

We have the plans for war and the plans for peace; we have the kings of the East; and we have the distress of nations, the great fear among the nations.

Ramsay MacDonald Speaks

Let me now add a quotation to complete the picture. The statement is from none other than Ramsay MacDonald, prime minister of England. Speaking in Parliament concerning war plans, he said that he could not

understand how it was that while we wanted peace, we armed for war. This is the way he tried to explain it:

"For the present general competition in arms among the nations it is difficult to say who is responsible. It would seem as if they were all bewitched, or laboring under some doom imposed upon them by devils or something else, going on and on until once again they are launched into war. . . . People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces."—*London Times*, July 24, 1923.

Surely this is a remarkable comment on the words of the Good Book, that preparatory to the final conflict, the spirits of devils will go forth unto the kings of the whole earth, to gather them to the great battle of Armageddon.

At the very last, when religious leaders think that somehow they have worked out a peace plan and are crying, "Peace and safety," then sudden destruction shall come upon them. At the very time when other men's hearts are failing them for fear, we are commanded: "Look up, and lift up your heads; for your redemption draweth nigh." That is how near we are to the coming of the Lord.

I want you to go home from here tonight, friends, and give serious thought to the subject of the evening, not because of what I have said, but because of the evidence from the book of God concerning present world conditions. It is time that men and women examined their hearts to see whether they are ready for the coming of the Son of man in the clouds of heaven. Just as surely as Christ came the first time in fulfillment of prophecy, just so surely will He come the second time. He will come in harmony with prophecy. And those prophecies are being fulfilled before our very eyes.

F. D. N.

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PLACING GOD FIRST IN FINANCES

M. S. PETTIBONE writes us from Rock Hall, Md., of a letter he recently received, as treasurer of his church, from one of our brethren. The letter is worth reproducing, and may prove a suggestion to others:

"Inclosed find check for \$375. Times are so uncertain that we thought we would draw our small savings and make sure our debts were paid. Pray the Lord to guide so they may be entirely settled.

"\$170, tithe (which is a fair estimate on what we hope to sell).

45, balance due on church school.

100, camp meeting pledge.

30, church expense.

10, trespass offering.

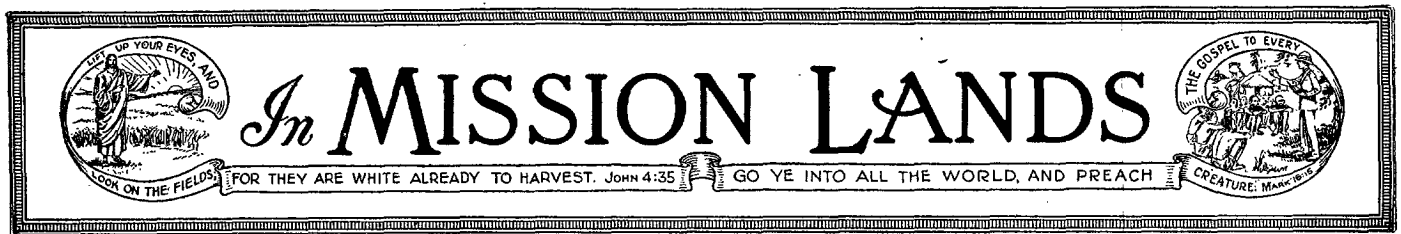
10, sick relief.

5, Big Week, 1932.

5, institutional relief, 1932.

"With Christian love,

"— — —."



A Brief Visit to Haiti

By I. H. EVANS

FOLLOWING the Inter-American Division meeting, it was my privilege to spend two weeks in the Haitien Mission field. On arriving from the Canal Zone, I was met by A. R. Ogden, president of the Antillian Union, and other brethren. The customs were soon passed, and a little later we found ourselves in the pleasant hillside home of J. A. de Caenel, superintendent of the mission.

Port au Prince, with a population of about 125,000, is beautifully situated, lying in the form of a crescent, with the bay in front and a range of high hills in the rear. The country as a whole is picturesque and beautiful. Nearly all tropical fruits do well here, and they have as fine oranges as I have ever eaten. The government is republican in form, and is under the control of the colored people, who constitute a large per cent of the total population. Haiti is in the tropics, so the winter season is delightful.

Our work among the Haitian people is prospering, judged from nearly every viewpoint. They have now, at the close of 1931, over 1,700 church members, and many awaiting baptism. Seldom have I seen native workers of better courage than these Haitians. Had they funds, they could find openings for double the number of workers they now have. They have set their goal for 2,000 church members before the close of 1932. All say they can reach this membership this year, with the blessing of the Lord.

The head of this French-speaking field, J. A. de Caenel, had the advantage of speaking French before coming here. His kindness and Christian treatment of the native brethren add much to his efficiency as a leader.

Size of Church Greatly Increased

For many years the church at Port au Prince just about held its own. The church building had a capacity of about seventy when packed. Three years ago they constructed a new building with a seating capacity of over 200, and now the new building is as crowded as the old. These churches stand side by side, and both are used for Sabbath school, and are filled to the limit. Now they desire

to secure funds for another building in the city. Pastor de Caenel says that if he had \$2,000, he could double the membership in Port au Prince in another year.

G. G. Roth, though seventy-seven years of age, is overseeing the construction of the new office building, which he thinks will be ready for occupancy the first of March. He seems well, and rises at five each morning and goes to his work before breakfast. He has spent many years in the Haitian field, and has seen the work grow from weakness into its present strength. Years ago he was the leader for the French work in North America. His daughter Herminie is with him in Haiti, carrying several departments. They live in the home of Pastor de Caenel, whose wife is a Roth.

At Cape Haitien it was my privilege to meet Philip Giddings and his family. Brother Giddings is connected with the school, teaching Bible and Greek. He is now finding that age is telling somewhat on him, and while full of courage and faith, he is not able to do the hard itinerating of former years. There, too, connected with the school, was M. N. Isaac, doing all he can to encourage the white brethren to see that Haitian youth need a school, and can make better

workers by being trained in one of our schools than to receive all their training in Catholic or even public institutions. Brother Isaac has been a strong leader in the Haitian work, and his help is greatly appreciated by those in charge.

My visit to this field gave me a privilege long desired, namely, to see the colored man under his own vine and fig tree. Once the French controlled Haiti; but they lost control during a revolution, and since then the colored people have ruled the land.

Haiti has nearly 3,000,000 population. Though very poor, the people are kind, pleasant, and apparently contented and happy. Little manufacturing is carried on among them; and as they do not raise much except coffee for foreign consumption, they are often in need of financial aid. They need funds and a market for their produce. Coffee is shipped largely to France. Sugar is manufactured, but this industry is not under the control of the native people. There seems to be little financial future for the island.

It is a wonderful field in which to make Christians, and the whole population seem ready to be taught the message. In order to grow, they must have church buildings. Elders Ogden and de Caenel are anxious to help supply these, knowing that they will be filled with loyal believers in a short time.

The Mohammedan Problem

By G. W. SCHUBERT

DURING the past two years it has been my privilege to visit a number of Mohammedan mission fields. In 1929, while visiting a number of conferences in the Southern European Division, I also visited Africa (Algeria), not only to become acquainted with our workers at the union conference in Mostaganem, but also to shake hands and talk with the first converts from a Mohammedan family. In this field also it was apparent that the Lord had begun to work among the Mohammedans in a special way.

Last year, 1931, I had the pleasure of visiting mission fields in the Central European Division, and I also made an extended trip to the mission fields in the Arabian Union and Per-

sia. Persia is under the direct leadership of the division. Our work in all these fields began before the Great War, when W. K. Ising, the present union president, made his first trip to the Arabian fields.

After a short visit in Berlin, where I had a short council with H. F. Schuberth, I held meetings in Zurich and Milan on my way to Brindisi, where I took a ship to Alexandria, Egypt. This was on the 31st of March. Nils Zerne, the superintendent of our Egyptian Mission field, awaited me in Alexandria.

This field has its headquarters in Cairo, where we have a fine church membership, and also a large meeting place in which the members can hold

public services. My first public meeting in Cairo was very interesting to me. The hall was filled with men, and during the whole service they kept their red turbans on their heads. In this country where they have three different days in the week to worship,—Friday for the Mohammedans, Sabbath for the Jews and Adventists, and Sunday for the Oriental churches,—Friday is considered the official day of worship, and you can well imagine what this means to a person who accepts this truth and desires to have the Sabbath free. But, nevertheless, I found believers here also who had experienced the special help of the Lord when they stepped out in faith.

We were to have a partial union committee meeting in Cairo, and inasmuch as Elder Ising could not be there until the 7th of April, I decided to use my extra time in visiting our missionaries and churches in the northern part of Egypt. We traveled as far as Minieh. On the way to Minieh we had a very interesting experience. The former prime minister was in the same train with us, and all along the way we saw public politi-

cal demonstrations. As we traveled along, he was held up at a certain place by a large group, which did not permit him to leave the station.

We were very much surprised to find a fully organized church in Minieh, and in the evening we had a very interesting meeting in our own hall. In this country the men and women are not permitted to sit together, and the hall is divided by a plain board wall. To the left of the speaker one sees the women with their children, and the men sit to the right of the speaker. Each group has its own entrance and exit. Brother Bethmann has lived in the villages of the fellaheen for a long time, and has heard no other language but Arabian, and so in a surprisingly short time he has mastered this difficult language.

Although it was considered the "cool" season of the year when I was there, to me it was uncomfortably warm. Special plans were laid at our union committee meeting in Cairo for evangelistic work in Alexandria, the great city which Alexander founded, and which today is inhabited by many peoples and nationalities.

of health, she lived in Christchurch much of the time, making regular visits to the group. During these visits she worked faithfully for the spread of our message, distributing hundreds of tracts and papers, and selling about a score of "Christ's Object Lessons." Some showed a deep interest in the truths presented, particularly one man who was suffering from cancer, and who died on the steamer while on his way to Christchurch for medical attention. One elderly woman on the island sent her tithe for a long time to the South New Zealand Conference, but she died just before the arrival of Dr. and Mrs. Gibson.

Of the original inhabitants of the group—the Morioris—but few if any remain. A hundred years ago there were about 1,200; but 800 Maoris came from New Zealand at that time, and nearly exterminated them. An influenza epidemic broke out; and ten years later there were only ninety left. When the Gibsons first went there, only five Morioris remained, and of these Mrs. Gibson came in contact with but one during her stay. We know not the result of the seed sowing, but we do know that the ransomed will come from every kindred, tongue, and people. No doubt later on a further effort will be put forth in the group.

The principal export of the Chathams is wool. Contact with the outside world is maintained by a small steamer of 300 tons, which sails once a month from Christchurch, New Zealand, and by wireless communication with the mainland.

Seed Sowing in a Lonely Outpost

By H. STOCKTON

"BEWARE of the Chathams," is the slogan of every master mariner voyaging from New Zealand to Cape Horn. The treacherous tides and winds and rocks of this out-of-the-world place have proved the deathbed of too many a stately ship and her gallant crew, for the mariner to disregard the warning."

As our quotation indicates, the Chatham Islands lie on the sea track from New Zealand to Cape Horn. To be exact, they lie 530 miles due east of Christchurch, New Zealand, within the Western Hemisphere; and it would be hard to imagine a more lonely outpost than this group of islands.

Chatham is the main island; Pitt Island is much smaller; and there are also several uninhabited islets. The total area of the group is 320 square miles, and the present population about 500, consisting of about 200 whites of various races; and Maoris, the New Zealand native race. Lying in 44 degrees south latitude, the climate is cold, colder indeed than at Christchurch, which is in the same latitude in New Zealand. The wild west wind blows in the "roaring forties;" for there is nothing but the narrow strips of New Zealand and South America in all that heaving waste of waters to temper the impetuous strength of these westerly gales.

And it was to this place that Dr. G. H. Gibson, formerly of the United States, accompanied by Mrs. Gibson, went in 1908 to act as magistrate and government health officer. Here he filled these offices for nearly fourteen years. Climatic conditions being too severe for Mrs. Gibson in her state

Choiseul, Solomon Islands

By A. J. CAMPBELL

CHOISEUL is one of the larger islands of the Solomon group. Jugha, a native teacher, pioneered the way on this island several years ago, and

under the blessing of the Lord the original seed sowing has brought forth abundant fruit.

There are now more than 530 Sab-



Baptism on Choiseul, British Solomon Islands



A Church on the Island of Choiseul

bath keepers on this island, and the church membership is 160. It seems only a little time ago that the people were all bound by the chains of superstition in the pit of heathenism, but wonderful is the transforming power of God upon the hearts of men.

Recently A. F. Parker, Nurse Tottenhofer, and the writer and his family held a series of uplift meetings among the people of Choiseul. During this effort we were glad indeed to baptize in the name of the Lord forty-three who thus witnessed before all

their profession of faith. We also dedicated five new church buildings. The teachers and people had certainly done very creditable work in each case, and these neat leaf churches will stand as witnesses to the truth.

Hundreds of treatments had been given, and so the physical needs of the people were attended to as well the spiritual. Despite an epidemic of sickness that swept along one side of the island during the time of these meetings, the Lord very graciously blessed in all that was done.

The Kalyan Annual Meeting

December 25, 1931, to January 2, 1932

By S. O. MARTIN

THIS was the first annual meeting ever held in the Kalyan District, and we all rejoiced to see evidence that what J. B. Carter once referred to as "a very small crack in a very big stone" was slowly widening.

The meetings were faithfully attended and intelligently participated in by all on the compound. There was not a large attendance of villagers, but the fact that some of them did come is a wonderful testimony to the breaking down of seemingly insuperable barriers.

The days devoted to Sabbath school and young people's work were of especial interest. The children from the four outschools walked from one to eight miles in order to be present. Their Biblical knowledge displayed would have put to shame many a child of similar age with a thousand times greater opportunities. Perhaps the thing that stirred Brother and Sister Carter's hearts most was to hear those children lead in prayer. When the first Sabbath school was held in the Kalyan District, the village people peered in through windows, doors, cracks, and holes, to see what a Sabbath school was like. They were tremendously interested until the master knelt in prayer. When he opened his eyes at the close, there was not a soul in sight. They felt sure that he had intended to put some spell on them, and had fled in terror. At this annual meeting some of these same people sat and listened reverently to their own children praying to the God of whom they had been so afraid.

On the next to the last day of the meeting a village woman gave a moving testimony. The Kokany women are about the wildest-looking women in the Marathi field, and their looks do not belie the facts; but this woman had an expression wonderfully different from that of the ordinary villager. She had been coming to the mission bungalow for some time, and had

learned many Christian hymns and Bible stories. About two months previous to the meeting she had been taken very ill. Her husband had, as a matter of course, suggested calling in the village *bhagat*, or devil priest. To his unbounded astonishment she stoutly refused. Her relatives, and finally the entire village, argued and scolded, only to find her obdurate.

"If I die, I die in the hands of the great God," she said. "Let me alone." So in spite of reviling and abuse she had her own way. During the weeks of her illness no one ever entered her house without words of abuse for her, save the Bible woman who stopped in to pray with her as often as she could. At this meeting the poor soul was able to be present only one day, and though still weak, she was happy to testify that the God in whom she had trusted had not failed her.

One man and his wife who have given full proof of their faith in changed lives, went forward in baptism on the last day of the meeting.

The meeting was a help, not only to the Indian brethren, but also to the Europeans, in the encouragement that it gave us to see the working of the Lord. One Indian brother called our attention to the fact that no tree at once bears fully ripened fruit. All fruit is at first small and green, and must have time to develop and ripen. Kalyan has been considered for many years a fruitless field, but the sowing has gone on faithfully, now we see the first small green fruit appearing.

Locust Scourge in Africa

By M. E. KERN

S. G. MAXWELL, superintendent of our East African Union, writes of the terrible visitation of locusts in East Africa. All the central section of Africa seems to be invaded. In fact, "they are reported as stretching right across from the east to the west coast, with a depth of a thousand miles."

In speaking of one section where they have been rather severe, Elder Maxwell says:

"The population has been reduced to famine, and the government has had to begin feeding the people. This has had its reaction on our native income. We have had to close many of the schools, and if things do not improve, there will have to be a cut in the teachers' salaries."

The altitude of the country about Nakuru in Kenya, the headquarters of our East African Union, is such

as to make it a good corn country. This section has many European settlers. Of this section comes this word:

"The European farms suffered severely. Twenty thousand acres of maize were destroyed around Nakuru alone. The owners of these farms cannot pay their laborers, and our native canvassers find it difficult to sell literature. The reaction is also seen in the Harvest Ingathering. Farmers are bankrupt, and no shops can collect their bills. I am afraid we are not doing as well as in former years with these untoward conditions around us. However, it is encouraging to see that many of the callous settlers are at last beginning to inquire about the meaning of things. The outlook is hopeful for developing the book work when our new man arrives early next year."

And so the messengers of the advent hope meet and wrestle with unfavorable conditions. But amid it all, God is working His wonders.

What Indians Can Do

By N. P. NEILSEN

WE feel sure that our readers will be interested in the following brief extract from a letter recently written by Feliciano Chuquimica, one of our native Indian workers of Bolivia. In speaking of the progress of our work at the Rosario Mission, he says:

"During the Big Week campaign we all went out with our good books, and the result is that the Lord has richly blessed us. With the help of God we

did better than we had thought possible. Even those of tender age were able to sell, for with God nothing is impossible, only we need faith and courage. This year we sold more than last year, even though the crisis is lamentable.

"During the last visit of Pastor Brouchy we baptized seventy-eight for Jesus. This brings real courage to me, showing me that what we do is not in vain."

This is perhaps the largest baptism we have ever had at this mission.



Conducted by Promise Kloss

The School of the Home---Concluded

By MRS. PAUL BARNETT

It is the birthright of parents to be companions of their children. But, like Esau, many a parent has regarded his birthright so lightly that he let it slip, and afterward "found no place of repentance, though he sought it carefully with tears."

Who has not heard the parable of the prodigal father, and hoped it did not apply to himself? The son asked for a portion of his father's time. And time is one price we must pay if we retain our birthright,—time to know our children's interests and participate in them; time to be to them a confidant; time to know their joys and sorrows, and a heart to sympathize.

God designs that the power given to parents with the birth of their children shall remain with them through the child's life and grow with its growth.

Home is among the holiest of words, —a place of true companionship for the family within its holy circle, the world shut out! But what if we slight our birthright? What if we haven't time?

A boy once went to a neighbor for advice on spending a dollar. The man said, "Why do you not ask your father for advice?"

"I-I-I'm not very well acquainted with him," the boy stammeringly replied.

He Remembered His Father

A young man stood at the bar of justice. The judge had known him from childhood. "Do you remember your father whom you have disgraced?" he asked.

"Yes, sir," the young man replied. "I remember him very well. When I used to go to him for companionship and advice, he would say, 'Run away; I am busy.' He was writing a book. He finished the book, but lost me."

Making a man of the boy is more important than making money, more important than writing a book; more important than any of the things which crowd for first place in our thought and time. And what large returns come to us if we take time for

companionship with our boys and girls. Edgar A. Guest writes as follows:

"In him lies all I hope to be, his splendor shall be mine.

I shall have done man's greatest work if only he is fine.

If some day he shall help the world long after I am dead,

In all that men shall say of him, my praises shall be said."

The child is the most valuable thing in all this world because of its possibilities. Therefore I must do all I can to teach my boy to be a man.

How does a mother establish companionship with her children? Does she suddenly realize, when her boy and girl are grown, that there is a sense of sweet companionship between them? No, indeed! It is like the bank account parents begin for the baby, here a little and there a little, growing slowly, but always growing. Mother cannot allow the children to drift along through the growing days

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### Common Things

BY DOROTHY W. BOICE

God's greatest things are common things:  
The warmth of sun, the hush of rain,  
The thrill of winds that come from far  
To tumble in a field of grain.

All simple things, His greatest gifts:  
A fern-clad rock, a poplar tree,  
A fleet of yellow butterflies  
That sail on seas of chicory.

How infinitely kind He is,  
Who gave me love and work to do,  
And songs to sing, and hills to roam,  
And candlelight to share with you!

—The Farmer's Wife.

of childhood, choosing their own companions, and seeking guidance where they will. She must have time for their needs,—time to know where and with whom they are; time to play with them. The mother must herself be in touch with God, for it is true that the closer she lives to God, the closer she will live to her children. When the child needs help, he will turn to the one he has always turned to; and if that one be mother, she is indeed a fortunate woman.

"Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship. Give them responsibilities to bear, small at first, and larger as they grow older. Let them see that you think they help you."—*"Counsels to Teachers,"* p. 124.

### The Basis of Companionship

Companionship is based upon friendship, and we must like one another in order to be friends. Liking must be won or earned. It grows and thrives best on the things of everyday living, of walks and talks, of working and playing and reading together. So I know of nothing which will better foster true companionship than those things of everyday life which may be enjoyed together by parent and child. Love your children, and let them know it, but not alone by deeds, for they like to hear us say we love them. So let us strive to hold them close in the days of childhood.

Says W. A. Nourse, in the poem entitled, "Hold Them Close to You:"

"I chanced to hear a mother say,  
'Don't bother me, go out and play.'  
The little upturned face grew sad,  
He was so grieved, poor little lad!  
It hurt me so to see him cry,  
I brushed a tear from my own eye.  
An admonition I bestow  
In simple verse you'll see below.

"Make a pal of Johnny, make a pal of Sue.  
They have little problems, same as grown-ups do.  
They are little wayfarers intrusted to our care.  
Hold them closely to you, lest the world ensnare.

"From their little questions do not turn away,

Help them solve their problems by your side each day.  
 Little hearts get lonely for a word or two,  
 Be a pal and listen, hold them close to you.  
 Be a pal, dear daddy, dearest mother, too,  
 Lay aside your work, and play a game or two;  
 Think not time is wasted teaching to be true,  
 Encourage their confiding, hold them close to you."

Fathers should be companionable with their girls as well as their boys, but it is upon mother that the large task of teaching the children devolves. We read of the mother's work in "Ministry of Healing:" "No other work can equal hers in importance. . . . It is hers, with the help of God, to develop in a human soul the likeness of the divine."—Page 378.

### Third Great Barrier

And now we will consider the third great barrier between our children and the world,—the barrier of ideals. Is there danger of placing ideals too high? Never, for "God's ideal for His children is higher than the highest human thought can reach."—"Education," p. 18. The parent must choose for the child these ideals—indeed, we cannot help ourselves, for there is not much of precept but a great deal of example in the teaching of ideals. Will my son develop ideals of honesty and integrity if he knows I watch for a chance to "get the best" in a deal? Will my daughter's ideal be truthfulness if I do not keep my word to her?

Positive principles must be put into the heart of a child, and evil tendencies weeded out. Again we are reminded of the garden. I prepare the soil so that it is in good condition. I prepare the rows and plant the seed, good seed, the best I can obtain. In a short time I have beans, peas, lettuce, and also, to my sorrow, weeds. But I do not wait for the weeds to produce more weeds, for weeds thrive whether cultivated or not. No, I hoe out the weeds, and where they have grown up among the good plants, I carefully pull them out. And so by careful planting, weeding, and cultivation I may help to make my child's mind a beautiful place.

Ideals deal with an inner grace of heart and mind which determines standards of conduct and deportment, and which enables a boy or a girl, man or woman, to stand clear-eyed and unafraid for principles of right.

Ideals are the governing factors in our lives. Whether we realize it or not, our course is shaped by the ideals we set before ourselves, just as the course of a ship is determined by its rudder. The ideals of childhood and

youth are broadened and deepened by mature years, but rarely are they changed. Take stock of yourself, and see if this is not true. Are not your present standards and ideals the same as those of that boy or girl of some years ago, only now they are the mature ideals of the man or woman?

Then how careful we should be to choose for our child only those things which will stand the tests of later years. We build, not for time, but for eternity. So let us lay wide and deep the foundation upon which to build a character of such symmetry and beauty that we may say in that great day, "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

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## A Woman's Prayer

BY R. HARE

TEACH me that life is more than a day spent in the halls of fashion; that it holds greater privileges than hunting for bargains in a department store. Help me to know that home is more than a flat, tenanted only when absent from the picture show and the theater; that love is something beyond the mere sentiment that seeks for diversion in the society of men. Let me realize that beauty of face is, at all times, subservient to beauty of character, the one outweighing the other as time is exceeded by eternity. Direct me so that life may grow serene, not by hushing all discords, but by tuning to sweetness all that may be harmonized and by living above all that may not.

I would be a true woman, occupying a woman's sphere, and leaving all else to those fitted for that work. Keep me ever dignified, sweet, and simple, in love with the lilies and the birds every day, at all times true-hearted, with a hand possessing a kindly touch. Assist me to make life, whether long or short, a blessing to my friends, and, if any, an example to my foes. Give wisdom that I may comprehend the greatness of life's responsibilities, believing that its hardest task may be made a blessing if met with a strong heart and a good will!

Then, with its tasks all finished and the picture completed, I would rest, conscious that my existence has not been in vain. When at last the requiem is sung, let me be laid away in some sweet twilight, where the air is perfumed by the breath of the daisies, where the dewdrops and love tears can mingle over my grave. Should Old Mortality's chisel ever write above the sod, let the writing be, "A woman, not great, but good!"



### Bible Baskets

THIS basket filled with bread and meat,  
 From which the passing birds did eat,  
 Portended to the man beneath  
 Approaching doom, disgrace and death.

Though one might hold it all before,  
 Twelve baskets held the goodly store.  
 They gathered up of fragments spilled,  
 After the multitude were filled.

Although they watched by day and night  
 The gates, lest he should take his flight,  
 This basket, lowered o'er the wall,  
 Bore him in safety from them all.

### WHO SAID?

1. "Thou seest the shadow of the mountains as if they were men."
2. "Shouldst thou help the ungodly, and love them that hate the Lord?"
3. "But what hast thou lacked with me, that, behold, thou seekest to go to thine own country?"
4. "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?"
5. "My father hath troubled the land."
6. "O my father, my father, the chariot of Israel, and the horsemen thereof."
7. "Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end?"
8. "Where is the Lord God of Elijah?"
9. "I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?"
10. "Hast thou found me, O mine enemy?"

### RIDDLE

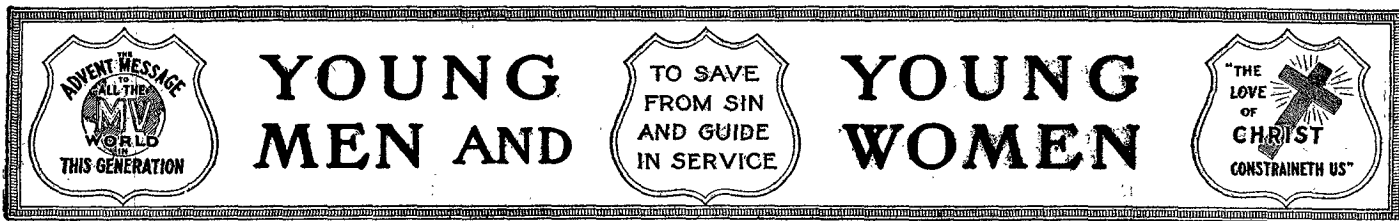
I traveled on and ever on  
 Upon the same old way,  
 Nor did for either man or beast  
 A single moment stay,  
 Save only thrice when men went by,  
 Then for their passing waited I.

### ANSWERS FOR LAST WEEK

Who Was It? Jeremiah 35.

### Women

- |                   |                     |
|-------------------|---------------------|
| 1. Matt. 2:13-15. | Judges 4:4;         |
| 2. Luke 10:38.    | 2 Kings 22:14.      |
| 3. Ruth 3:15.     | 8. Luke 2:36;       |
| 4. Gen. 3:6, 19.  | Acts 21:8, 9.       |
| 5. About ninety.  | 9. Judges 1:12, 13; |
| 6. Num. 27:1-7.   | 2 Cor. 11:2.        |
| 7. Ex. 15:20;     | 10. Rev. 12:1.      |



## God's Challenge to Youth

By L. E. NIERMEYER

My text is found in the book of Joshua, the 24th chapter and a portion of the 15th verse. It is this: "Choose you this day whom ye will serve." There has never been a time in the history of the world when the call of God constituted such a challenge to the youth. It calls for courage, more courage than the human heart possesses in its own strength, to turn one's back upon the multitudinous opportunities and attractions of the world, and line up the life with the unchanging standards of God's word.

This is youth's day. The world's business and activities are in the hands of the youth. This is evidenced on every hand, and quite recently has been given nation-wide publicity in the space that has been devoted in our daily newspapers to the fact that in various educational institutions young men have recently been installed as the guiding hands of these great universities,—men who are scarcely in their thirties. Speed and efficiency are the demands of the hour, and these seem to be found more often in the vigor and life wrapped up in the youth. Truly,

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime."

In these days in which we are living, the thousand and one attractions that appeal to the desires are enough to pull at the heartstrings of any normal young person. These opportunities and temptations are like sugar-coated pills passed by the devil to a restless, nervous, thrill-besieged, and unsuspecting generation. As a result, thousands are being pulled into the current of sin, are drifting away from God and drowning their convictions in the mad whirl of pleasure and worldly attractions.

It is amid these surroundings and circumstances that the call of God comes to us, "Choose you this day whom ye will serve." Every one must choose between God and mammon, between life and death, in this age when the devil is using all his ingenuity and his six thousand years of experience in leading men into sin. At the same time the King of

heaven is calling for representatives in every walk of life to demonstrate His saving grace and keeping power in their lives now when the world at large is living entirely for self and the gratification of the lustful desires of the flesh. "Choose you this day whom ye will serve." What a thrilling challenge this appeal from the throne of heaven brings to the youth!

### Service in the Medical Profession

There is perhaps no profession in life that is so fraught with possibilities as the medical profession, with its various phases of service. I read the following statement from this book that was written especially for doctors and nurses, entitled, "Ministry of Healing," on pages 511 and 512:

"In ministering to the sick, more than in any merely secular business, success depends upon the spirit of consecration and self-sacrifice with which the work is done. Those who bear responsibilities need to place themselves where they will be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others for the aid of the Holy Spirit and for a knowledge of God as your position of trust is more responsible than that of others.

"Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus."

The Saviour chose the work of healing in conjunction with His spiritual ministry. He mingled it with His teaching and preaching. His own words, as recorded in Luke 22:27, are: "I am among you as He that serveth." He demonstrated this in His life of ministering to the sick and suffering, applying the healing touch, speaking the word of power that brought sight to the blind, hearing to the deaf, and speech to the dumb. Again on page 500 of this same book, "Ministry of Healing," I read the following:

"Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary days He toiled,

and through long nights He bent in prayer for grace and endurance that He might do a larger work. With strong crying and tears He sent His petitions to heaven, that His human nature might be strengthened, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to fulfill His mission of uplifting humanity."

### Follow Christ's Footsteps Here

Many feel that it would be a privilege to visit the scenes of Christ's life on earth, to walk the hills of old Judea, to sit beside blue Galilee, or to walk the streets of old Jerusalem. We look with envy upon those who have thus been privileged to visit these spots made sacred by the presence of our Saviour while here upon earth two thousand years ago; but one need not go to Nazareth, to Capernaum, or to Bethany to walk in the footsteps of Jesus. One may find His footprints beside the sick bed, in hovels of poverty, in the crowded cities, wherever human hearts need consolation and comfort. Here is where Jesus would be found if He were here today upon the earth. The needs of the world are great. There is much ignorance, much distress, much Christlessness all about us. This, the followers of Christ are called upon to alleviate.

Another quotation from page 409 of this wonderful book from which I have already quoted: "A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation." Choosing Christ assures us of a preparedness, not only to meet these needs of the world all about us, but to meet the moral temptations peculiar to our day. Apart from Christ it is so easy to heed the beckoning of Satan and pursue the will-o'-the-wisps of the world. It takes no effort, it takes no courage, it takes no faith, to follow the path of least resistance, but it does take a strong faith and courage in God to withstand the urge to sin.

The world needs real men, courageous men, filled with a sense of honor and righteousness, who by their lives, by their influence, and by their associations can say to their struggling brothers, "Follow me." The

(Concluded on page 22)

# OUR FAMILY PHYSICIAN

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

## Medical Questions Answered

By DR. OWEN S. PARRETT

### Bladder Trouble

*What can I do for bladder trouble with frequent urination and pain?*

Many drugs are advocated for this condition, each of which is probably about as useless as the others. Avoid acid fruits for a few days; use freely of potatoes, milk, vegetables, sweet fruits, as peaches, pears, figs, dates, prunes, and raisins, and cereals moderately. Drink freely of water, and drink also from four to six glasses of flaxseed tea daily, made strong enough to show considerable viscosity. This is made by boiling the whole seed in water and straining it. Take a hot sitz bath each night, finishing after ten to twelve minutes with a dash of cold over the hips. This can be taken in an ordinary tub, the patient sitting in hot water eight or ten inches deep, with the knees drawn up. Fomentations over the bladder also help. Keep off the feet as much as possible, and avoid chilling. Wear enough clothes on the extremities to keep the feet warm.

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### Diet for High Blood Pressure

*Please suggest a diet for high blood pressure for one who is nervous.*

No chronic disease is ever cured. High blood pressure, although more often a symptom than a disease, belongs to this class. Do not be discouraged, however, for much may be done to control it. First free your mind of worry. There are two things you should never worry about: one is the things you can help, and the other the things you cannot help. Fortunately, high blood pressure belongs to both these classes. While many remedies for worry have been suggested, trust in divine power (See "Ministry of Healing," p. 126) is the only remedy adequate to meet every situation.

Be careful about exercising if your pressure is over 200 millimeters. Walking is the safest form of exercise, and you should secure enough of this to maintain health. Eat fruits, fruit juices, green vegetables, potatoes, milk, and some whole-grain cereals,

but eat no more than you actually require to maintain your strength. Avoid heavy protein foods, as eggs, beans, meat, etc. Look carefully to your combinations, avoiding especially those of fruits and vegetables, milk and acid fruits together, and avoid sugar as far as possible. Eat simple meals, avoiding desserts; two meals a day might be better than three. Keep the bowels active by use of mechanical laxatives, as mineral oil, psyllium seed, and laxative foods, plus walking exercise. Above all, live with a conscience void of offense, and then trust a kind heavenly Father's care under all circumstances.

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### Drugs

*What are drugs? How may we know where to draw the line between drugs and natural remedies?*

This is so large a subject I can only touch upon it here briefly, but may write more at length in a later article. Several drugs are especially pointed out by the Spirit of prophecy, among which might be mentioned calomel, strychnine, arsenic, opium, quinine, and alcohol. A generation ago these were the principal drugs used by the medical profession at large. Though heroic remedies, and now used largely for poisoning rats and squirrels, they are still used too often in treating the sick. Seventh-day Adventist medical work has demonstrated to the world the value of natural remedies, which were largely given us by revelation. Leading people all over the world are coming to our institutions and learning of our diet and treatments, and becoming enthusiastic over these methods. If the world were to stand long enough, I doubt not that drugging would finally be abandoned in favor of natural remedies, as the trend is already strong in that direction. It is well for us to lead out in this movement, which we will do if we follow the Spirit of prophecy. "People need to be taught that drugs do not cure disease."—"Ministry of Healing," p. 126.

The longer I practice medicine, the less confidence I have in drugs,

and the more harm I see from their use.

To draw the line between herbs and drugs is not always easy. A good sample of an herb remedy that I think is useful, is flaxseed, which is so healing to the kidneys and bladder tract. There are many others mentioned in the Spirit of prophecy, such as red clover tea, hop tea, and charcoal poultices. I have used all of these, and in one instance a charcoal poultice applied to a dying infant and followed by prayer, worked a miraculous change in the little body. The baby was soon on the way to recovery. We must be slow to condemn others who may be trying to work out their problems along this line, but let us all resolve to find the Lord's plan in this matter, and get the blessing that always follows obedience.

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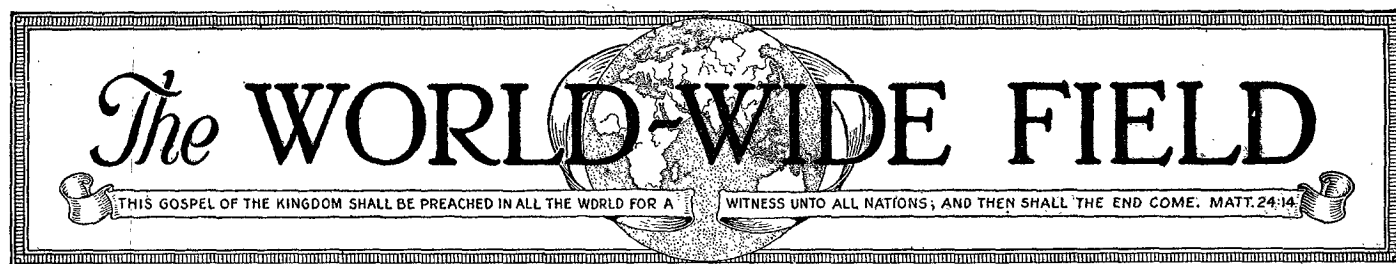
### Colitis

*Why do boiled fat meat and candy seem to be the only things that agree with me, while fruits and vegetables cause me to bloat and become flatulent, likewise milk? My condition is getting steadily worse. I am very fat, and desire to live on a correct diet.*

You should have an X-ray of the gall bladder. If fair, fat, and a female over forty, one is more liable to have gall bladder disease. Your diet is making you worse instead of better. You are suffering from colitis; hence the difficulty with coarse vegetables. Eat bland, smooth, purged vegetables (run through a colander), also potatoes and smooth cereals. Use zwieback made of bread, a per cent of which might be entire-wheat flour, if ground very fine. Use three or four teaspoons of olive oil with every meal, taking one or two teaspoons before and the rest during or after your meal.

In changing from such a poor diet high in protein, which will certainly cause colitis, to a better diet, do not be easily discouraged, because the secretions of your stomach, probably highly acid, must gradually change to those of lower acidity, as the demand of the changed diet is met. Thus your improvement will not come suddenly. Apply heat to the stomach after meals, and wear at night a moist abdominal girdle.





## Southern California Junior College

By W. I. SMITH

OUR youngest junior college in point of founding is the Southern California Junior College, at Arlington, California. This institution is beautifully situated among the foothills of La Sierra Rancho, on a gentle slope overlooking the fruitful Riverside Valley, and commanding a splendid view of the mountains and snow-capped peaks in the distance. The school was originally an academy, serving the secondary school interests of the Southern and Southeastern California Conferences. Later it was permitted to offer normal training to the prospective elementary teachers in its territory. In 1927 its scope was again broadened, so that it now offers the full junior college curricula, with the exception of the premedical course.

The objectives of the college are clearly set forth in its 1931-32 catalogue as follows:

"The purpose in the establishment of the Southern California Junior College is to train our young people for service,—service in the practical duties of life, service in the cause of God, and for 'the higher joy of wider service in the world to come.' In order to fulfill its mission, the college will endeavor to surround the student with an atmosphere which will inspire him to earnest work and arouse him to the possibilities of Christian service. The object sought is the development of a symmetrical Christian character. The lines of study are conducted in such a manner as to cultivate in the student a reverence for the word of God, confidence in its teachings, and a desire to practice its principles."

How refreshing to know that, at a time when educational institutions generally are so entirely secularized, there are institutions of learning where the word of God is exalted and given its rightful and proper place in the curricula.

### Practical Activities

Southern California Junior College accentuates the "training for service in the practical duties of life." This statement becomes more meaningful when we recognize that the students under responsible departmental managers do nearly all the work connected with the operation of:

1. A farm of 414 acres, largely under irrigation, intensively culti-

vated, and devoted to the raising of alfalfa, soft fruits, nuts, and vegetables.

2. A dairy herd of seventy-five milch cows, with an additional 100 head of young stock.

3. The following well-organized industries: basketry, sheet metal work, printing, and domestic science.

During the fiscal year closing in June, 1931, the operating statement of the college indicated that labor to the amount of nearly \$40,000 had been done by students in their endeavor to defray the expenses of an education.

The spirit of Christian fellowship and courteous co-operation prevails in the school. Professor Cossentine and his faculty of loyal coworkers are striving earnestly to uphold the banner of true education. Again referring to the catalogue, we find the spiritual objective succinctly defined in these words:

"Maintained under the principles of the

## Harvest Ingathering in Central Europe

By R. RUHLING

TODAY we rejoice, and we feel sure our readers will rejoice with us, at the good success with which the 1931 Harvest Ingathering campaign has been crowned in the Central European Division. Through the grace of God and the untiring efforts of our faithful people we have not only more than reached the goal set, but have exceeded the 1930 total by some \$5,300. When we consider the terrible financial crisis prevalent in the world, and especially in Central Europe, we have abundant reasons to appreciate the loyalty and hearty co-operation of all our members throughout the field, and we know that God will greatly bless them for their self-sacrificing labor in behalf of the progress of His cause.

The work was hard, harder than it had been in any previous year. More strenuous effort, more prayer, and more faith were needed; but our dear people allowed no hindrance to bar the way to success. The gifts in general were smaller, so that in Germany alone we were compelled to circulate

Spirit of prophecy, the college must always place chief emphasis upon training for eternity. In your life, religion is not to be one influence among others, it is to be an influence dominating all others."

### Scholastic Aims High

While emphasizing in a strong way the practical and spiritual aspects of training, the faculty is maintaining at the same time a strong scholastic program. Each year new factors are introduced that contribute to intellectual strength and solidarity. The management is striving earnestly to secure recognition in our Association of Colleges and Secondary Schools at an early date.

As one visits the campus of Southern California Junior College, mingles with students and teachers in the halls and classrooms, and imbibes the spirit and atmosphere of the institution, his heart is lifted up in praise and gratitude to God for the principles of Christian education as understood and practiced by Seventh-day Adventists and for the privileges that are enjoyed by our youth who are being trained in them.

60,000 more Harvest Ingathering papers than in 1930, but this only meant that the message was received into so many more homes, thus giving the truth of God for this time greater publicity.

While the solicitation of signatures against the proposed blank-day calendar, which had to be conducted in conjunction with the Harvest Ingathering work, placed a double burden on the shoulders of our people, yet this played an important rôle in helping to gain access to the homes. Again, our Harvest Ingathering magazine was accompanied by a very nicely illustrated and beautiful number of the children's paper, the sale of which also helped to bring about the results we have recorded. This enabled the six-year-old child to have a part in the work, and with success. So we see the fulfillment of the testimony given many years ago:

"Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All

the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send; and who will go for us?" send back the answer clear and distinct, "Here am I; send me."—*"Testimonies,"* Vol. VI, p. 333.

Everywhere our brethren worked untiringly, thus showing their love to God.

#### *Our Friends Join in Campaign*

Throughout the campaign, special experiences were exchanged by circular letters, and we might here refer to some of them. The previous year a number of people who were just friends of the truth took an active part in the campaign, and the same happened again during the late campaign. They came with joy, bringing the results of their labors, thus preaching a mighty sermon to such of our own brethren as felt they could do nothing.

The reports for 1931 show that the mission fields, wherever they were able to have Harvest Ingathering papers, did successful work. I. C. Schmidt, home missionary secretary of the Netherlands East Indies Union Mission, reports as follows:

"This year the church members were especially enthusiastic in helping us gather in the funds during our Harvest Ingathering campaign. Never before have so many taken part in the work as this year, and every one had good success. This has brought a new spirit into our churches. We are astonished at the results, and can see that the Lord has His hand in the work and will finish it. Many have told us that they were operating their business at a loss, and yet expressed the desire to help the work of God forward. We do thank the Lord for this success. This year we received 2,000 gulden (\$800) more than in the previous year."

Brother Schmidt writes further that the first day of the Harvest Ingathering campaign fell on Sunday, so that they could not visit business houses; but to their great surprise and joy the people came to them right there in the office, so that without any effort whatever they had a start of 126 gulden (\$50). This, of course, did not happen every day; all had to work diligently in order to attain their goal.

#### *Young People Sing*

The young people in various parts of Germany again followed the plan of going out into the villages and various parts of the large cities in singing groups. This kind of work has been done in America and India, and this year these singing groups were especially successful in our part of the world. One brother who took an active part in this kind of procedure writes:

"The Missionary Volunteers of N— were invited to sing in a church during the service. The assistant pastor heard them singing outside, and invited them in, and although the village had already been worked, yet they were able by this means to gather in still more funds."

Another Missionary Volunteer Society reports:

"There accompanied us a traveling kindergarten. About fifty children followed us through the streets, and when we returned to the automobile, we said in a half jocular way to the chauffeur, who was not an Adventist, that we would like to stop in the adjoining village, as we still had papers on hand we wished to dispose of. He was not agreeable to this. Nevertheless we saw how God does work in a mysterious way His wonders to perform. We had again entered upon our journey home when suddenly the automobile came to a standstill. After making inquiries, we learned that there was a punctured tire, and this happened just at the end of the adjoining village. We at once made use of the opportunity to visit the houses during the time we were detained, and met with good success. The result of our work was \$29.30."

#### *Sing for Field Marshal*

The same society tells of a visit made to the home of a renowned general field marshal. Finding the garden gate open, they went in, arranged themselves in proper order, and began to sing, "Keep the heart cheerful," and to their great surprise it was not long before the field marshal himself in full uniform appeared at the window. After a careful cross-exami-

nation as to how they had entered, who they were, what they desired, and other similar questions, they left recipients of a nice little gift.

There have also been cases where our brethren, through the Harvest Ingathering work, have found employment. Of one brother an architect testified: "If any one in his free time goes out with such good publications, I believe he must also be an honorable and trustworthy man in his work." As a result of this testimonial the brother was given employment.

In one place a policeman sought to forbid our young people's singing, stating that it was time for church, and therefore such an act was forbidden. In answering the question as to when the church would be over, he replied, "Ten o'clock." Thereupon our young people proceeded to sing with great joy, for that hour had struck long enough before. The policeman's watch had stopped!

Wherever Harvest Ingathering programs were given in the proper way, they proved to be an aid in increasing the missionary spirit among our brethren, in creating greater enthusiasm, and in encouraging them to take a more active part in this kind of work.

The result of our last year's Harvest Ingathering campaign causes us to look upon future missionary efforts with great hope.

## *"I Feel So Helpless"*

By LIZZIE M. GREGG

A LETTER came to my desk recently which I believe expresses the feelings of many in these days, when God is calling upon His children to go and work in His vineyard. A sister having become acquainted with a young lady who seemed interested in things of eternal worth, felt her inability to render the necessary help from the word of God, and thus lead this friend into a thorough search of the truths presented therein. Her letter says in part:

"I have a burden on my heart and must write you for help. I have become acquainted with a young lady who is apparently deeply interested in religious things, and I feel so helpless to do anything. What do you suggest? How would you try to help such a one to become acquainted with the message of the word of God?"

This seems very pathetic, especially when one has professed a knowledge of God and His truth for many years. We know, however, that this expresses the feeling of thousands today who are meeting these opportunities for helpful service. What a clarion call this is to every believer to prepare

himself for efficient service for God.

It was my privilege, recently, to accompany one of our Bible workers to an evening appointment for Bible study. The subject selected was the sanctuary. As the various texts were read, telling of the erection of the sanctuary in the wilderness, its daily services, and then of the sanctuary in heaven, with its services still going on for us, and of the work of Christ as our Mediator, it seemed that angels of God came into that room, and the good Spirit of God brought deep conviction to each heart. What a wonderful Saviour is Jesus, and how much we need His services today!

The subject was given very simply and beautifully, and so clearly that we could not help but see its importance, and a great desire came to seek the Lord earnestly for His help, that our sins might be forgiven, and that this work might not be in vain for us individually.

I thought of the thousands who might be giving just this kind of service in as many places, if only we had listened to the call of the Lord to get ready. I know this Bible worker

felt just as helpless in past years, but having the conviction that this was to be her work, she persevered in diligent study and preparation, and now the Lord is using her greatly in winning many souls for the heavenly kingdom.

God is no respecter of persons, but will help each one who will put forth the effort to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly

dividing the word of truth." With the many avenues open for receiving this help, such as are given by the pastors of our churches, the Bible workers, and others, and through our Home Study Institute, there is no excuse. God still calls upon the members of our churches to prepare themselves for this work, and thus help finish the work quickly. God is calling you; will you not respond and take your place at this time?

## A Year of Precious Blessings

By MRS. E. E. ANDROSS

"As we consider all that has been accomplished, we are made to exclaim, 'What hath God wrought!' 'This is the Lord's doing, and it is marvelous in our eyes!' 'Not by might nor by power' were these things accomplished; it is the work of the 'Spirit of God moving upon the hearts of men to seek the Lord, and clothing His workers with power to win them to Christ. God has more than made up to us in spiritual power what we have lost in tithes and appropriations."

So wrote W. R. Elliott, president of the Caribbean Union, recently when speaking of the results of 1931. That union alone, although most of the year three of her fields—all but one—were without leadership, baptized 857 candidates and had nearly as many more in baptismal classes as the year closed.

Nor is this marvelous growth limited to the Caribbean Union. From all parts of the division come cheering reports of remarkable progress, showing unmistakably that God is leading. To him be the glory. He is stirring the hearts of His children to labor diligently, to press on courageously in the face of danger, and to weary not in well doing; and at the same time His blessed Spirit is preparing the hearts of men to receive the word.

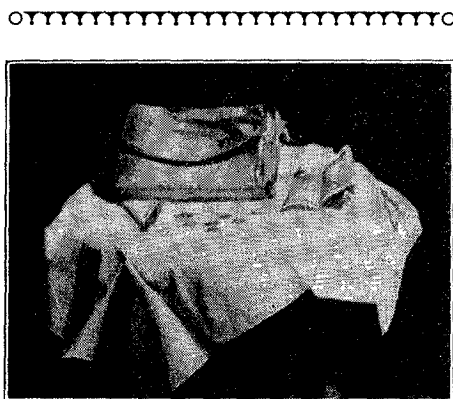
"Although I have more work than I can do at the present time, I cannot close my ears to the cry of the people who are hungry for the truth," writes Brother Modeste, a lay member over in the island of Tobago. "The Spirit of God is working upon the hearts of the people, and I must co-operate in reaping the harvest. Pray that my courage fail not."

Surely, we need to pray for this brother, and for the great host of lay members who are diligently going from home to home among their friends and neighbors, or giving the last message of mercy to groups of eager listeners. Nor must we forget the workers who are blazing the trail into the darker regions. God has answered many prayers in behalf of

all these soul winners; and we expect to see still more remarkable answers in this "grand and awful time."

### A Remarkable Deliverance

Just recently the Lord accorded Ishmael Ellis, our courageous missionary among the Guaymi Indians of Panama, another remarkable deliverance from his foes. Three times they planned to destroy our work and drive Brother Ellis out. The first time a very heavy rain made their going impossible. The second time they turned back for some unknown reason. Soon after the second unsuccessful attempt, one of the leaders in the plot decided to go alone to carry off one of the believers. On the way he was bitten by a snake, and hastily returned to his home in great suffering. "Seeing that all their plans had failed," writes Brother Ellis, "some of them began to think that we must be the people of God. Still they were resolved to try once more, and if that effort failed, they would give up." (All this Brother Ellis learned later through their own confessions.)



TITHE SAVED FROM FIRE

While I was in Vancouver, British Columbia, some months ago, the above picture was given me. It is of a damaged purse. This purse was in a trunk in the home of a faithful tithe payer. The home burned to the ground, and the trunk was totally destroyed. But as the picture shows, the purse was not consumed, and the money within not damaged at all. This money had been set aside as tithe. Thus the Lord saw fit to save the tithe, and it only, from the fire, everything else being totally destroyed.

J. C. THOMPSON.

So the climax was yet to come. One day when Brother Ellis had gone to a near-by town to do some Harvest Ingathering work, the secretary of the *alcalde*, or mayor, who is a friend of our missionary and his work, said to Brother Ellis: "There is some very important matter for you at my office." So Brother Ellis went to get it without delay, and he says:

"I found a letter to the governor, containing a long list of complaints, and a petition that he order me to leave their territory. This was signed by about fifty Indians. I asked the secretary to set a date, and get all of our enemies to come. The request had been sent to Remedios [the town where he was] from David [the capital of the province], and so it became the duty of the *alcalde* to investigate the matter and decide. We were evidently going to have a real battle."

### On Trial

The trial was set for January 4. Brother Ellis was at the mayor's office early. About ninety Indians came with their "grievances." Our Indian believers, of whom fifty have now been baptized, had been notified to attend the trial. As the hour approached, they had not yet arrived. He adds:

"For some time I was alone; but I planned to fight just the same. However, just as we were getting ready to start, I looked out, and there came our dear people from Cerro Iglesia. The trial began. The whole town was stirred. Our opponents presented their complaints and demands. We called for evidence. There was none. All their complaints proved to be false or without legal value.

"Then the *alcalde* asked our people if they were satisfied with their religion. You know the answer. He inquired as to what we were teaching them. Our brethren told a beautiful story,—the perfect truth. They said, 'They tell us not to do harm to any one, to believe in God, to keep the commandments, not to steal, etc.'

"The foe was defeated, and told either to follow our teaching or let us alone. There were some looking on who had come to see which side was right, and they decided to be Adventists. Surely the Lord is with us."

Through the many trials that have come to Brother Ellis, his courage has never failed. A few years ago, when some Indians were stirred up to go and burn his home, he continued to press on cheerfully, for, according to his own report, he still had left to him his little family, the folding organ, and his courage. That same heaven-born courage is thriving in hearts everywhere.

A letter came the other day from L. H. Olson, superintendent of the Salvador Mission. He spoke briefly of the recent uprising there. The bullets were whizzing around their home, soldiers were marching past, machine guns could be heard near by, and he and his little family had to seek shelter in the church, where the walls

seemed sufficiently thick to resist ordinary bullets. And what was he doing while thus marooned?—Planning for a strong evangelistic campaign as soon as he could venture out.

From British Honduras, where the hurricane swept earthly possessions away so mercilessly a few months ago, comes this word from Sister C. B. Sutton:

"I recall the words of one of our sisters here in Belize when the Week of Sacrifice was presented. I visited her home that day, and she said happily, 'Oh, how glad I am to know about this Week of Sacrifice! I had some money laid up to buy straw for a mattress filling, but I do not need to spend it. I will put it all in my Week of Sacrifice.' I looked around at the scanty furnishings of the room, and felt indeed her need of a mattress for her bed. There it was with only a sheet spread over some boards. But she was happy to give for the advancement of the cause she loves."

So the widow's mite is still flowing into God's treasury, calling to all of us to enter more earnestly into "the fellowship of His sufferings," that His work may be finished speedily. That we may do this, is our daily prayer:

*Balboa, Canal Zone.*

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### Southwestern Junior College

BY W. I. SMITH

ESTABLISHED as an academy in 1894 to serve the educational interests of our young people in the Southwestern Union Conference, Southwestern Junior College has enjoyed a steady growth in physical plant and scholastic standing until at the present time its resources approximate one fourth of a million dollars and its courses of study compass the usual junior college curricula. The enrollment for the current year is as follows: Junior college, 86; academy, 158; elementary grades, over 100, making a grand total of nearly 350 students in all grades.

It was a pleasure to note the quiet, earnest, industrious spirit that exists in the school. While a very heavy program of student labor, aggregating nearly \$40,000 each school year, is being conducted by the institution, yet the faculty is carefully guarding the scholarship standards and the time element in the preparation of studies. Among our academies last year, the Southwestern Junior College preparatory department was near the top of the list in the aggregate of time spent by students in lesson preparation.

A few factors are outstanding in the work of Southwestern Junior College: (1) The rural location is conducive to an uninterrupted program of work, study, spiritual reflection, and recreation, as outlined by the in-

stitution. (2) Many of the students come from poor homes, where they have become inured to privation and accustomed to hard work. Consequently they are unsophisticated, contented, and purposeful in their school relations. (3) In adapting itself to the needs of its constituency, the college has developed its industries in an unusually strong way. Consequently the school tone resulting from the urge to operate these business enterprises successfully, stimulates the spirit of industry, thrift, and initiative, and develops in the students a sense of self-reliance, a knowledge of practical things, and the wisdom we call common sense.

Southwestern Junior College has given a large quota of the best of its youth to foreign service and a large number of others as recruits to the work in the homeland.

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TEN were baptized into the Roswell (N. Mex.) church, Sabbath, January 16, as a result of colporteur-evangelism. This is the second baptismal service held in this church within a year, making over twenty additions to the church during this time, most of whom have been won to the truth by one of our faithful colporteurs located there. E. T. WILSON.

### God's Challenge to Youth

(Concluded from page 17)

challenge is for the youth to carry the banner of Prince Immanuel to triumph during the most trying period of sin and temptation that the world has ever known. To the one who meets this challenge, the reward will not all be in the hereafter. There is a romance that comes to the heart in unselfish Christian living and service in this life,—the romance of service. There is a joy in service. There is a peace and a satisfaction that comes to the heart that is surrendered to God, to the one who has a profound conviction that he has answered the call of God in service for his fellow men.

#### Renounced All for Missions

I once read a story of a young woman who had been called by the mission board to render service in fields beyond. As the result of this call, the young woman dedicated her life to China. After making the usual preparations to leave the land of her birth in order to take up service on foreign shores, as is customary she made a round of visits to loved ones and friends in the time intervening before her boat would sail.

She came finally to the home of an uncle, a wealthy man, but a man who

knew not the love of God in his heart. She was the idol of this uncle's heart. He had high hopes for her, and the thought of her turning her back upon everything that this life held out to her in a material way and in the way of achievement in the things of the world, was not a pleasant one to him. In order to induce her to give up her plans and remain at home, he offered her a hundred thousand dollars if she would renounce these plans. This offer was a great temptation to her, and for a time a mighty struggle went on in her heart, but her heart rang true, and she again reiterated her decision to give her life to China, and she is happy today in her work for God.

To every heart the opportunity is given to make a similar decision. After all, there is something more important than money. I read it here in the words of the Master as recorded in the sixteenth chapter of Matthew and the twenty-sixth verse. It says: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The salvation of the soul is more important than anything else in the world. It is more important than a career; it is more important than fame, amusement, business, or anything that one can name among the opportunities and attractions of life.

The world with its sin is attractive, and there are certain pleasures derived from intimate contact with sin. Even the Bible recognizes that fact, for I read in one place concerning the "pleasures of sin," but I am glad that the word adds the warning that they are only "for a season." They have a limit; they come to an end. I am also profoundly thankful that nowhere does the Bible mention a limit to the pleasures of righteousness. They go on and on forever.

## The Advent Review and Sabbath Herald

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

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.

FROM Africa comes the report of the recent death of Richard Moko, our first ordained minister among the native peoples of Africa. A more extended account concerning him will appear in an early issue of the REVIEW.

ANOTHER veteran has gone to his rest. Sabbath morning, February 20, Elder R. A. Underwood died at Loma Linda. To his sorrowing family we extend our Christian sympathy. An extended obituary will be published later.

## Elections in the Southwestern and North Pacific Unions

O. MONTGOMERY informs us that R. L. Benton has been elected unanimously for president in the Southwestern Union; C. H. Castle for treasurer; B. E. Wagner for field secretary; and G. R. Fattie for secretary of the educational and young people's work. The secretaryship for the home missionary department has not yet been filled.

Louisiana and Arkansas have united, and a good spirit prevailed throughout the meeting.

In another telegram J. L. McElhany says that P. E. Brodersen has accepted the presidency of the North Pacific Union; that R. T. Emery is to be secretary-treasurer and auditor; George Campbell, field missionary secretary; L. E. Esteb, home missionary secretary; and George Belleau, educational and Missionary Volunteer secretary.

We trust that all these changes that have been brought about after the brethren in the different meetings have been earnestly seeking the Lord, will prove to be constructive and a great blessing to the work.

## Change of Address

A LETTER from A. Orville Dunn, secretary-treasurer of the Haitien Mission, contains this note regarding change of address:

"The address of J. A. de Caenel, of A. Orville Dunn, and of the Haitien Mission of Seventh-day Adventists, is now Box A 55, Port au Prince, Haiti. All mail for the mission office should now come to Port au Prince, and not to Cape Haitien, as

in the past. Our cable address is 'Adventiste, Port au Prince.' Mail for G. G. Roth and Miss Herminie L. Roth should be sent to Box A 115, Port au Prince. The mail for the Séminaire Adventiste, for Prof. H. L. Higgins, and for A. L. Christensen, will continue to be sent to Boite 28, Cap-Haitien, Haiti."

## In this Issue

WE call particular attention to the article on page 3 by O. Montgomery, entitled, "Church Relationship and Authority."

A very enlightening story of the remarkable growth of our publishing work in the lifetime of one man is set forth in the personal testimony of C. H. Jones, veteran manager of the Pacific Press, in an article on page 5.

The beginnings of the health reform principles in this movement are forcefully set forth by A. W. Spalding, in the fourth of his series, entitled, "There Shines a Light," on page 6.

A group of medical questions and answers is found on page 18. This feature by Dr. Owen S. Parrett, of the Washington Sanitarium, will appear from time to time.

A glimpse of the difficulties and the remarkable experiences of our missionaries in Inter-America is sketched for us in an article by Mrs. E. E. Andross, on page 21.

The foregoing are only suggestive of the good things found in this number of the REVIEW.

## Has It Paid?

THE cold wind is howling outside. It is Friday night, and I am alone in my hotel room, far away from my own fire-side. Some way these Sabbath evenings make me think of home. In my meditations I find myself reflecting and asking the question, "Has it paid?" The greater part of the past seventeen years has been spent away from home and loved ones, searching for or assisting colporteurs. Other men can be at home and enjoy the comradeship of wife and children, while I— Well, has it paid?

Retrospectively my thoughts bring to mind some memories that answer the query of my very human reasoning.

"Remember that Sabbath morning," my mentor seems to whisper, "when you spoke to that company of some twenty-five people, ten of whom were adults just baptized, and all there as a result of the work of one of your colporteurs; and how happy those dear people were with their new-found truth?"

"Yes, indeed, I remember those tears of joy. It was wholly the result of the work of a colporteur I had been instrumental, by the grace of God, in persuading to enter the ministry of the printed page."

Well, it does seem that it paid!

"And do you remember," my memory seems to point out, "that woman who read 'Daniel and the Revelation' through seventeen times that year?"

"Oh, yes," I am reflecting, "why, I remember assigning the colporteur those towns to canvass. It is winter, the snow is deep; he has finished the town and has two hours to wait for his train that will take him to the next town. But there is a little woman on a farm near by who is praying for help to understand the Bible. The colporteur is impressed to tramp through the snow to a few farm houses while waiting for his train. Will

he find this praying woman? Yes, God's Spirit is leading. 'Surely God has sent you here.' Her prayer is answered. Seventeen times she reads the book through before the next autumn. She, with her husband, mother, brother, and sister, accepts the advent message."

Yes, it has paid.

"I'll give \$1,000 to missions, providing I sell my farm," says one in response to the mission call at camp meeting. Another is pledging \$100 at another camp meeting. Who are they? Why, they are people that our colporteurs found, sold them books, and this is their first camp meeting. In their joy they are giving of their means to help speed the gospel into all the world."

Surely that was worth while. Yes, it has paid.

"Thirty-four, you say?" "Yes," I am told, "a Sabbath school of thirty-four members has started as a result of colporteur work!" A student colporteur found the interest resulting from books sold in that section by the colporteur preceding him."

With tears of joy this student related his experience to me. Surely it paid to encourage that student to enter the good work.

"Now don't you remember," I seem to hear my memory whisper, "just last Sabbath all those new believers recently baptized that the city colporteur introduced to you, and those interested ones there for the first time? All the direct result of his work!"

Then I recall another colporteur who reported nineteen interested ones in his field; another, six; etc. "Oh, yes, it surely paid," I fairly shouted.

"Yes, by all means it has paid," I find myself whispering as one by one I recall the scores of individual pictures on memory's wall, brought into the light of present truth through the efforts of colporteurs I encouraged or shared with others in influencing, by the aid of the Spirit of God, to enter the ministry of the printed page. But that is not the end.

Then my memory is directed to some of these who have made good and are now in responsible places in this very colporteur work as union and local field secretaries, and one as a division secretary,—all encouraging others to go from door to door with the printed message, who in turn are bringing others into the family of the living God. Yes, it has paid a hundredfold.

GEORGE A. CAMPBELL.

## Mission Board Items

H. J. LOEBSACK writes from Moscow that they were able to hold their first division council in December, 1931, at Moscow, with representatives present from the Russian Far East, Asia, the Caucasus, Ukraina, the Volga, and other unions.

They held their sessions in the nicely decorated meeting hall of the Moscow Seventh-day Adventist church. This church, Brother Loeb sack claims, has the only built-in baptistry in Soviet Russia. Delegates from near-by places were also present.

They nominated H. J. Loeb sack as president, J. A. Ljwoff, vice-president; J. J. Wilson, secretary; and P. Kapustin, treasurer.

An article written by Brother Loeb sack himself will appear in an early issue of the REVIEW.

E. KOTZ.