

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 110

Takoma Park, Washington, D. C., June 8, 1933

No. 23

THE MIND OF CHRIST

By MEADE MACGUIRE

"WE have the mind of Christ." Every true disciple is entitled to have the mind of Christ. Indeed, a Christian must be living far below his privileges if he is not possessed of the mind of Christ. The whole life and character are under the control of the mind. His mind in me will produce the same character that it did in Him. Why is it necessary to *urge* professed Christians to work for souls, and to give of their means to the cause of God? Is it not because they do not possess the mind of Christ? He gave all. He reserved nothing. We give what we think we can spare, and reserve the rest. This is the mind of the world, not the mind of Christ.

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

It means much to be a real Christian. Do you enjoy doing things for the one you love best? Do you wait for some one to *urge* you to do them? Are you not glad to have that loved one ask a favor of you? Then if you love the Saviour, you will be glad for such statements as this:

"No one need wait until called to some distant field before beginning to help others. *Wherever you are, you can begin at once.* Opportunities are within the reach of every one. Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood. *Wait not for others to urge you to action.* In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom He can use as channels to convey light to many that are groping in darkness."—*"Testimonies," Vol. VII, pp. 62, 63.*

The apostle Paul says, "Let this mind be in you, which was also in Christ Jesus." If we really love Him, and are willing to let His mind be in us, our response to such an appeal will be immediate and positive.

Heart-to-Heart Talks With Our Readers

By THE EDITOR

CHRISTIANS AND BEER

CHRISTIANS and beer have nothing in common. The Christian will neither use beer himself nor will he dispense it to others. This is the only answer I know to give to a number who have made inquiry regarding this matter. Our last inquiry comes in behalf of a sister, a widow with several children, who works in a restaurant. She is dependent upon her position for her support. The restaurant is planning to dispense beer to its patrons. Would it be right for this widowed mother to serve beer under these circumstances?

As distressing as they are, and as greatly as I sympathize with this dear mother in her struggles, I cannot feel that it would be consistent for her to do this. I believe she would violate the instruction that is given in the word of God. I will not refer to the various scriptures where the evils of strong drink are pointed out. This one found in Habakkuk 2:15 should be sufficient: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken."

It may be argued, of course, that the percentage of alcohol in beer is so small as to be almost negligible. Some argue that 3.2 per-cent alcohol will not cause drunkenness. I believe it has been demonstrated many times that this is not true, but that drunkenness does ensue from the use of beer with this percentage of alcohol. In any event, the use of beer containing this amount of alcohol could only serve to create an appetite for stronger drink, and I do not believe that any child of God should have a part in passing on to others that which possibly will bring in the end a life of intemperance, with all the misery which such a life will entail in his own experience and in the experience of others.

A brother tells us that he owns stock in a certain business establishment, and that it is the purpose of the management to retail beer in the future. He desires to know if he should withdraw his money. How could he conscientiously do otherwise? Could he give his support, either financially or otherwise, to a business which contributes either directly or indirectly to drunkenness, misery, crime, and every train of evil which follows in the wake of strong drink? No; let Seventh-day Adventists show by their works as well as

by their words that they have no part in fostering or promoting the great wave of intemperance which is now engulfing the world.

CHURCH FOOD SALES

SHOULD our churches engage in food sales to raise money for missions or other benevolent objects? Should our brethren who operate grocery stores sell flesh foods? These are questions which come to us from the field. Perhaps their consideration on this page would be profitable.

I do not believe that our churches, as churches, should go into such enterprises. There are better ways of raising money. If the same energy and time that are used in preparing for sales of this character were used in selling our publications, quite as much money might be realized, and a large amount of good accomplished by the sale of gospel literature. If as a church we undertake the sale of foods, the first we know we shall be running church bazaars, the same as some of the popular churches of the world. We do not believe that God can be glorified or His cause truly advanced by the employment of such methods.

If an individual member of the church wishes, on his own personal responsibility, to engage in the sale of foods, that is an entirely different matter. Some of our brethren are engaged in the grocery business; some operate restaurants and cafeterias; some of our sisters conduct boarding houses. There is no objection whatever to carrying on an honorable and laudable business in these ways, or to the use of the money earned in these ways for the advancement of the cause of God; but this, in my judgment, is entirely different than for the church to engage in sales of this character.

I see no objection to several in the church uniting together for purposes of this kind. I consider that this is just as legitimate as it is to engage in any commercial business. This has been done by some of our church school children, and I saw no objection to the plan, so long as wholesome foods are sold in some place apart from the church building and the work is carried on with order and decorum. This, in my judgment, is quite different than for the church as a church to enter upon commercial enterprises of this character, and it is altogether different than for the church to give suppers and hold

bazaars in the church building. Regarding this latter phase of church sales, the servant of the Lord has spoken very unmistakably. I quote from "Testimonies for the Church," Volume IX, page 91:

"Even the church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort?—To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display are appealed to, and they strengthen as they are indulged."

I am in full sympathy with the plan of soliciting money from the outside world for the support of our work. I feel, however, that on the part of some there is danger that they will excuse themselves from personal sacrifice of their own means, seeking to make up this lack by appeal to the outside. I believe that the needs of God's work, both at home and abroad, should make sensible appeal, first to our own pocketbooks; and when we ourselves become examples in sacrificial giving, then we can expect the abundant blessing of God as we go forth to solicit from those outside our own church.

As to whether a brother or sister should sell flesh foods as a part of his or her business, is a question which, in my judgment, belongs to the individual conscience. I do not see how any Seventh-day Adventist brother or sister could sell pork or foods which are clearly condemned in the Scriptures of truth. And personally, if I were operating a grocery store or a food counter, I should prefer not to serve or sell flesh foods of any kind, believing that if I were true to the principles of healthful living as I understand them, God would bless me more abundantly in the exclusion of these articles than if I included them in the foods I handled. The church has never legislated regarding this question. Each one, in the fear of God, must, from his study of the Bible and the special instruction that has been given us on healthful living, determine what his own personal duty is.

To come under the influence of liquor means the surrender of the citadel of personality. It means a relinquishing of self-control.—*Edmund D. Soper.*

"GREAT is the Lord, and greatly to be praised; and His greatness is unsearchable." Ps. 145:3.

Modern Apostasy in Christendom

In Two Parts---Part I

Most Primary Doctrines Denied

A REMARKABLE series of articles has just appeared in the *Forum*, from the pen of Paul Hutchinson, well-known editor and lecturer, on the present state of religion. If one was formerly in doubt that cataclysmic changes have been taking place in the church, his doubts would surely be fully removed by the reading of these articles. They mark an important chapter in the discussion of the present state of Christianity. And to us, as Seventh-day Adventists, they cast great light on those prophecies which speak of apostasy in the last days. Says Mr. Hutchinson in his March article:

"One might take up almost any of the dogmas that were accepted with practical unanimity fifty years ago, and find that, when these are put forward today in quarters where modern scientific ideas form the medium of mental exchange, an inner conflict of disquieting portent for religion inevitably develops. Western churches everywhere are filled with people who are there because of a haunting sense of need for replenishment from some source outside the objective phenomena of life, but who reject as untrue or irrelevant those formulations of belief to which the churches point as evidence of their spiritual competency."

To descend from the general to the very specific, Mr. Hutchinson declares:

"By way of illustration, consider the dogma of the uniqueness of Christianity as a supernatural religion revealed by God. It is not unfair to claim that, fifty years ago, this was a dogma so little questioned as to be a mark of Western religion under all its forms. And it is still true that an overwhelming majority of all the churches, Catholic and Protestant, would maintain the claim with unabated vigor. But there has come into the field of education a new discipline, to which has been given the name 'Comparative Religions.' The results of this study, which is today a part of the curriculum of most theological seminaries, have been devastating to this fundamental dogma of the Western churches. To put it briefly, the thing that has happened has been this: Seen as part of a social process that has gone on among all races, Christianity has ceased to be

'the' faith—or 'the true' faith—and become 'a' faith. And the clergy who are bemoaning the slackening of churchly authority have not yet begun to understand all that is involved for their institution in that change."

The Bible Repudiated

He gives other illustrations of the sweeping change that has occurred; for example, the repudiation in many intellectual and religious circles of "the dogma of Scriptural inerrancy." He comments on the theories as to Bible authority held by Catholics and Protestants, and then adds:

"The process of historical criticism, which has overthrown both theories of inspiration and security of texts, now makes the resort to proof texts as irrelevant to the modern mind as would be a resort to the divination of entrails."

Proof texts are what we use, for example, in a Bible study, to establish what God's word declares on any particular subject.

He cites as an evidence of how religious rebellion has touched even the innermost doctrine of loyalty to Christ, the views of a Union Theological Seminary professor. The words quoted are borrowed from an article by this professor which appeared in the *Christian Century* under the title, "How Far May Christians Diverge From Jesus?" We give the opening lines of this citation:

"He [the modern Christian] may develop his religious thought, philosophy, and experience in the light of the best knowledge and insight of himself and his spiritual kindred, past and present. Where he finds himself indebted to Jesus or to later Christianity, he will be glad to make acknowledgment of the fact. But he will be under no initial obligations to align his faith with that of Jesus, or with any one else in the Christian tradition. Nor will he feel that he must impress Jesus into the service and support of his own developing religion. He will recognize that the basis of authority has shifted to the informed insight of the best qualified individuals and groups. And he will welcome in organized fellowship any one who sincerely seeks truth and life-at-its-highest. Whether this man can then be

called a 'Christian' is a serious question. [Sic!] Perhaps he should be so accepted if he confessed that the major contribution to his experience and faith came from Jesus, making Jesus still 'the Master.' For many, this seems to be the only position which makes full place for truth and leaves some place for Jesus."

Behold a professor in one of the largest of theological seminaries, whose task is that of training ministers of the gospel, declaring boldly that he does not owe full allegiance to Christ, that the path of truth may lead him quite a distance aside from the path of the Nazarene. At best, he is willing merely to leave "some place for Jesus." Christ declared: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me," and repeatedly announced that if we would be His disciples, we must be willing to renounce even father and mother in order to give first place in our heart to Him.

In the crisis hour of his life, Pilate stumbled over the question, "What is truth?" when he might have received an answer to his inquiry, and salvation as well, by accepting Him who stood before him. How much better than Pilate are modern theological professors who declare that they must turn aside from Christ in order to search fully for truth?

God Denied

As though this breath-taking citation from the writings of the seminary professor were not the last word in apostasy and religious rebellion, Mr. Hutchinson continues: "But we have yet to measure the full extent of this inner ordeal;" that is, the ordeal within the ranks of Christendom. What this "full extent" is, he proceeds to explain by stating that the central Christian doctrine of a personal God as the Source and Sustainer of the universe "is being attacked with a vehemence hitherto unknown."

"Devoted souls who claim to speak in behalf of the preservation of religion, de-

clare that the thing most needed now is to rid religion of the incubus of God! To set the spirits of men free, let the idea of God be relegated to the dust heap of the race! . . .

"So completely has the intellectual climate changed that, in many a faculty club among groups of urban sophisticates, the mere attempt to maintain that the informed mind can, and will, go on believing in God, seems usually to be greeted with amazement."

Foreign Missions Undermined

Reference is made to the Laymen's Report on Missions, a Modernistic appraisal of foreign missions which created great discussion in the religious press a short time ago, and which was discussed in the columns of the Review. Mr. Hutchinson is correct in viewing this report as bringing to light from an angle not fully explored before, the vast change in the nominal Christian viewpoint toward missions. Says He:

"The fifteen commissioners who drew up this report were all representative of the thought current in collegiate circles. What they think, as regards religious dogma, is still the thought of a minority. But the thought which the educator of to-day holds as his own minority opinion will tomorrow be multiplied many times as the possession of his disciples. I am continually being astonished by the failure

of church leaders to discover the extent to which this displacement of dogmatic ideas has already progressed, or the influence which the process is having."

Well may he express astonishment, for it is incredible that ministers on the conservative side should in general have so limited a realization of the far-reaching nature of the attack on the very vitals of Christianity. We believe that many of the ministers within our own denomination need to sense more fully the dimensions of this war; for we, above all other people, have a prophetic message that is directly related to this whole religious apostasy. But this point we will consider more fully next week.

Education and Apostasy

If it were possible, we would like to print in flaming letters of red the significant and obviously true words from this last quotation: "The fifteen commissioners who drew up this [Laymen's Foreign Missions] report were all representative of the thought current in collegiate circles." No better reason could be found than this for the attendance of our young people in our own schools. We are a foreign missionary people. If foreign mis-

sions died with us, the movement would be dead, for we believe that the justification for our existence is that we are fulfilling the prophecy of Revelation 14, where the warning messages of God are described as being carried to every nation, kindred, tongue, and people.

It is chiefly through our young people that the carrying of this message must be accomplished. But our youth cannot be prepared to take the everlasting gospel of a crucified Christ to the heathen beyond by receiving their training in a worldly college, where neither Christ nor the gospel is believed, and where the word "heathen" has no religious significance. If all our parents only realized fully the real extent of the apostasy in intellectual circles, they would as soon risk placing their children in a leper settlement as in an outside college. These are strong words, but none too strong. Leprosy can taint the body and bring physical death. But the skeptical, Christ-denying theories injected by cynical professors into the minds of youth will poison their souls and bring spiritual death.

F. D. N.

Laying Up Treasure in Heaven

By I. H. EVANS

LAYING up treasure—most of us understand what that means. All our lives, from the earliest days of memory, we have been taught frugality and economy, that we might have enough and to spare in our declining years, when earning power would be handicapped by the infirmities of age.

We know the uncertainty of earthly investments. Banks, stocks, bonds, municipal and public utilities, and even mortgages and trust deeds, shrink in value or disappear as the morning dew before a burning sun. Even government securities have lost their stability, and many hesitate to buy them. Land and city real estate fluctuate in value so rapidly that all terrestrial things seem unstable and transitory.

Christ understood real values better than any earthly financier. Sometimes men question His wisdom; but when put to the test, He always proves wiser than man or world powers. In that great sermon on the mount He said:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your

treasure is, there will your heart be also." Matt. 6:19-21.

In this sermon Christ did not spurn material values. Rather, He tried, by comparison, to teach His children the relative worth of earthly and eternal riches. His exhortation is to lay up treasure in heaven. Why? He gives several reasons. On earth, hoarded treasure is likely to be lost. In the days when Christ spoke, there was no banking system such as exists now, there were no fireproof safety vaults in which depositors could rent space. In Christ's day a man's wealth in jewels, or gold, or silver, or precious garments, was concealed, hidden according to his best judgment. Or it might be stored, as it often is in Oriental lands today, in specially built strong rooms. But then as now such hoarded treasure was a source of anxiety. Dampness often caused rust and corrosion; moths ruined the fine fabrics; thieves were alert and cunning, and robberies were frequent. Force ruled, and the individual, usually unarmed, had little opportunity to protect his wealth, so losses were frequent and serious. Christ understood these conditions, and His advice comes down to us with peculiar force in our own days of violence, shrinking values, and dis-

honesty in high places. Luke repeats His words thus:

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

This scripture clearly teaches that the Christian should share his earthly goods with the poor, not simply paying tithe or bestowing small gifts, but giving all he may realize from the sale of property. To the rich young man who came to Him, desiring to become His disciple, Christ gave this charge:

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Matt. 19:21.

In its teachings the New Testament differs greatly from the Jewish conception of the reward for accepting Christ. The Jews believed that worldly prosperity was an evidence of God's approval, while the gospel clearly teaches that this world's goods may be a positive hindrance to grace. The believer in the gospel age is not to seek for gain, and never to place his affection on earthly things; his treasure is to be laid up in heaven.

The Heart's Treasure

"Where your treasure is, there will your heart be also," is a true saying. It applies today with peculiar force to us as Seventh-day Adventists in the giving of our means to advance the work of God. The more we do, and the greater our sacrifice to establish the rule of Heaven in the hearts of men, the greater will be our reward in the coming kingdom. Everything we do because we love Christ with a true heart, will increase our reward. All our efforts, our gifts, our sacrifices to promote and enlarge the kingdom of God, will mean much to us in the life to come.

Tithing has ever been recognized as the believer's duty. Abraham paid tithe to Melchizedek, priest of Salem. This shows it to have been a divine ordinance, recognized in the ages of antiquity even before Abraham lived.

Christ is not a priest after the order of Aaron, but of Melchizedek. He came not from the priestly tribe of Levi but from the kingly tribe of Judah, and He is a King-Priest after the order of Melchizedek. Therefore as Abraham paid tithe to Melchizedek, after whose priesthood Christ came, we as Christians pay tithe in Christ, and by our honesty and faithfulness in this service recognize Him as both King and Priest. He is our High Priest, making reconciliation through His blood for our sins; and out of the fullness of our hearts we pay tithes and make our offerings to Him.

Has there ever been a people so privileged as we? From the time of the great apostasy until this message was heralded, few understood the priesthood of Christ. Light on that subject came to this people in the appointed prophetic time, and tithing came to us following the light on the sanctuary. Next to Sabbath keeping, perhaps, tithing appeals to each of us as a great privilege. The two go together in these last days. We know that Sabbath keeping was an Edenic institution. Tithing was recognized as an act of duty by Abraham and Jacob, and has come to us as a Christian privilege. In paying tithe we lay up treasure in heaven.

How great the reward of him who brings his tithes and offerings and other gifts to help promote the work of God! What we do for God must be done while we live on earth. Every offering, all our self-denials, every gift made, adds to our eternal riches. Even what we do for the poor is stored in heaven's safe-keeping, and is a portion of our heavenly treasure. The eye of God is constantly upon His people, and faithfulness is ever rewarded by Him. Who of us does not desire to be faithful in every duty?

Is it not thus we honor our priestly King, who gave His life for us?

Our gifts also constitute treasure in heaven. All we give because of our love for Christ, all our offerings and sacrifices and loving service, are heavenly treasure. The gift may not be all we wish it were; but if it is given in love for Christ, it is not despised, but is safely guarded by heaven, and will be returned to us increased beyond our recognition.

God does not really need the means of His people. The mighty Creator, not only of this tiny world, but also of the entire universe, can never be in want. The gold and silver and precious stones hidden in the earth, are

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Our Fathers' Faith

BY ETHEL WALKER SHULTZ

Our fathers' hearts knew a faith secure
That helped them in perilous times endure.
They rested on promises of the Lord,
And searched for truths in His Holy Word.

Their hopes grew strong as the years sped on;

The signs foretold the things to come;
Though oft discouraged and filled with grief,

They trusted God for sure relief.

O blessed word that their hearts believed!
What wonderful truths through its light received!

Their faith held the torch till their eyes could see

Fulfillment sure of its prophecy.

O Father, give to Thy waiting flock

The faith of our fathers that faltered not,
And give to our hearts, we beseech of Thee,

That sense of holy security.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

all His, as well as the "cattle upon a thousand hills." No, it is never necessary for us to supply God's need, for He has no lack. But He permits His children to serve Him by giving of their means; and in His great love He has ordained that whatever service we render in His name, for His children and cause, as well as for the poor, is counted as given directly to Him. Thus we honor God by our faithful tithe and freewill offerings. He accepts our feeblest efforts, our smallest gifts, when given from a heart filled with love to Him.

Willing Service

When we pay the Lord's tithe grudgingly, when we give our weekly offerings under compulsion, as we would pay a tax, God cannot accept our gifts, be they large or small. What we do for Him, if acceptable in His sight, must be done from the heart. Let us never deceive or cheat ourselves by withholding from the Lord or by giving grudgingly. The cheerful giver is the acceptable giver.

God does not desire gifts that are made grudgingly. He looks upon our giving as a gracious act on our part toward Him, and what we do cheerfully brings a sure reward. Paul wished the Corinthians to understand this truth, so he wrote:

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)" 2 Cor. 9:6-10.

Rather than all of us selling our farms and homes today, we give weekly and systematically according to our ability, the well-to-do bringing from their greater store more than the poor are able to contribute. God accepts each gift offered in love, and blesses each giver with rich spiritual blessings that make the heart glad. Few earthly joys equal in heart happiness the pleasure of giving to help the cause of God on earth. In sacrifice and denying self there is a joy that is not found in self-gratification. Possession does not give the joy or pleasure that comes from giving to help others.

Never has the third angel's message gone with such power as now. Never was money needed more, so that its advance may not be hindered; never did the investment of funds bring so many to the truth.

As Christians we must ever keep in mind our own eternal best interests. We must allow no one to deceive us, nor must we deceive ourselves. Let us make no mistake. It is our souls that are to be saved or lost; it is our reward to which we must look; it is our eternal gain or loss that is at stake. Many voices now clamor for a hearing; but we must never listen to one that advises disloyalty to the plain word of God or that would lead us into forbidden paths. The cause of God will triumph; let us each be true to it, and triumph with it.

✽ ✽ ✽

THE latest official figures show that automobile fatalities in England, a wide-open beer country, are nearly three times more frequent per 1,000 car registrations than in the United States.—*Youth's Instructor*.

✽ ✽ ✽

"GIVE, not from the top of your purse, but from the bottom of your heart."

The Way Out of a Hopeless World

By G. W. WELLS

WHAT a world, what a fast-moving, busy world we are living in! To the most of the human family it is only a world of confusion, bewilderment, and perplexity. The things in which man once trusted, that appeared to be stable and sound, are now uncertain and crumbling. The whole world, like a stupendous machine impelled by an uncontrollable power, is rushing onward with terrifying speed. It seems to be out of balance, facing bankruptcy, financial chaos, revolution, and conflict. The existing situation is without precedent; men stand aghast at on-coming events. The wisest statesmen confess their inability to avert an imminent crash.

Men, nations, and churches are arming themselves with high-sounding words, beautiful phrases, and empty expressions, seeking to build up a superstructure and establish confidence; but, lo, how it crumbles and falls before the crushing events and tremendous issues of such a time as this!

There are so many conflicting interests that have locked and interlocked the nations of earth that they are entangled in a great Gordian knot, and it is more evident each passing day that the hands of human wisdom can never unravel it. In every quarter earnest cries are going up from the hearts of men, for they recognize that they are not able to cope with the situation. Many are seeing that they need more than a human hand to guide them out of the gloom and despair that has settled down upon this sin-cursed world. O that all would conclude that human leadership, however wise, can never bring the much desired change; only God can effect a rescue.

A Time of Testing

This is a time that tries men's hearts. Every soul is being tested. We have been told that "we must keep close to our great Leader, or we shall become bewildered, and lose sight of the Providence which presides over the church and the world, and over each individual." And, further, we read this encouraging word: "We may lose the footsteps of God, and follow our own bewilderment, and say, Thy judgments are not known; but if the heart is loyal to God, everything will be made plain."—*"Testimonies to Ministers,"* p. 432.

Surely this is no time for a superficial experience in Christian living. Such an hour demands heart holiness, and an abiding faith in Jesus Christ and His saving message. Every soul

who expects to go through with the people of God should now stand in a position of deeper, truer consecration to God and His work than during the years that have passed. The Scriptures call for a more pure and holy work to be done. We need to pray for a fuller conception of God's work, for increased efficiency in winning lost men and women. We must become more intense in our devotion. We must give due heed to the divine admonition, lest the great day of God come upon us as a thief. If we are not prayerful and watchful, spiritual declension will overpower us, and we shall lose the way. O how much we need the quickening influence and power of the Holy Spirit!

The Cause of Confusion

Many who once had faith in God and the Christian religion have lost confidence and are bewildered. May it not be that much of this confusion comes because so-called Christians have neglected to study, believe, and conduct themselves in harmony with the word of God? The Bible is the only book that gives us a correct view of the things taking place in our world. It tells us where we are in the series of events, and what we may look for in the future. The inspired writers, in unmistakable language, declare God's kingdom near, and that Jesus the Lord is soon to take this old sin-cursed, fearful world under His complete control for reconstruction and re-creation. What a holy joy will fill the hearts of those who are loyal to God, as He brings to an end the cruel reign of sin, and demonstrates before them that a new order

of things can be made effective by the power of a mighty God.

The Holy Scriptures declare that "the kingdoms of this world" are to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15. God is gathering His saints, those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. And we read, "The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High." Dan. 7:27.

Dear fellow believers, we are nearing the climax of human history. Many prophetic utterances have "come to pass." Others that reveal the closing events are being enacted before us with each passing day. Can you not with renewed assurance "look up, and lift up your heads," and believe fully that "your redemption draweth nigh"? Luke 21:28. The return of our Lord will not be long delayed. His coming will be glorious, not only in its attendant circumstances, but also in its effect upon His waiting and prepared church.

Notwithstanding the confusion and bewilderment of this old sinking, wicked world, God has a true and living church. Those who respond to His invitation of mercy will accept the gospel light, become sanctified through loving obedience to the holy law of God, and come under the leadership of the divine Ruler. O that true faith may possess our hearts, and guide us through the wreck and ruin of this world, and keep our feet in the pathway that leads to the city of God, where the Lord Jesus shall open "the gates, that the righteous nation which keepeth the truth may enter in."

It Standeth Sure

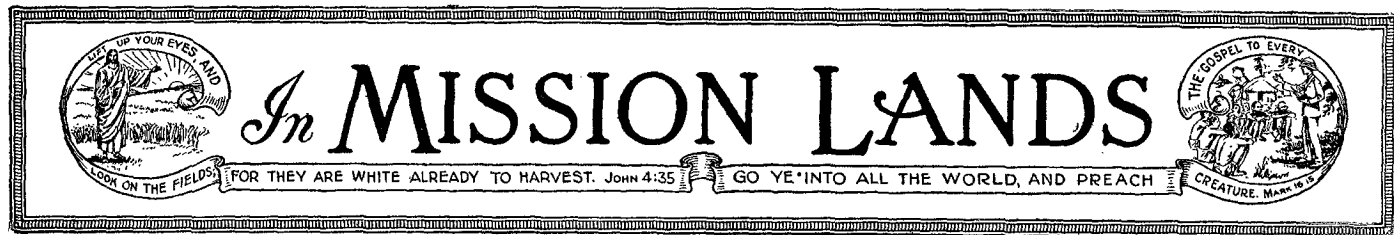
By H. J. EDMED

THE great second advent movement of 1844 laid the foundation of our work. That foundation was solid and sufficiently perfect to form a true basis for our faith. The doctrines were enlarged and widened in their perspective as study and experience added to the light God gave at first. But this broadening of view did not move a block or stir a pin of the fundamental doctrines that made us a separate people.

When I accepted the truth, I walked about Zion, and rejoiced in the glory of its towers. I examined the bulwarks, and considered the celestial beauty of her palaces. I determined that what I discovered in that examination, I would tell the fol-

lowing generation, and not any new edition of the message.

One day I visited the London Tower. Its general structure I shall never forget, and many of its details became set and established in memory. As I revisited the historic castle from time to time, it was just the same; but the details became more numerous, and I added historic knowledge of that which at my first visit I took in only in a general way. So with the foundations of the advent movement. I have never seen the need to alter the foundation which, like a living, growing, eternal reality, has only become more clear and has gathered greater strength as the days have gone by.



The Spirit of Our Workers in the Congo Union Mission

By A. E. NELSON

WHEN the new Congo Union executive committee met in February, 1933, to lay plans for work during the year in the Belgian Congo, Ruanda, and Urundi, definite plans were formulated to make an intensive campaign during the year in holding evangelistic efforts. These were not confined to mission station directors, but were extended to the doctors, directors of training schools, the union superintendent, the union secretary-treasurer, and native workers. All entered enthusiastically into the spirit of the plan, the effect of which led Elder Bozarth, the union superintendent, to remark to me that he believed in five years the Congo Union would have the largest membership of any union in the Southern African Division.

It is this spirit of evangelism which has taken possession of our European leaders in this mission field, and which the native workers also have caught, that is responsible for the present growth of our work and which will surely bring greater results in the future.

The native is very responsive to the appeal to do evangelistic work, and he never lets an opportunity pass to make personal appeals. Dr. Morel tells of an experience that came under his observation recently, which is characteristic of the missionary spirit of the native:

Two head teachers of a mission not far from ours at Songa came to the hospital for medical attention. While there they visited with our native workers and believers. Very tactfully our workers began answering questions concerning our faith, with the use of the Bible. By the time these visitors were ready to leave, they had received a knowledge of the fundamental truths of our message and they were happy. When leaving the hospital they spoke to Dr. Morel about their happy discovery, and also about their plans to make known these truths to their European missionary, who they believed would also rejoice in them. It is too early to write the sequel to the story.

Just recently R. P. Robinson, director of the Bikobo Hill Mission, told

of establishing a native school some miles from our mission. Our native teacher was present to go forward with his work, when one of the missionaries interested in opposing all Protestant mission advance severely scolded our teacher, hoping thus to break up his school. This, however, was impossible, for we had already received permission from the government to open the school.

When we established our medical mission at Ngoma, the plan was not carried through without opposition. I was in Usumbura when Elder Bozarth and Brother Duplouy visited the government with the request for permission to open this medical mission, and remember the experience very clearly. The governor was quite pleased with our plan, but one of his subordinate officials present, who was favorable to Catholic missions, began to make excuses in order to dissuade the governor from granting our request. But eventually the governor turned to the brethren and said, "This proposition is one of establishing a medical mission, and," he concluded, "we want as many medical missions as your society can establish." Permission was granted, and it seems the more remarkable because another

Protestant mission society had been endeavoring to establish a medical mission in Ruanda for several years, but without success. Through evangelistic efforts held during the two years of this mission's existence, we now have 800 Sabbath keepers at this place.

While we must continually struggle for every bit of advancement that is made, it is a source of much encouragement to know that in these evangelistic battles there is a commendable spirit of complete sacrifice and loyalty on the part of our workers in this field, which comes to view from time to time. Just recently I learned of it in connection with an incident which I heard of while in the Congo:

One of the European missionaries of another society was complaining to our doctor because of the very small appropriation he had received from overseas, and concluded by saying that he would not work if he were not paid his salary. Our missionary replied that right there was the difference between the mission work he was doing and other mission work: "We have a message which has to go to the world," said the doctor, "and even though we do not receive any funds at all, both my associate and I will continue to carry forward the work God has called us to do." This spirit, in my opinion, is responsible for the manifestation of God's power in this field.

The Bahamas Mission

By MRS. M. SYPE ATTEBERRY

THE work is progressing here, and more calls are coming than can be answered. The lay members are coming up to the help of the Lord in a strong way. Two laymen went to Cat Island and started a work there which has previously been reported; and soon such urgent calls for help came from that island that Elder Sype, the superintendent, decided to make a two weeks' visit there.

On his arrival he found everybody sick with the flu. He turned doctor and nurse, and cared for the sick; and as they have no doctors or nurses on that island he was indeed a welcome worker. After two weeks of visiting and holding meetings, with

the assistance of a lay member he took with him, he has a second church on that island ready to be organized after some further instruction. As he had to leave to go to another island, where an urgent call came for help, he wrote us to ask the Grants Town church to send Ralph Butler, a young man of some ability, and to pay his boat fare and also to support him while there.

We had a rally in the Grants Town church on Sabbath, March 11, and raised money and provisions and sent Brother Butler on the next boat to Cat Island to help this company, which consists of fifteen families with forty-five children and others inter-

ested. This is the second church raised up on this island in less than a year.

Elder Sype went from Cat Island to Inagua. To show you that while there are hardships and sacrifices in visiting these islands in their primitive state, there are also joys, I will quote from a personal letter from my son:

"Paul Ward said to me yesterday, 'Elder, I know in whom I am believ-

ing. I know God. He has answered my prayers so much that I know by personal experience what He will do, and I no longer worry about the outcome, for I know who is at the helm.' This was a most convincing testimony that a personal experience with God is real, and helps me to realize our labors are not in vain."

We believe there are many jewels in these islands who will be ready to meet Jesus when He comes.

Special Meetings in the Antillian Union

By A. R. OGDEN

DURING the months of February and March we have had a feast of good things in the special meetings held in the various fields of this union. We have especially appreciated the good help in the meetings given by Meade MacGuire of the General Conference.

The meetings were planned to be of sufficient length in each place to reach some very definite results in each series conducted. We believe that in this way much greater and more lasting results were obtained than if we had held many shorter meetings of only a day or two in each place. From five days to a week or longer was spent at most of the places visited, and very definite results were

seen in the decisions made for the Lord and a deeper Christian experience on the part of the people.

It has been especially interesting to note some of the remarkable experiences in decisions made on the part of some who have in the past been very much opposed to the truth. One man, who was so bitter when his wife was baptized a few months ago that he threatened to shoot her if she came home after being baptized, attended every service with his devoted wife, and went forward with those seeking the Lord when a call was made. Truly the Lord's hand is not shortened that it cannot save. God is working in a marvelous way in human lives.

Visiting South America---No. 7

By O. MONTGOMERY

It was Tuesday, March 7, that we arrived in Lima from Arequipa. Wednesday morning the Inca Union committee began its annual council meeting. The first three days were devoted to council and committee work. Then four days, including the Sabbath, were given to a workers' meeting. Then five days, including the next Sabbath, were given to a bookmen's convention, after which the union committee continued its work for another two days. It was a strenuous but very profitable time. Many matters of a very important character received consideration.

The workers' meeting was a spiritual occasion. The spiritual life of the workers, the spiritual needs of the churches and our young people, soul-winning evangelism, and methods and plans of mission work were some of the features emphasized. It was an occasion of real helpfulness and uplift to the workers present.

The reports from the various departments and local fields of the union were very encouraging, and indicated good progress. There were 1,070

souls baptized in 1932. The membership of the union, December 31, 1932, was 8,945, showing a net gain of 922 for the year.

The tithe income for the year was 16,632 soles, which was a gain of 632.40 soles over the preceding year. Each year for the past five years has shown a gain in tithe income, excepting 1931, which lacked only 74.51 soles of equaling that of 1930.

The mission offerings, too, have shown a steady increase year by year since 1927, until the year 1932, which showed a falling off of 868.24 soles as compared with 1931. This we believe is a good showing in view of the greatly reduced earning power of the people during the last three years.

We have already reported for the Lake Titicaca field in a former article. Brother Green, who attended the La Paz meeting, will report for the Bolivian Mission. So I will speak briefly in this report of the work in the other three mission fields of the union.

The Upper Amazon Mission

Unfortunately, F. A. Stahl, superintendent of this mission, could not be

with us on this occasion. Iquitos, where is the headquarters of the Upper Amazon Mission, is very near the war zone, where the Peruvian and Colombian armies are in conflict, so Brother Stahl felt that he should not leave for so extended a period at this time.

The following statement concerning the work of this mission was given the writer by Brother Minner, superintendent of the union:

A good group of loyal workers are associated with Brother Stahl in this mission. There has been progress in this field since the very beginning. Brother Hayden, who is associated with Brother Stahl in the work of this field at the present time, in helping to develop the various lines of endeavor, is a great asset to the mission. He carried the responsibility of the field while Brother and Sister Stahl were away on furlough.

The Upper Amazon Mission has a large variety of work and offers great possibilities for growth. There are scores of tribes of Indians, many of whom are being reached with the message and many other tribes who have not been touched as yet by direct contact. It is impossible, however, to know how far into the jungles the Indians themselves have carried the "good news."

Brother Stahl's activities are directed largely to the medical work, especially for the poor and the Indians. Sister Stahl does a great deal of medical work among the better class. This, with itinerating up and down the many rivers, keeps them busy.

Ecuador

Our work in Ecuador has been established for a number of years. Recently a new spirit of progress has brought cheer and courage to the hearts of the workers. For the first time in the history of our work in the republic the church membership has gone over the hundred mark, the present membership being 118. There are three organized churches. At the present time there is a good interest in many places, and some of the better class of people are coming into the church.

There are five workers in this field. With the new spirit that is coming into our work there, and the changed attitude on the part of many, it is hoped that a good harvest of souls will be gathered in soon. It is believed by the union and local field leaders that if some church schools could be established in Ecuador, they would greatly strengthen and stabilize the work there. They are working to this end.

Joe Repogle has been the superin-

tendent of this field for the past few years. At this union meeting Francisco Brouchy, who has had charge of the Bolivian Mission field for several years, was appointed to the superintendency of the Ecuador Mission, while Pastor Replogle was called to the leadership of the work in Bolivia. Both of these brethren have done excellent service in their respective fields, and it is believed that these changes will tend to the strengthening and advancement of the work in both fields.

The Peruvian Mission

J. T. Thompson has been the superintendent of this field for the last five years. He is now returning to the States on furlough with his family. F. E. Bresee, who has had charge of the Lake Titicaca Mission for the last seven years, was called to the leadership of the Peruvian Mission. In this connection it will be well to state, since the report of the Lake Titicaca field has already gone on to the REVIEW, that when Brother Bresee was appointed to the Peruvian Mission, J. Wagner, who has been the secretary-treasurer of the Lake Titicaca field for five years, was appointed to the superintendency of that field. Thus new leadership of tried, experienced men has been given to every local mission in the union excepting the Upper Amazon field.

But to return to the Peruvian Mission. The work has grown during the years that Brother Thompson has led the forces of this field. For many, many years there has been much seed sowing in Peru. For thirty years or more the printed page has been scattered. Faithful, self-sacrificing colporteurs have gone up and down, in and out, over and through the plains, the valleys, the mighty mountain ranges of Peru, distributing our truth-filled literature. Then came the mountain Bible worker, the native evangelist, the foreign missionary, watering the seed and gathering fruit. But the work was slow, the harvest small. At times it was discouraging. But the workers kept on courageously during the years in spite of opposition and persecution, which at times was very severe.

It was the privilege of the writer to visit Peru seventeen years ago for the first time. At that time there were less than two hundred members in the field. Today the brethren report more than 1,300. These large gains have been seen during the last few years. But the splendid gain shown by these figures does not begin to tell the story. There are interests in many places. New, isolated believers and groups of believers are reported here and there continually. It is al-

most impossible for the workers to follow up, develop, and foster all these interests. It is the harvest time in Peru; the sheaves are ready to be gathered.

There are two features of special interest that might be mentioned. One is the work in the city of Lima, where H. J. Westphal is now located as pastor of the church and city evangelist. For years the company of believers were obliged to move about from one place to another in order to find a place of worship. Sometimes it was a vacant store building; sometimes a dwelling house was rented and the large room used as a little hall. Sometimes it was one place, sometimes another, but always it was a poor place, for the mission was poor and money scarce.

How our heart thrilled with joy and thanksgiving as we turned off one of the finest, widest avenues in the city onto a good paved street, one city block, in the midst of a highly respectable neighborhood, to our new church building, where it was our privilege to speak at the eleven o'clock Sabbath service! What a contrast to former visits to the Lima church! What a credit to our cause! What a standing it gives to our work! What an influence it is already giving to our people in the city! It is a fine brick building, finished in cement on the outside, with a tower at the corner over the entrance. This church is one of the very finest Protestant church buildings in the city. It will seat about 300.

Another feature of the work in Peru that deserves special mention is the work of William Schaeffler in building and operating the Sutsique Mission station among the Campa Indians on the Perené River. A location was chosen on the Perené, several days down the river from Metraro station. Brother Schaeffler, with eighty loyal Indian believers, moved about twenty-eight days' journey by land to the new location, and practically without any financial help began the es-

tablishment of a new mission in the wildest of jungles. The Indians, under Brother Schaeffler's direction, with only the material of the jungle, have erected the church building 62 x 78 feet, a schoolhouse, a two-story dwelling house, and a house for visitors. The total cost to the mission was about \$40 American gold. Then the Indians built houses for themselves. There are 400 Indians living at this mission station. There are approximately 7,000 living in the district. These people are all savages. Some of these tribes still use stone tools and wooden knives.

There are 250 baptized members. There are two baptismal classes. In the first there are thirty-nine now ready for baptism; in the second there are sixty under instruction. Brother Schaeffler assures us that he is trying to exercise care in seeing that these Indians are well prepared and understand the principles of the gospel before they are baptized. Some have been three years in the baptismal class, and are not yet baptized. Truly it is a wonderful work that Brother and Sister Schaeffler are doing for these Indians, going on courageously, overcoming all the handicaps, and reaching out to other villages and tribes.

Brother Schaeffler has had thirty-three attacks of malaria, and Sister Schaeffler has had more. The union committee at this meeting voted an appropriation sufficient to screen the living room and bedroom of their house, and we were all glad. Of Brother Schaeffler's work, Pastor Minner, of the union, says, "I believe that he is doing one of the best pieces of pioneer missionary work that I have ever seen or that we are doing anywhere."

There are many thrilling experiences connected with this new mission. The forced landing of a government airplane in the jungle not far from the mission, the rescue of the pilot and the two passengers with the air mail



The Bakery of an Indian Market in Peru

and baggage by the Indians of the Sutsique Mission, and the building of a landing field for the government—but that is a story in itself, and there are others as thrilling which cannot be included in this report, but have been given in separate articles.

The Training School

This school received special attention during the days we were together. A survey commission, appointed by the union committee, gave special study to the problems and difficulties facing the school in the carrying forward of its work for the immediate future.

The new educational regulations of the government are very definite and exacting in several respects. The entire course of study for each year of the first ten years is outlined by the government, and must be followed, under government inspection. Government-appointed examiners from the department of education give all final examinations to every student, and give the credits for each study passed satisfactorily. There is no choice in these matters. No school can

be operated in Peru now on any other basis.

Another requirement is that Peru history, geography, and civil government must be taught by a native Peruvian, one born in the country, who is a graduate of the Peruvian National Normal College. Normal diplomas from any other country will not be recognized for the teaching of these particular studies.

Not having a single teacher in Peru who can qualify under this ruling, it is necessary for the school to employ for the coming year two outside teachers to carry these studies. They are connected with the government department of education in Lima, and will spend time enough each day at our school to carry these studies.

Like all the other meetings in the division, this has been a very profitable gathering. The Lord has been with us and has helped wonderfully in solving the many problems that have been considered. We leave the brethren of good courage and with an earnest spirit of unity and fellowship.

We sailed from Callao, the port of Lima, for New York, March 23.

Good News From a Far Country

By H. STOCKTON

FROM Choiseul, one of the large islands of the Solomon group, comes a stirring report of progress during 1932. Here Brother and Sister A. J. Campbell have labored since their last furlough in Australia.

The district meetings held in three centers on this island, from December 21, 1932, to January 3 of this year, seem to have put the crown on the efforts made during the year, for fifty-six were baptized at that time. One church in particular, that is the center for several missions, increased in membership from twenty-two to sixty-five from one Sabbath to the next, following these baptisms.

For the year, seventy-three were baptized in Choiseul, and the church membership now stands at 219 in six churches, with 558 in the fourteen Sabbath schools.

Population figures for any South Sea island are hard to obtain, and are not very reliable when obtained; but this island is surely keeping pace with the Solomon Islands Mission as a whole, where we have well over 3,000 Sabbath school members, a proportion of about one in forty-five of the total population of the group.

All phases of the message are being carried on even lines in Choiseul, for in addition to what has already been stated, thirteen church schools are conducted with nearly 250 pupils, and

there are 300 Missionary Volunteers in ten societies. Then, too, a strong medical missionary work is constantly going on, for in his reports Brother Campbell tells of over 650 treatments during the time of the district meetings; and the treatments during a year must run into the thousands. We quote his own words:

"When it is realized what results can be obtained from one such injection, to the extent that a child can be cleansed from its loathsome sores in from one to two weeks, we feel amply rewarded for our efforts."

Brother Campbell has the help of twelve experienced Solomon Island evangelists, three of whom are ministerial licentiates.

The old story is true here as elsewhere: "I, if I be lifted up from the earth, will draw all men unto Me." "The love of the Father and of His Son for the fallen race inhabiting this world, was made the center of every message," Brother Campbell states.

"As cold water to a thirsty soul, so is good news from a far country."

❖ ❖ ❖

THROUGH all my perplexities and distresses, I seldom read any other book, and I as rarely have felt the want of any other. The Bible has been my hourly study.—*William Wilberforce.*

Algiers, North Africa

BY J. REY

TWENTY-EIGHT years ago the work was opened in Algiers. When I came, a few years ago, we had but one church of about twenty members, all sisters.

The time had come for the Lord to do His work, and a good start has been made. We now have a membership of seventy-four, including twelve brethren. Eight new believers, with three men, will be baptized in a few weeks. Last year we baptized thirty-two. This has given a new inspiration to all the workers.

I feel more and more convinced that the medical work in this field will prove to be the most effective line of effort leading to real progress. To provide a beginning, some time ago we established an organization known as the Philanthropic Association of the Friends of the Sick. This is our legal corporation name, by which we may acquire and hold property. This association has gathered a certain amount of money. Two dispensaries were opened last year, where more than 4,000 people were cared for. In some cases the Lord wrought miracles in healing the sick.

A New Sanitarium

This year we have decided to go a step farther, and build a small sanitarium. We have purchased a plot of ground, and with the money we have we are building a house of twenty-six rooms in such a way that we can easily add more rooms if needed. It will make a fine-looking sanitarium, large enough to care for forty patients. Dr. Hilborn, who has been in the field as a self-supporting physician and is a member of our union committee, has given us valuable counsel and help in this work.

God has provided us further assistance in the person of a French physician from Algiers, who went to our Gland Sanitarium in Switzerland, and was so much interested with what Dr. De Forest told him that he began to study our books and papers. He has heartily accepted our health principles, and continues to study the message. He is what we call a passive member of our Philanthropic Society, giving a certain amount of money every year. He has practiced in Algeria twenty-five years, and is entitled to a pension from the government. He has offered to lend our institution the prestige of his name, and to help us in other ways, so we can have a doctor familiar with the French language, qualified to practice here, working in the sanitarium.

We earnestly request an interest in all your prayers.



Conducted by Promise Kloss

In the Spirit and Power of Elijah

IV—The Power

By ARTHUR W. SPAULDING

THE greatest power in the world is the power of love. Where force fails, love can win. Love is the greatest power in the home. It is love that leads the parent to work and plan for the good of his children, to teach them the way of success, to draw them close in those mighty bonds of affection and understanding that make life sweet and strong. And it is love for parents and brothers and sisters which fits children for the great service of after life. Love is the greatest power in society. It is not the rivalries of place and influence that count for most in society; it is the sincere friendships which spring from love that make the social contacts worth while and profitable. Love is the greatest power in the state and between nations. Governments may trust to arms; they may make great their armies and increase their navies, they may wage war, overrun one another's territory, depopulate and ruin; but nations are not made great by war. Victor and vanquished alike, they are weakened and brought low. No; it is in the pursuit of peace, in the amity created between peoples as the result of wise statesmanship and teaching, that nations thrive; and this is the fruit of love.

The church must find its power in love. So far as it has had success, love has been its animating power. What is it that leads Christian men and women to leave the joys of home and society in native land, and go to the far quarters of earth, among alien and often degraded peoples, and give themselves without stint to the healing and teaching and helping of their fellow men? And what is it that makes the Christian in his own community give the ministry of his life to the sick, the needy, the sorrowing, the wayward? Nothing less than love. A church grows great, not in proportion to its material resources of buildings and money and political influence, but in proportion to its unselfish spirit of ministry and its purity of teaching. Not wealth of possessions, but wealth

of love, is the riches of the church and the earnest of its success.

The message and the mission of Elijah are love, to "turn the heart of the fathers to the children, and the heart of the children to their fathers." The work of the church begins in the home; and the church, to succeed, must insure that its homes are abodes of love, overflowing fountains of love, filling the lives of parents and children and gushing out into the world around, to carry the mission of the church, to "make ready a people prepared for the Lord." Nothing else that the church can do can equal in importance this work of building true Christian homes, of training parents as teachers, that they may train their children for God. For what the home is, that the church will be. "The work of parents underlies every other." "The success of the church . . . depends upon home influences."—*Ministry of Healing*, p. 349.

Things That Endure

HONOR and truth and manhood—

These are the things that stand,
Though the sneer and jibe of the cynic
tribe

Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day;
But truth and honor and manly worth
Are things that endure away.

Courage and toil and service,
Old, yet forever new—
These are the rocks that abide the shock
And hold through the storm, flint-true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labor and love and virtue—
Time does not dim their glow;
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"

But a lie, whatever the guise it wears,
Is a lie as it was of yore;
And a truth that has lasted a million years
Is good for a million more!

—Ted Olson Forbes.

A Lack of Power

The church now is lacking in power. It has some strength, it is doing some work, it is accomplishing some good. There is no thought to minimize the great triumphs of the gospel which come to our ears from the homeland and from mission fields afar. Let us rejoice in the victories of the cross in human lives and human society the world around. But a candid weighing of present progress against the increase of the world's population and the element of time, coupled with a vision of the tremendous work lying before us to bring to a close the great gospel commission which for two thousand years has occupied the Christian church, will convince any thinker that at the present rate of evangelism the objective of the church is far in the future. There must come a tremendous increase of power, and that can come only through a new and as yet undreamed-of increase of the love of God in the lives of His people.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:18-21.

The Power of Love

What hinders the church? The lack of abounding love; and in consequence, self-indulgence, self-aggrandizement, weak thinking, unworthy ambitions, faultfinding and criticism, and threatening to follow these primary faults, all the evils and crimes of the world. A knowledge of Bible doctrines without love, does but make hypocrites. Consider! Of what value is it to have a knowledge of the prophecies and to be able to trace their fulfillment in history, if one be at the same time in heart a thief or an adulterer or a murderer? What will it profit to teach our children the ten commandments and the three angels' messages, if we do not enable them to be masters of their appetites and their

passions? Can an impure man enter into heaven because he can declaim upon the sanctuary theme? Can a gossip aspire to converse with angels because he can prove the seventh day is the Sabbath? Is a mean-spirited man or a pharisaical man ready to meet his Lord in glory because he pays tithe?

No man can be saved, nor be fitted for service, by learning a creed or by seeking to do the works of the law. The doctrines of the church are not unimportant; but unless they are bound up with the love of God that works in human lives to transform them into the likeness of the divine, they are nothing but the chaff of the summer's threshing floor.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." 1 Cor. 13:1-3.

"Religion is love; and a Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy."—*"Testimonies," Vol. V, p. 335.* "In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Id., Vol. VI, p. 354.* Home is the laboratory and the factory where the spiritual munitions of the church are formulated and prepared. Unless our homes are brought to the high standard of Christ, the church cannot succeed. If they are so developed, and the love of Christ is poured into lives through this ministry of home, then the church will become fitted to finish its great work. Let us see specifically how this work of the home brings power to the church.

The Need of Men

We need men and women who are masters and not slaves of appetite. Not only is it unthinkable that any Seventh-day Adventist should use alcoholic liquor or tobacco or any habit-forming drug; but more than that, every Seventh-day Adventist must make himself intelligent in regard to good diet and habits of eating, and then by the grace of God's love conform his way of living to that science. There are thousands, yes, tens of thousands, among us who cover their own laxity by ridicule of health reform, with grins and quips and jokes about the principles of health which have been delivered to us; and there are others who hide as best they may their weakness and delinquency. They are injuring the cause of God. For they cannot give it their due service.

The man with undisciplined appetite is weak, not only physically, but morally. Being self-indulgent, he easily succumbs to temptations of many sorts. Not only by gross habits of eating does he lower his powers of resistance to disease and break down his body, but he weakens his will power, and is more easily enticed into breaking any one or all of the commandments of God. The self-indulgent man is not capable of enduring hardship. What would he do if sent to pioneer the way of the cross in the jungles of Africa or South America, or in the frozen wilderness of the North? If his body proved able to endure the privations and exertion, his mind would not prove equal to the task. He would turn back and abandon the mission. In the homeland his weakness might not be so easily exposed, for the comforts of civilization are about him, and without challenge he might be able to indulge himself;

To Mother

I THINK I never truly knew
How very much I cared for you
Until I was a mother too;

Nor knew that any love could be
As deep as that you give to me.

A love that gives but does not ask;
That changes every little task

To joy; a love that stays the same,
A steady and enduring flame.

This love I give to her must be
The same love that you give to me;

And gave to me through all my years;
My joy, your joy; my tears, your tears.

Mother, I never truly knew,
Until I was a mother too,
Your love for me and mine for you.

—Abigail Cresson.

but would he put himself to the stretch in efforts to bless and serve his fellow men? No. He is an unprofitable servant. The church requires men and women who are able to endure privation and hardship, who are masters of their appetites, not alone for personal gain, but for Christ's sake. The church's gain and triumphs have been won by such heroes, and in these last days there is demanded a whole church so proved and tried and true.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education," p. 57.*

But whether we have such men and women depends primarily upon the

home. If children are wisely trained from babyhood in the exercise of self-control and right choice in all their habits of life, they will, by the grace of Christ, become strong-bodied, strong-willed men and women. No faddism and no fanaticism must enter into this home training. Children and parents alike are to be well nourished, and not half-starved and neglected; but they are to learn also to resist self-indulgence,—no eating between meals, no flesh foods, no excess of candy and other artificial sweets (and a little is excess), vigorous exercise, fresh air, plenty of sleep, thorough cleanliness.

The health program is no small science for parents to learn; but if the church is to triumph, the home must succeed; and therefore parents must be trained to give the right education to their children. And as they teach their children, they too will be taught and reformed and given new life, and so the whole body of the church will be uplifted. This reformation can be wrought in adult lives, but in the great majority of cases it will not be unless under the powerful incentive of parenthood seeking to train the children aright. The habits of childhood are almost ineradicable. What the homes of the church are, that the church will be.

We need men and women who are socially fine and true. Love is life, and love has all to do with the generation of life. Love will see to it that the marital relation is held upon a high and holy plane; love will study this divine mystery of conception and birth until it is seen in its essential purity; and love will lead the parents to teach the truths of sex to their children in due time and thoroughness, that with the added grace of Christ these children may be saved from the unspeakable filth and iniquity that are in the world all about them, and may be made God's men and women who shall lift up the standard of purity and nobility in home and social life. To teach this science is to most parents so difficult, so seemingly impossible, that the vast majority neglect and avoid it, and thereby throw their children into the arms of Moloch or make them worshipers in the groves and the high places of Baal and Ashtoreth. Christian parents cannot be absolved from this duty and privilege. To fit themselves for it they must study and pray, and then act.

A Pure Church

The church is weak because of the presence of iniquity in the lives of some of its members. This is not only true in our day, it has been true throughout time since sin began. There have been periods of compara-

tive purity, but never of absolute purity. It remains for the last-day church to be completely purified; for of those who finally meet their Lord when He comes in glory it is written, "In them was found no guile, for they are without fault before the throne." But today social and private impurity is found on every side. It is of course hidden as much as possible, for it is a matter for shame and contempt; but those who have occasion and duty to become acquainted with social conditions, are sorrowfully aware of this evil in many forms.

We need men and women with clear vision of Christian education. We have not followed with perfect heart the principles of education given to us through the Spirit of prophecy. There have been many obstacles to face, many problems to meet, and compromises have been made to satisfy the world's demands. But chief of the difficulties has been the lack of a full Christian education in the home. The children who have come up through these defective homes have, as teachers, carried their defects into our schools, and in many cases they have not perceived their own errors, so deeply rooted that they could but make evil in the educational program.

Industrial education has limped with us; sports and games are being given prominence in its place. Ostentation and extravagance have increasingly displaced simplicity and economy in our student organizations, activities, and public appearances. These and kindred invasions of the world make more difficult the maintenance of truth in the teaching. In our schools, high and low, emulation, the incentive of the world, has made headway against the Christian incentive of unselfish service, while false philosophy and pseudo-science war against revelation. We have made some progress in our educational program, especially at times. Today there are many excellencies in our schools; they are far superior in Christian teaching and influence to the schools of the world. But God looks for perfection when He has given a perfect pattern and is willing to give His Spirit for power. What we need is men and women with a compelling vision of God's truth.

The Work of Parents

It is the home which builds the school. Parents are the first teachers, and the most important. The training given to little children in the home determines in chief part what they shall be when they grow to manhood and womanhood. If in the home there are simplicity rather than strife, industry and proper recreation instead

of devotion to ease and exciting entertainment, high-class literature and music instead of cheap comedy and romance and jazz, study of nature's science, worth-while conversation and social life, and above all, deep study into God's truths and standards, and devotion to the great ideal of finishing God's work, then out of such homes will come teachers who will uphold and magnify the work of God in the public education of the church. And only so. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—"Education," p. 276.

We need men and women filled with love for God and for their fellow men. The bickering and disputing, the faultfinding and scandalmongering, the jealousies and rivalries, which today disgrace many of our churches and organizations, spell nothing but weakness to the church and to individual souls. When will there arise a people free from these sins of selfishness? Only when the love of God is given such free course in human minds and souls that the trivial rivalries and animosities which afflict the people of the world are washed away from the church and new vision and new power come in. Primarily in the homes must this reformation come. Homes in which the love of God is flowing free will be filled with the sunshine of smile and cheer, with the voice of happy song, with patience in times of stress, with hopefulness under mishap and disaster, with faith and courage and joy. There will be there no snapping of commands, no scolding or irritable faultfinding, no criticism of neighbors and church members, no harsh and passionate punishment. These Christian homes will reflect the love of Christ and will train their members, young and old, in His spirit and ways. They will make the church over. And without such homes the church can never be reformed. Remember, "in all that pertains to the success of God's work, the very first victories are to be won in the home life."

The message of Elijah is the message that will "turn the heart of the fathers to the children, and the heart of the children to their fathers," that will "make ready a people prepared for the Lord." This is the time; we are the people; the message has come to us. Will we receive it? Will we, parents of the last-day church, turn our hearts to our children, and study with prayerful earnestness the science of training them for God, and so carry out His design and finish His work "in the spirit and power of Elijah"?

(EDITORIAL NOTE: The writer of these articles on the Spirit of Elijah the Prophet, has dealt only with general principles. He has modestly refrained from mentioning the work of the Home Commission, of which he is secretary, a commission created by the General Conference for the express purpose of affording help to parents in the training of their children. Professor Spalding will be glad to correspond with any father or mother who desires help in putting into practice in the home the excellent principles he has enunciated in these articles. He may be addressed in care of the General Conference, Takoma Park, D. C.)

"Spruce Up," Says Aunt Mary

AUNT MARY says that when she feels a fit of blues coming on, she drives it away by sprucing up.

"I take time to do my hair up nicely," she says, "make sure that my face is clean and hands neat, put on a dress that looks well on me, and good hose and shoes, and then I feel so self-respecting and capable that the blues don't have a chance.

"And after I get John and the boys and girls to come to the supper table looking like folks who amount to something, we are certain to have a happy, sociable time that lasts all the evening and makes the next day more successful. It's because we get spruced up mentally and spiritually as well as physically.

"It makes a lot of difference, too, whether we fix up the farmstead every spring and plant some flowers, set out a few new shrubs, seed the lawn where it needs it, clean away the rubbish, and do a little repairing here and there. A family can't very well be self-respecting and happy if it lives in a place that is neglected and disgraceful. Just a few flower seeds and a few hours of intelligent work will make your home grounds look glad-some, and give the family joy all summer long.

"Sprucing up helps you to ride your troubles, instead of their riding you."—*The Farmer's Wife*.

Sunshine Enough

"OH, look, Robbie!" Bertha cried. "The sun's come out. Isn't that lovely?"

"Huh!" said Rob, with a disapproving glance at the sky, "there are a whole lot of clouds yet. I don't call that much sunshine."

Bertha looked at the golden patch on the floor where a struggling sunbeam had found its way through the window, and for a moment her face was sober. Then her eyes brightened, and she exclaimed, "Well, at any rate, Robbie, it's a good deal of sunshine if you sit in it."—*The Messenger for the Children*.

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

Maintain Prohibition

"A Question Is Never Settled Until Settled Right."—Lincoln.

By HOWARD HYDE RUSSEL, D. D.

Founder Anti-Saloon League

THE churches are now in the second war against the liquor traffic. The first dry war brought victory in 1920, but events of the past year have again plunged our nation and every home into sudden peril. A second and more zealous conflict by our pastors and churches is inevitable. "Woe unto him that giveth his neighbor drink."

On February 7 and 8, at Washington, a National Emergency Conference was held by church officers and by the Anti-Saloon League, the Woman's Christian Temperance Union, and other organizations. We agreed to unite for war. The Anti-Saloon League was requested to function strongly through its national, State, and district departments, as in the past. Our League's 260 employees, seventy-two offices, publishing house, agents in every State, must speed up! Your help is needed. Please give careful attention:

Why We Are Where We Are

1. Prohibition came when it did as the result of war conditions. Increased education, not less, was needed. But multitudes who voted for prohibition, mistakenly thought in 1920, and since, the war was over. Brewers and drinkers persisted.

2. The hearings in 1930 of the Lobby Investigation Committee of the Senate revealed a great conspiracy. Files of the Association Against the Prohibition Amendment were seized by the government. Letters in these files disclosed that the highly advertised propaganda of alleged popular opposition to prohibition was a promotion scheme. It was financed by fifty-three millionaires, who controlled forty billions of property. They fought the Eighteenth Amendment, and thus undertook to shift millions of dollars of their income taxes by bringing back liquor revenue. Thus multitudes were deceived.

3. The awful world depression, which would have been worse here if the old drinking had not been prohibited, brought chaos and confusion and demand for a change. November,

1932, was not a wet mandate, but a "change" mandate.

Never forget! "Where there's drink there's danger!" The Bible warns: "At the last it biteth like a serpent, and stingeth like an adder." Liquor is more dangerous than ever. Now we have a swifter machine age. In 1920 there were eleven million automobiles; now over twenty-four million.

What Is the Matter With Alcohol?

Listen to science. The Carnegie Institution has declared: "Alcohol is not a stimulant, but a depressant; it is not a food, but a narcotic poison. Decreased organic efficiency results from very small doses."

Dr. Walter R. Miles, professor of psychology in Yale, says: "A taxicab driver, after taking two pints of 2.75 beer (not nearly so strong as 3.2), would be an unsafe driver."

Dr. G. H. Richter, of Cornell Laboratory, says: "Alcohol produces reversible coagulation of the cell colloids. This means precipitation of the material, such as is produced in eggs when they are cooked. Whenever coagulation is too extensive or irreversible, death results."

Dr. Ernest Scott, medical professor in Ohio State University, says the color of normal cell colloids is amber, Alcohol changes them to white.

What Shall We Do About This?

With this nerve poison threatening to come back to all parts of our nation, you naturally ask, What will the Anti-Saloon League do? Yes, quick action is needed. With your loyal help, this is the League's program:

First: Challenge legality of the beer in Supreme Court.

Second: Re-ratify the Eighteenth Amendment by defeating repeal in the States.

Third: Re-enact State statutes which the hysteria of the period has repealed.

Fourth: Re-elect dry Congressmen who voted "no," and defeat wet ones.

Slogan: "Make next Congress as dry as this is wet!"

If we strongly organize and fight, we can do it.

A New Army. A Great Orator Names This Army

Because everything depends upon a new and much stronger enrollment and mobilization than we have ever had before, therefore the League invites you who read—every dry voter—to enlist in a new, powerful army. Let the late John G. Woolley furnish the name which he suggested at the Columbus convention in 1913. Mr. Woolley gave as a text for his address: Ezekiel 7:23: "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Here is a brief extract:

"Make the chain! A chain is a series of links so engaged with one another as to exert their strength as a unit. It is never a rival of its component parts, or of links fit to be added. It is a method by which its members can add grappling facility to intrinsic strength and apply it as a power to the load.

"Make the chain!"

Prayer Crusade

In 1873 the Prayer Crusade against liquor by afflicted women began at Hillsboro and Washington Court House, Ohio. They prayed in saloons for deliverance from liquor. Many localities were delivered. The three major organizations of the first dry war began, continued, and conquered by prayer.

Now let this new Christian army claim the Lord's promise: "Ask, and ye shall receive!" Let us unite in the prayer of good King Asa. When Zerah, the Ethiopian, came out against Judah with a force of "a thousand thousand,"—twice as great as Judah's,—Asa cried unto the Lord: "Help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." Asa won a permanent victory, for "the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before His host." Likewise may the hosts linked against liquor in America permanently prevail. "He who hath led will lead. In all this wilderness, He who hath blessed will bless."

(Concluded on page 22)

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

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

Nervousness a Modern Menace

By O. S. PARRETT, M. D.

of the Washington Sanitarium

WE need not be reminded that the times are unusual. Christ prophesied of a time when men's hearts would fail them for fear and for looking after those things that were to come on the earth. Surely the present findings of the medical world furnish an application for this text. One writer avers that in eighteen States, cases of mental breakdown nearly doubled in frequency in the past decade. Fear's gaunt shadow seems to haunt nearly all mankind.

A few days since, it started a hysterical run on the banks, requiring Presidential action to meet the situation, which otherwise might have become a national disaster. Trouble seems present or just around the corner with nearly every one. Even as far back as the World War, shell-shock, a new word covering a nervous condition rare in former wars, required fifty thousand beds to meet the need of the Allied soldiers. Men from the city broke down more frequently from nerves than those from the country. Among officers the breakdowns were four times as frequent as among the enlisted men, considering the number of men engaged.

Modern life, especially as lived in the cities, tends to exhaust nervous energy. A prominent goiter specialist in New York claims that practically half the young girls in that city have goiter, which is a compensatory effort of nature to speed the individual up to the pace of modern city life, with its bright lights, movies, story reading, soda fountain lunches, and general emotional strain, with lack of physical activity in air and sunshine, and short hours of sleep. Turning to the newspapers, the harrowing accounts of murders, suicides, and robberies tend to unsettle unstable nerves; and the bringing back of liquor can only add to the sorrows and distresses of a world already sadly out of joint.

As a people we have been looking for such times, as foretold by apostles and prophets, but the speed with which one event follows another almost makes one catch his breath. The

Lord is never taken unawares, because He sees the end from the beginning. He prepares His people for the event, safeguarding them just to the extent that they follow His counsel. To meet the present infidel education, He provided for us schools before there was almost universal educational apostasy. To prepare us for these strenuous times, He gave us wonderful counsel on healthful living, that we might preserve our health in these trying times into which we are entering. Many think of health reform as a matter of restricted importance and personal taste, but it is of far wider influence in our lives. It was intended to help our people to meet just the crisis in which we find ourselves.

First, in matters of diet, advanced light has been given this people, which is now rapidly being advocated by scientists and dietitians around the world, and has already been adopted by leading men and women of world affairs in all countries.

In planning a diet, two special problems must be solved: first, the cost or expense; and second, the effect of such food on one's health and happiness. Not long ago Dr. Hindhede astonished the world by living on potatoes and margarine alone for a period of many months. He claims to have enjoyed the best of health during this period. A friend of his lived on the same diet for a year and a half, and so improved his health as to cure himself of a palpitating heart, becoming a long-distance runner. The cost of this diet, Hindhede says, was about seven cents a day. Many families could live amply on their income if they only knew what to buy. Whole-grain cereals, potatoes, green vegetables, eggs, tomatoes, fruits, and some milk are fairly reasonable in price in most localities, and these furnish ample nutriment at reasonable cost. Dr. Hindhede estimated that Germany, living upon a fleshless diet, could raise enough food within her own borders to feed two hundred million people, and says that she lost the war because she fed her vegetable foods and grains to her pigs and cat-

tle, thereby losing more than eighty per cent of their food value.

Henry Ford has stated that the future of the human race will be to the vegetarian. He himself lives largely on a fleshless diet. Well, some one may say: "What has that to do with nerves?" Just this: Physical endurance and nerve energy are almost synonymous terms, and that is where a fleshless diet shows its superiority, especially when the coffee, tea, and condiments are laid aside.

Greater Endurance of Vegetarians

In the year 1907 the well-known Dr. Irving Fisher, professor of political economy at Yale, having observed that flesh abstainers had greater endurance than the average, set out to ascertain the cause. Interest in this matter was first aroused by a physician friend who had noticed that students on a fleshless diet could study two hours a day longer and with less fatigue than the average. A series of rigid experiments was arranged for and conducted, which showed that in endurance tests, such as holding the arms out at the sides, deep knee bending and leg raising, the nonusers of flesh showed from one third more to double the endurance of flesh eaters. This result came as a surprise to Dr. Fisher, for most of the flesh eaters were well-trained athletes from Yale, while the opposing group were largely untrained doctors, nurses, and ex-invalids from the Battle Creek Sanitarium.

One sometimes hears a person, even among our ranks, remark: "Well, I can get along on the sanitarium foods until I have to work hard, and then I just have to have a little meat." In the light of proved scientific facts, such a statement betrays lack of knowledge. Such fancied strength is a feeling and not a fact, and is the same as that derived from coffee and tea or Coca-Cola, since beefsteak contains fourteen grains of uric acid per pound, while coffee and tea contain only two to three grains of caffeine per cup, which is practically identical with uric acid.

In this time our greatest danger is that we will overstimulate our nerves, surrounded as we are with a hurry, hustle, and bustle environment. Sedatives are needed rather than stimulants. Drugs, however, are not true sedatives. Sedative drugs are stupefying. They produce narcosis, and not sleep. People often demand them of physicians, and we sometimes yield a point and prescribe them, but we do not take them ourselves if we are nervous and cannot sleep.

Are there any true nerve sedatives? Yes. What are they? First, natural sleep is the finest sedative we have. Don't try to sleep. The effort may keep you awake. Just be willing to rest, and sleep will probably come. A warm bath or fomentations to the spine or an alcohol rub to the spine will often act as a sedative, which will leave no bad after-effects. Physical exercise in the air and sun is a wonderful antidote for nervousness. Farmers may have many reasons to worry, especially in these times, but very few of them are unable to sleep, nor do many suffer from nervous breakdown. Hard work and outdoor life largely protect them from the effects of anxiety.

Another protective measure is to break the monotony of one's task at fairly frequent intervals. A change is almost as good as a rest, and may be even better. If one enjoys what he is doing, it helps some.

The Effect of Worry

Worry, that most dangerous of all foes, is destructive of health, and causes much organic disease. How can one avoid it? Christian philosophy is the best answer. Not long ago a patient, who happened to be himself a doctor, but had lost much of his fortune in the financial crash, was staying with us for a few days. He was trying to get a grip on his nerves, and found it necessary to leave his practice. He really had no immediate cause for worry, since one insurance company alone paid him an annual salary of \$5,000 for his services, besides his regular practice. He was unfortunate in having had money and lost it.

The doctor who took care of him was fortunate in having had no money to lose. The doctor who was the patient kept wishing he enjoyed the peace of mind that the other physician enjoyed who was looking after him. One of the greatest reasons for the difference between the two doctors was that the physician in charge of the patient had a faith in God deeper and broader than financial crises. We learned afterward that this unfortunate man died from sudden heart failure four days after leaving the sani-

tarium. The strain was apparently too great for him.

The Effect of Fear

Fear is one of the most destructive elements with which the human mind has to contend. When it thunders at night and the lightning flashes, I usually hear very quickly the patter of little feet on the floor, and see a little form standing in the darkness at the side of the bed, reaching out her hand. I call out to my little baby girl: "What is the matter, Jean?" She says: "Daddy, I can't sleep. I'm afraid." I draw her up into my bed, and in a moment she is fast asleep. with my arm around her. I am sure I cannot protect her from the lightning, but her trust removes anxiety, and rest follows. I once heard the superintendent of a large asylum say that the human mind needed a trust in a higher power, and was in particular need of a confessor to free itself of guilt and fear.

At such a time as this, when the world has almost entirely lost faith in a God who cares for His creatures, we should renew our faith in a personal Saviour who cares for each as if he were the only one in existence. Times, we know, are not to get better, but worse and worse. How thankful we should be that the Adventist people have been given special light in matters which vitally concern them, all the way from diet to Christian philosophy, to prepare them to go through the time of trouble and pressure which will try body, mind, and soul. If we fail to be established in health reform or sound religious principles, we can expect to be carried off our feet by the storms of these times which are to try men's souls.

Medical Questions Answered

BY OWEN S. PARRETT, M. D.

Do fruits and milk, when eaten together, form a bad combination?

I am not aware that the Spirit of prophecy advises against the use of milk and fruits at the same meal. Here is a case where we probably could not lay down a rule applicable to all persons, whose digestive powers would differ widely. Persons possessing fair digestive powers usually find that the subacid fruits seem to digest well when taken with milk. Examples of such fruits would be peaches, pears, figs, dates, prunes, raisins, and bananas. Grapefruit, though quite acid, seems to go well with milk, better, perhaps, than even orange juice or tomato juice, although these can also be digested by most persons. Cherries, gooseberries, and other more sour fruits are not so safely taken with milk by many persons, although some may be able to handle them all right. Pavlov, the eminent Russian scientist, found milk one of the most easily digested of foods. Fruits are likewise very easily digested, being a truly predigested food, mostly in the form of fruit sugar and valuable organic acids and salts. Mussolini, of Italy, who is very careful of his health habits, is said to use a great deal of fruits and milk, subsisting largely on these two at many of his meals.

❖ ❖ ❖

"THE little worries which we meet each day
May lie as stumblingblocks across our way,
Or we may make them stepping-stones to be
Of grace, O Christ, to Thee."

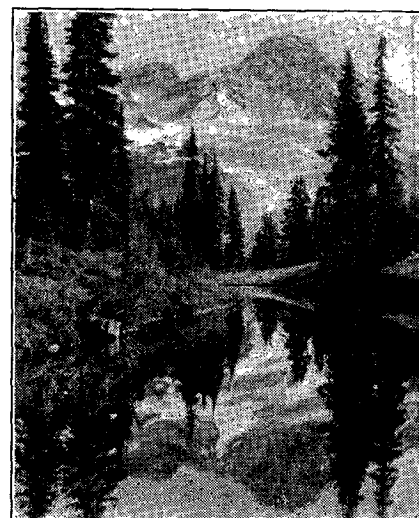
The Mountains of God

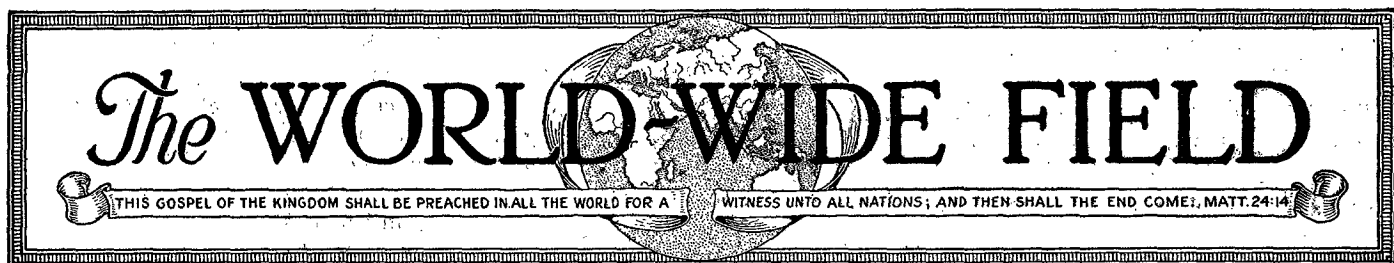
BY N. D. ANDERSON

How beautiful are the mountains of the Lord!

This cloud-piercing one,
This other, like a broken sword
Fallen on its hilt, leaning against His sky.
There, on a peak, when my course is run,
I would be when I come to die.
Above the spatter of booty-laden wheels,
Above the dust of hurrying and greedy heels,
Above the stench of war's exploding guns,
Above God's punishing clouds,
Where the air is clean as light,
One of His sons,
There, on a peak, I would be when comes the night.

How beautiful are the mountains of God!
Their summits, how bright
When comes the night!





Southern Asia Division Biennial Council

By M. E. KERN

THE Southern Asia Division biennial council met at Poona, India, December 30, 1932, to January 8, 1933. While the delegation was limited, there was a good representation of the workers from all parts of the division.

First place was given to Bible study and prayer. Lines of study were carried throughout the council by A. W. Cormack and the writer, and devotional services and other studies were conducted by various workers. In these Bible studies and devotional meetings we sought very earnestly a personal, practical understanding of the gospel as the power of God to save us from sin, and for power to present this salvation to others. If ever a group of workers needed wisdom and power from God, it is those who day by day face the indifference and self-satisfaction of Buddhism, the ignorance and superstition of Hinduism, and the militant bigotry of Moham-medanism.

The First Sabbath

At the very beginning of the council, on the first Sabbath, the workers sought the Lord for a new infilling of power. In the afternoon, under the leadership of Dr. H. C. Menkel, there was a special service of prayer for the sick among the workers and their families, when we sought the Lord in behalf of nine individuals in special need.

The new Poona church was also dedicated at this time. This service was conducted by J. S. James and G. F. Enoch. This Salisbury Memorial Church was made possible by gifts sent for the purpose after the tragic death of Professor H. R. Salisbury, and by other funds from the Bombay church building enterprise. It is commodious and attractive, yet modest, and is used by both the Marathi and English churches here, and will be used for such general meetings as this division council.

Reports From the Field

The reports that came to the council from the various missions that compose the Southern Asia Division were quite encouraging. The superintendent of South India, H. Christensen,

reported, as a result of the evangelistic efforts put forth, 317 added to the churches by baptism during the biennial period. Illustrating the calls for help, he said:

"Six weeks ago an Indian gentleman sought out the Seventh-day Adventist mission in search of better things. He said his mind was not at peace and he did not know what to do. While he was in this state of mind, a friend of his from the Bombay Presidency called on him, and when told of the state of mind he was in, the visitor said, 'Why don't you go to the Adventists? They have the truth.' This friend had studied the truth and knew something of it, but could give no information as to how he could get in touch with them. The Indian gentleman decided to send a letter to the Seventh-day Adventist mission in Madras, although he did not know there was one in Madras, but said he would at least make the attempt. That same day the ever-present colporteur came to his home, and from him he learned to whom he could write. When I visited him, he said fourteen villages in Hyderabad are waiting and looking for some one to bring them a message of hope."

In reporting for Burma, J. Phillips expressed the conviction that "this is a time of unparalleled opportunity for evangelism." He said: "Long have we waited to see this glorious day, and now our hearts deeply rejoice as we see stolid indifference vanish, and the villages open the way for us to present the message of God for these last days. Where it was difficult to get a hearing ten or fifteen years ago, congregations of several hundred voluntarily come together to hear the message of life and salvation."

Burma, in spite of a widespread rebellion in 1931, had a net increase of 141 for the biennial period, which was a 47-per-cent gain in membership.

From Northeast India, where our work in India began forty years ago, G. G. Lowry reported many encouraging interests. The baptisms were 120 for the term. The net gain was not so much, as some have fallen away. Several have accepted the

truth as the result of the work of a single colporteur. Where the colporteur was last stationed, he was conducting four Sabbath schools. We greatly need more such workers. From one place in Upper Bengal came an urgent call for a Seventh-day Adventist missionary, where it was said fourteen families were ready for baptism.

The reports from the Northwest Union indicate an improvement over the preceding period. In some fields there has been a systematic overhauling of the membership rolls, which has cut down the net gain to some extent.

The work in the Bombay Presidency Mission, with its thirty-one languages and many uncultivated dialects, is prospering. All the funds in this field show a gain over the previous biennial period.

In the Northwest Union Mission alone is one fifth of the world's population. It has a working force of 115, including all classes of workers, both foreign and Indian.

The Northeast India Union Mission, with 111 workers, has more than twice the population of the South American Division.

The chief emphasis everywhere is evangelism, and just now there is a special effort to reach the English-speaking people. Good results in this line are seen in Calcutta, Colombo, Madras, Lahore, and other large cities. While we thank God for the evidences of progress, the results seem pitifully small when we think of the population and the needs. We were led to cry unto God for power, more power.

The Literature Work

In spite of adverse financial conditions, there are more colporteurs and better sales than ever before. The field missionary secretaries have spent from 100 to 216 days out of the year working in the field with the colporteurs. One man, over a period of two months during the last hot season, spent every day but Sabbath in actual canvassing with his men. Such leadership cannot but win. The recent visit of Elder Weaks to this field, together with some changes in policy,

were also factors in this progress. The student colporteurs in 1932 met with good success.

Even in India, with all its illiteracy, and with a scarcity of literature on our message in the vernaculars, "everywhere, almost without exception," as one superintendent said, "the colporteur has been the first to sow the seed."

"Health and Longevity" is the favorite book in this field. Distinctly religious books are more difficult to sell. In fact, in all but one language area the health book is the only large book available. The brethren are working earnestly to the end of preparing message-filled books and getting them more and more into the hands of the colporteurs.

While the *Oriental Watchman* does not as yet have a large circulation, it is evidently wielding a great influence. Many of the prominent men of India, Burma, and Ceylon are subscribers, such as governors, consuls general, members of the legislative councils, and leading business men. A wealthy Buddhist who had read the *Watchman* for a year, and who was renewing his subscription, said: "I find these articles that discuss the meaning of present-day conditions very useful." More than 60 per cent of the subscribers are non-Christians. Thus it is possible to reach the best-educated people of India through this paper, and its circulation should be greatly increased.

There are now two vernacular mission papers, in Burmese and Tamil, with prospects of good success. Two others, in Marathi and Gujarati, are just beginning.

The needs of the book work in Southern Asia are more literature and more Spirit-filled men to carry it to the people. There is need of prayer that the Lord will raise up and send forth more colporteurs into the harvest field.

Home Missionary and Missionary Volunteer Departments

Careful attention is also being given to the development of the departments that seek to build up the church. The Missionary Volunteer Department is well organized in the several schools and good work is being done. At Lalsalgaon Training School, for instance, in the Bombay Presidency, three mission bands go out Sabbath afternoons to tell stories, give talks, and distribute literature. Each band is under the direction of two members of the faculty. J. F. Ashlock, the division Missionary Volunteer secretary, said:

"The Progressive membership plan appeals to our vernacular youth, and where it is being promoted is bringing great benefit. Several Senior young

people are working on the Master Comrade requirements."

The principal of one of the schools said: "We find that the Progressive plan is especially helpful in keeping up the morale of the school."

The Missionary Volunteers of Southern Asia have joined the Adventist youth of the world in the determination to carry the "advent message to all the world in this generation." With some pardonable pride the secretary said: "We have not lowered any of the Missionary Volunteer standards in order to accommodate the boys and girls of India, Burma, and Ceylon."

"Perhaps one of the most interesting societies in our division," said Brother Ashlock, "is found in the Bombay field, the Senior Society at Poona. Recently John 3:16 was repeated in seventeen Oriental and three European languages by those present. This society occupies an important place in the Poona church, and does a large share of the missionary work. It was a member of this society, a Malayalam boy, who sold the Big Week literature to a Tamil family who have recently accepted the truth."

The older members of the church in Southern Asia, both English and vernacular, are being organized and trained for service. Here, as elsewhere, the results of the work depend largely on the strength of leadership. In South India the reporting churches and companies increased from fifty-two in 1931 to sixty-seven in 1932. One church in the Malayalam Mission brought in eleven new members to the Sabbath school in one quarter. An Indian brother in Madras operates a library for the public, including a good assortment of our general literature. The average number taking part in the missionary program of the church is 50 per cent higher than during the preceding term.

Educational and Sabbath School Departments

The educational work of our Southern Asia Division consists of village schools, boarding intermediate schools, a division vernacular training school, and a junior college for English-speaking young people. In a land of so many languages, and which is very backward in general education, in a land of poverty, caste, and widely varying religious communities, our educational program is beset with difficulties. We have fifteen boarding schools. In these schools the students are largely from Seventh-day Adventist homes, and an earnest effort is being made to develop Christian ideals and build Christian character in the lives of these young people. From these young people, we are getting,

and hope to get more and more, efficient workers for India.

The village schools serve a double purpose. They are church schools for our own members and adherents, but they also take in a large number of non-Christian children. In fact, they are operated as an evangelizing agency. In the Northeast Mission, out of 482 pupils in the schools, 177 are from Adventist homes and 250 are non-Christians. "The village schools," said H. Christensen, "are conducted by workers who also do evangelistic work in the community. A recent survey disclosed the interesting fact that one teacher in the Malayalam Mission had won forty-five to Christ during the past five years while engaged in his school work. This is the type of teacher we need, one who feeds the lambs but does not forget the sheep not yet in the fold."

G. G. Lowry said: "We believe that the village school, rightly conducted, can be a very important factor in evangelizing the village folk who, in many cases, cannot be reached in any other way. The value of the school as an evangelizing agency is seen when we remember that of the 120 baptisms reported from the Northeast India Union Mission during the period, thirty-eight, or approximately 33 per cent, came from the schools."

One of the greatest needs of our educational work in Southern Asia is the strengthening of the work of the village schools by better equipment and by better trained teachers, who will do stronger intellectual work for the children, and at the same time more effective evangelistic work for the community.

The Sabbath school, as elsewhere, is the first and most extensive organization of the church. Though beset with some difficulties not common in the home field, it holds the church together in Bible study, and promotes a knowledge of our world-wide mission operations among a people whose ideas of the great world are quite limited.

Medical Department

In the medical work, God has given us a wonderful means of helping humanity and winning souls. We now have six hospitals, a sanitarium, and a number of dispensaries in Southern Asia, and the results of the work are on the whole very gratifying. The story of the three hospitals in Southern India and how they were established has often been told. Speaking of one of them, the South India superintendent said: "The medical work has an important place in mission work, and its value may be seen at Narsapur, where the barriers of prejudice have been broken down and an

interest created in the truth on the part of those once so bitter."

The establishment of a dispensary six miles from Narsapur, which Dr. G. A. Nelsen visits twice a week, is proving a source of blessing to the people and a feeder to the hospital.

"The new Jalirpar Hospital in East Bengal has had a large patronage from the first. Almost five hundred villages are represented in its patient list; and all these patients, aside from physical help, receive a copy of the Gospel of Luke and other literature."

Land has been purchased for a hospital in the Malayalam field, and Dr. and Mrs. D. W. Semmens had been studying the language for a year, when unfortunately, because of a lack of funds to go on with the work, and to bring out a doctor to fill a vacancy at the Nuzvid Hospital, the project was abandoned for the time and Dr. Semmens was transferred to Nuzvid. It was hoped by means of the new hospital to make a beginning among the Syrian Christians in Travancore,—a large body of Christians aggregating three fourths of a million who date their beginning from the labors of the apostle Thomas. These Syrian Christians are well advanced educationally and economically, and the development of churches among them would be a real strength to our work in Southern Asia.

A combined sanitarium and mission headquarters for Dr. Menkel's work in Simla has just been completed. This work, which has been fruitful in bringing the truth to the government people and others through the years, has now for the first time an adequate building.

One of the most pressing needs is a doctor for Burma, for the sake of our own missionaries and for the sake of the Buddhist people, among whom we believe medical work would be especially helpful. Let us hope that we may soon be able to establish a doctor in Burma. Just before I left India the division committee arranged to send Dr. G. A. Nelsen to Burma for several weeks. There are many surgical cases waiting at the different mission stations, and some of our workers are in need of a physician's services. But this is only a temporary measure, and is done at a loss to the work at Narsapur, of course.

In a report like this it is possible to speak only very briefly of the work in this great division. But I want to assure our people in the home field who have stood by the work so loyally during the years, that your missionaries in Southern Asia are acquitting themselves well. Southern Asia is perhaps our most difficult mission field, but in spite of seemingly insur-

mountable obstacles your missionaries are pressing on with vigor, making gains every year, working and praying for the time when the bands

of ignorance, superstition, and age-old customs will break, and a great company will burst forth into the light of God's message for this time.

Italian Effort in Milwaukee, Wisconsin

By J. VITRANO

It was my privilege to hold an effort in Milwaukee for the Italian people. The Lord truly blessed the effort from the beginning. Every church member under the leadership of the elder was active in bringing interested people to the meetings. At the end of three weeks, with a meeting every night, ten were baptized and united with the church. I am fully persuaded that God still works on the hearts of those whom we sometimes feel it is impossible to reach.

A young lady who was very much interested in the truth was opposed by her father, but she was not discouraged; and when she heard of the effort to be held here, she began to pray that her father would become interested. The result was that at the beginning of my meetings he was present, and continued to come, attending every meeting but one. Both father and daughter were baptized and today rejoice in the truth.

An old man nearly eighty years of age, knowing of the truth but not being interested, was impressed that he must read the Bible. While he was reading he was convinced of the truth, and when the meetings began, he and his wife attended faithfully. When I

visited them, he told me what a struggle he was having in leaving off snuff, smoking, and drinking, also unclean foods. He said, "I am nearly crazed, but the Lord will help me to overcome." The Lord did bless him, and he and his wife were baptized.

Another sister's husband, nearly seventy-five years old, who was a drunkard, through the influence of this brother mentioned above, attended the meetings and was also baptized.

One lady who loved the truth held back from taking her stand for the Lord on account of the terrible opposition of her family. I encouraged her to take her stand, telling her that the Lord would help her through all opposition, as He had helped many others. When she decided to follow her Lord at all cost, miraculously almost all the opposition died down, and she was free to serve God according to her conscience.

We earnestly solicit the prayers of our brethren and sisters, that the Lord may keep these new members faithful, and bless His work among the Italians, that many more may be called from darkness to this blessed light of truth.

What Has Christian Education Done for My Child?

By H. C. KLEMENT

SEVENTH-DAY ADVENTISTS maintain denominational schools in order that our young people may be educated and trained under conditions and by teachers whose influence will mold their lives and help them to be true Christians. There are no selfish or personal financial gains which accrue to any one for all this endeavor. No one is made richer; no one can have a selfish motive behind this program of seeing all our children in our schools.

Does it pay to make the sacrifice that most parents have to make in order to place their children in one of our schools? The answer to this question depends upon values. If heaven is worth more than the world, if eternal life, obtained alone through faith in Christ, is worth more than this earthly life and earthly riches, then to the extent to which eternity is

worth more than time, is a denominational school worth more to Christian parents than worldly schools.

Children are a heritage of the Lord, intrusted to us to train as candidates for His kingdom. They are endowed with a threefold nature,—physical, mental, and spiritual,—which should be harmoniously developed. The psalmist says, "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." Ps. 144:11, 12.

This text fittingly likens our youth to plants. For normal growth the plant requires soil of a proper texture and fertility, water, air, and sunshine. The successful horticulturist is one

who knows how to provide these necessities to the plant in proper proportions. Parents should be just as much concerned over the development of their children as is the horticulturist over the cultivation of his plants. Our responsibility is made clear in the following quotation from the Spirit of prophecy:

"Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express." "The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education."—*Counsels to Teachers*, p. 166.

"Little do parents consider that injurious impressions are far more readily received by the young than are divine impressions; therefore their associations should be the most favorable for the growth of grace, and for the truth revealed in the word of God to be established in the heart. . . . If they hear the principles of religion slurred, and our faith belittled; if sly objections to the truth are dropped in their hearing, these things will fasten in their minds, and mold their characters. . . . When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock."—*Testimonies*, Vol. V, pp. 544, 545.

Educators of the world realize they are failing in their attempt to give this character education. A few quotations will suffice to prove this: "The safety of our nation depends on Christian education."—*Babson*. Dean Hart quotes the following: "Mons. de Falleax, a French minister of education, supplied the best definition of education I know of. He said: 'The purpose of education is to aspire to train a child to the yoke of discipline and obedience, to create in him a principle of energy which shall enable him to accept of his own free will the law of labor and duty. To do this, unless the force is derived from religion, is to attempt an impossible task.'" "The appalling increase in crime and serious social problems remind us that something must be done to produce more effective character training in the schools."—*John J. Tigert*. Hubert Welch, in his book, "The Christian College," says: "It is everywhere being discerned, more clearly perhaps than at any time within the last hundred years, that an education which ignores the moral nature is fundamentally defective."

Value of Christian Schools

How thankful Seventh-day Adventists should be that we have Christian schools to which we can send our youth. These parents can testify to the saving influence found in our schools. They have given me written

statements to this effect. Here is one statement:

"The ideals held before our children by the teacher whose life is in close touch with God, exert an influence which will never be effaced. The influence of the school over my child has been very gratifying indeed. Her vision of life is to serve humanity. Best of all, she has been made to realize the great need of Christ in the life."

Another one writes: "A Christian school has taught them reverence for the word of God, instilled in their hearts a desire to do that which is right and know what is right, from choice. It has helped them to have respect for their parents, to have confidence in them, and has made them willing to seek counsel for problems in childhood, adolescence, and youth. The example and precepts of a Christian teacher have helped them to shun places of questionable amusement, and led them to choose such recreation as is beneficial for a Christian. It has instilled in them a desire to live a life that will be a help to some one else; to give their all in service for the Master.

A Christian education has led one to consider it a privilege to go as a missionary, another as a church school teacher, and another as an office worker."

One parent writes: "My boy has his problems and temptations, but he believes the Bible and endeavors to follow its teachings. I believe this simple faith is a direct result of the training in a Christian school. The influence of his teachers is easily seen in his thinking. Almost as important as is this positive influence, is the lack of knowledge of the ways of the world. When he thinks of a good time, it is in some wholesome way."

How large the dividends are! We must recognize the fact that a person is the product of his education. A life cannot be lived over. "What shall it profit a man [or a boy or girl] if he gain the whole world, and lose his own soul?"

The greatest joy that can come to any parent is to know that his children are in the service of the King, that they are loyal to the message. A Christian school helps to make this possible.

School at Ugashik, Alaska, Destroyed by Fire

By H. L. WOOD

A RADIOGRAM from Brother Sam Hanson, government teacher at Ugashik, to the mission office, brought the news that a fire, starting from a defective flue, totally destroyed the school building and teachers' home at Ugashik. The fire destroyed practically all the clothes, a year's supply of food, tools, furniture, bedding, books, including every Bible, song books used in the Sabbath school, Sabbath school supplies, and donations for this quarter, keepsakes, pictures, and almost everything else, and left them helpless on the beach of Bering Sea in subzero weather. Besides the loss of nearly all his own possessions, Brother Hanson writes of the school equipment: "All the school desks, books, and equipment, tools, medicines, etc., were a total loss. We have moved into a little cabin on the hill, and are arranging to conduct school in the two stores here, and to get some books and supplies from Igigik by the plane that is there now. Virgil and Willison Rogers' amateur radio comes in handy now, in getting messages back and forth from Juneau.

"We of course lost all our papers, Bibles, song books, 'Testimonies,' 'Bible Readings,' Picture Rolls, and all material with which to conduct Sabbath school. Nevertheless we had fifteen present in our little cabin Sabbath school the next Sabbath. We had

studied the Sabbath school lesson on 'The Lord's Supper Instituted,' so I conducted it from memory. The natives here have a very religious vein. A drunken native whom I had to send away went home and sent his wife and girl over. They have been coming since, and she says she has quit drinking. We know she has not been drunk for several months."

To those who are not acquainted with work in Alaska I will state that Brother Hanson is a self-supporting missionary on the shore of Bering Sea, and has raised up a fine Sabbath school. He also has a large class ready for baptism and organization into a church. They have waited over two years to be baptized, and have even pledged \$125 toward my traveling expense if I would come and baptize them. The expense would be about \$300, unless I could get free transportation. The mission has never had the money to permit the superintendent to visit the Bering Sea district, where about one third of our believers live.

Brother Hanson and some of the other Seventh-day Adventist teachers in the far west and north have amateur radio transmitters, and now with the new transmitter at the mission office we find this wonderful invention a great blessing in keeping in touch with our work in these far-flung places.

As soon as we received the radiogram about the fire at the school, we at once sent by air mail some Bibles and necessary Sabbath school supplies that we had on hand at the mission office.

God Sent a Colporteur

By J. D. LESLIE

Two years ago a Mrs. Hancock, then living in England, received an invitation from a friend in San Francisco to visit her, and offering to pay her fare over to California. She accepted the offer, but was not satisfied to remain here, as she had left her husband and a daughter in the old country. On returning home, she talked with her husband about moving to America, as she thought it would be much better for their daughter to live here. It was finally decided that they come to this country to live.

The family went to see the American consul to have him visé their passports. The mother and daughter were passed immediately, but the father had varicose veins so bad that they would not pass him. He was told to return after a few months, and if his condition had improved, they would visé his passport also.

The family had very little hopes, as he was in a very bad condition, but after three months he was completely healed—a miracle had taken place. The authorities could not understand it; at first they thought he was not the same man they had turned down. Everything was finally arranged, and they landed in San Francisco.

Three months ago one of our faithful colporteurs rang Mrs. Hancock's doorbell, and she opened the door, and wanted to know what he wanted. He told her he was engaged in Christian work, and wished to speak briefly with her. She replied, "I am very busy today, and besides we are all Christians here," and started to close the door.

Then the colporteur said, "Madam, do you read your Bible?"

"Yes," she replied, "I do."

"Well, do you understand it, and are you satisfied with your Christian experience?"

"No, I am not," she told him. "I have been praying that the Lord would send some one to me who could help me to understand the Bible."

"Then I believe God has answered your prayers, lady, because I have just the book you need, 'Bible Readings.'"

Immediately he was invited in, and sold her a copy of this good book. When the delivery was made, she was so interested that the colporteur took

Brethren, pray for the work of the Lord in Alaska, a great territory 2,200 miles in length, with only two conference workers to carry the message of a soon-coming Saviour to these many tongues and tribes.

Sister La France, our Bible worker, over and introduced her. After a few studies, the lady began to attend services at our church on Capp Street.

She has been keeping the Sabbath for three weeks. She told Sister La France, several times, that surely God healed her husband, and brought them all the way to America so they could learn this blessed message.

Yesterday, February 9, Sister La France told me that she is holding studies with twelve fine people in San Francisco, who have been found within the last three or four months by our colporteurs.

"In a large degree through our publishing houses is to be accomplished the work of that other angel."

Phoenix, Arizona

By RAYMOND F. COTTRELL

WE are happy to be able to report that the evangelistic campaign conducted by John E. Ford in Phoenix, Arizona, is now coming to a successful conclusion. A spirit of Christian co-operation has marked every phase of the meetings, and it is realized that through human agencies the God of our fathers has wrought great things in this metropolis of the vast American desert. On Sabbath, April 29, fifty-seven persons were received into church fellowship. This makes a total of 310 precious souls won to the truth since January, 1933.

H. P. Gray has had charge of the

musical part of the services. His choir of one hundred voices has been well-received by the public. It is of special interest to note that more than one person has been won through the gospel singing, who might not otherwise have been reached.

S. T. Borg, the local pastor, and the other workers who remain, will have need of our prayers in view of the great task before them of shepherding a flock so rapidly increased. A great interest has been awakened throughout the Salt River Valley, and we trust that this is but the earnest of greater things in the future.

A Soul-Winning Church

By J. W. HIRLINGER

THE Brightmoor (Detroit) church has been termed "the miracle church," because of the special providences of God in the securing and remodeling of the building. Formerly, the building was used for school purposes, but when it was succeeded by a modern school building, it was sold at auction to the writer for \$25, the first and only bid. It is 26 x 40, of heavy frame construction, as true and strong as when new.

After the building was moved, contractors said it could not be duplicated for less than \$4,000. It was bought, moved two miles, remodeled with full finished basement, and furnished by faith; for when negotiations were begun, there was not a dollar in the building fund, and the members had very little money with which to buy or build. About three months later, when it was dedicated, all the bills were paid, or the money was in sight to pay them, together with \$300 paid on the four lots, the balance to be paid at the rate of only \$13 monthly. These accomplishments were the fruit of faith, much prayer, devotion, and

hard toil on the part of the members. The promise, "All things are possible to him that believeth," was again verified.

However the greatest miracle connected with this church is the miracle of God's saving grace in the salvation of many souls, without any continued evangelistic effort. It might appropriately be called a "Layman's Soul-Winning Church."

While I am not now the pastor of the church, it has been my privilege to visit the church twice in three months. Sabbath, April 1, I was surprised to see the number of new faces gathered in during three months.

Early on Sabbath afternoon I found three or four prayer bands meeting and praying earnestly for the revival of delinquent members, for unsaved husbands, wives, children, friends, and others. In these praying bands I discovered the church's secret of how they were winning so many souls. According to the counsel given in the "Testimonies," Vol. VII, pp. 21, 22, they met together and pleaded with God for the salvation of some

special one, and then for still another. They do not let go the arm of God till those prayed for break with sin. Their prayers are augmented with good works in practical missionary work, distributing truth-laden literature, Bible studies, Christian help work, etc., the very work outlined in Volume VII, pages 8 and 9. In Volume IX, pages 116, 117, the Lord says that this is the only program which will finish the work. Truly it is a blessed work. It keeps the members happy and harmonious, besides adding to the church daily such as shall be saved.

North American News Notes

DURING an effort in the Little Rock (Ark.) colored church, held by T. H. Coopwood, there were seven baptized, and eight more are making preparation for baptism.

W. H. HECKMAN.

APRIL 22 was a day of rejoicing in the Milton (Oreg.) church, when sixteen of their young people were baptized by G. E. Langdon, of College place, Washington. They are the fruit of the general church work, Sabbath school, church school, and young people's society. Ministers from the conference often visit the church on Sabbath.

The Milton church is the pioneer church of Seventh-day Adventists in the old Oregon Territory of the Pacific Northwest. It has a good church building and a membership of 275. The Sabbath school numbers 300. Only two of the charter members are left. F. A. TRACY, *Local Elder*.

THE Pontiac (Mich.) church rejoiced to see twenty-five baptized, March 25, and six taken into the church on profession of faith. These were added to the Pontiac church, while eleven more were added to Clarenceville and one to Detroit. These were brought in through the labors of the writer, who administered baptism, and Miss Sadia Willette, Bible worker. Another class of from twelve to fifteen will soon be organized, to prepare for this sacred ordinance. What a privilege it is to see the workings of the Lord in preparing a people to meet Him in the clouds of glory!

C. V. KEISER.

DURING the month of April our workers reported a total of seventy-three baptisms. Twelve of these were at Ava, seventeen at Goldsberry, twenty-four in the St. Louis Central

church, twelve in the St. Louis Berean church, and eight in the Kansas City Beacon Light church. There are also at the present time about eighty in baptismal classes in different parts of the field, who will be ready for baptism within the next four or five weeks. We are happy that, in spite of a decrease in workers and finances, the work of soul saving is going on in this field even stronger than ever.

H. C. HARTWELL.

Maintain Prohibition

(Concluded from page 14)

Every dry voter, in every locality, of all creeds and political parties, who knows that "eternal vigilance is the price of liberty" from liquor, is needed and is invited to be a "link" in this chain. The links will be multiplied from the first ten in each locality up to hundreds, thousands, hundreds of thousands, and millions. Every one knows now, in view of what has shocked us during the past year, that a far stronger, more eager, better organized majority of the voters of the United States, in Christ's name, must fight to win the constant battles of the ballots, until the organized liquor traffic is conquered. "The Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. Shall not all exclaim with Frances Willard: "I am but one, but I am one! I cannot do everything, but I can do something; what I can do I ought to do, and with God's help I will do!"

Appointments and Notices

CAMP MEETINGS FOR 1933

Atlantic Union

New York, Union Springs June 30-July 9
Southern New England, South Lancaster, Mass July 7-16
Northern New England (Regional Meetings) June 30-July 2 and July 14-16

Canadian Union

Maritime, Memramcook June 23-26
Ontario-Quebec, Brantford, Ont., June 30-July 9
Manitoba-Saskatchewan, Yorkton July 5-12
Alberta, Lacombe July 13-22
Beauvallon (Ukrainian) July 24-30
Peace River Aug. 1-8
British Columbia, Kelowna July 27-30
Vancouver Aug. 1-6
Newfoundland, St. Johns Sept. 7-14

Central Union

Colorado, Boulder June 9-18
South Dakota, Huron June 9-17
Wyoming, Casper June 14-21
North Dakota, Jamestown June 15-24
Minnesota, Anoka June 22-July 2
Kansas, Enterprise Aug. 11-19
Nebraska, Shelton Aug. 11-20
Missouri, Clinton Aug. 18-26
Iowa, Nevada Aug. 24-Sept. 3

Columbia Union

Potomac, Takoma Park, Md. June 15-25
East Pennsylvania June 29-July 9
New Jersey June 29-July 9
West Pennsylvania July 13-23

Chesapeake Aug. 3-13
Ohio, Mount Vernon Aug. 18-27
West Virginia Aug. 18-27

Lake Union

Illinois, Pontiac June 8-18
Indiana, Cicero June 8-18
Wisconsin, Portage June 15-25
Michigan, Hastings June 22-July 2
Michigan, N. Pennin., Iron Mountain July 5-9

North Pacific Union

Montana, Bozeman July 20-30
Oregon, Portland Aug. 4-14
Washington, Auburn Aug. 4-14

Southern Union

Alabama-Mississippi, Meridian, Miss., June 2-11
Kentucky-Tennessee, Nashville, Tenn., June 9-18
Carolina, Charlotte, N. C. June 16-25

Southwestern Union

Texas (Four Regional Meetings), July 27-Aug. 6
Texico Aug. 3-13
Oklahoma, Guthrie Aug. 10-20

Pacific Union Regional Meetings

Central California Conference
Armona June 10
San Francisco July 26-30
Mountain View Aug. 30-Sept. 3
Northern California Conference
Oakland Aug. 1-6
Southern California Conference
Santa Barbara June 9-11
Olympia June 16-18
Southgate June 23-25
Glendale June 30-July 2
Southeast California-Arizona Conference
San Diego June 16-18
Orange County June 30-July 2

MANITOBA-SASKATCHEWAN CONFERENCE OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the eighth biennial, which will be the thirteenth, session of the Manitoba-Saskatchewan Conference of Seventh-day Adventists will be held on the exhibition grounds at Yorkton, Saskatchewan, July 5-12, 1933. There will be an election of officers, and such other business will be transacted as may properly come before the delegates at this session of the conference.

O. Ziprick, Pres.
F. T. Balmer, Sec.

SASKATCHEWAN CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the eighth biennial, which will be the thirteenth, session of the Saskatchewan Conference Association of Seventh-day Adventists, Incorporated, will be held on the exhibition grounds at Yorkton, Saskatchewan, on Monday, July 10, 1933, at 9 a. m. There will be an election of officers and a board of trustees, and the transaction of such other business as may be in order.

O. Ziprick, Pres.
F. T. Balmer, Sec.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 110 JUNE 8, 1933 NO. 23

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

TERMS: IN ADVANCE

One Year\$2.50 Three Years\$7.00
Two Years 4.75 Six Months 1.40

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C. post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

"Physical Therapy for Nurses"

By G. K. ABBOTT, M. D.

AS a text, this book is designed to give a classified, correlated, and comparative view of the various physical methods of therapy. There are 428 pages in this textbook for nurses, with many illustrations showing as well as describing how the treatments can be applied.

Price of this book, \$2.

"STEP TECHNIC in Hydrotherapy Procedure"

By G. K. ABBOTT, M. D.

Has just been prepared in response to requests from teachers of hydrotherapy. The procedure is clearly outlined in treatment under the following headings:

Local Applications of Heat	Sponges	Sprays and Douches
Local Applications of Cold	Baths	Enemata
Heating Compresses and Packs	Shampoos	Technic of Thermotherapy:
Tonic Friction	Packs	Heat Lamps, Electric Light Bath, Turkish Bath

The price of this booklet is 50 cents, and when purchased with "Physical Therapy for Nurses," the price of the two is \$2.25, postpaid. (Prices higher in Canada.)

Order in the regular way through your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D. C.

Year Book for 1933

THE YEAR BOOK for 1933 is ready, and orders are coming in from all over the world. As our work increases, this Year Book becomes more important and more interesting year by year. There are 387 pages in the present issue. In this book you have the complete directory of the General Conference, all Union and Local Conferences, Mission Fields, Educational Institutions, Publishing Houses, Periodicals, and Sanitariums.

Statistics such as this book contains are not dry, but vitally interesting. To learn that one new Seventh-day Adventist joins the denomination every fifteen minutes throughout the year, is a great source of rejoicing to all who are interested in the extension of the message. That a new language has been added every eleven days during the last five years shows how the message is extending to every corner of the world. So the Year Book becomes a source of information, of inspiration, of enthusiasm, of faith in the message, which we all believe.

The price this year is only 60 cents. (Remember it was formerly 75 cents.) Every worker should have one in his grip, and many of our church members will feel the need of a copy. Higher in Canada.

Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., JUNE 8, 1933

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMANSPECIAL CONTRIBUTORS
A. G. DANIELS C. H. WATSON I. H. EVANS
O. MONTGOMERY W. H. BRANSON J. L. SHAW
C. K. MEYERS M. E. KERN E. KOTZ
J. L. MCELHANY E. E. ANDROSS L. H. CHRISTIAN
A. W. CORMACK N. P. NEILSEN H. F. SCHUBERTH
A. V. OLSON H. W. MILLER F. GRIGGS
W. G. TURNER J. F. WRIGHT

CIRCULATION MANAGER CLARENCE LAWRY

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.

WRITING under date of April 21, J. H. McEachern, of the Far Eastern Division, says: "We have just begun a movement in the Far Eastern Division for the training of one thousand self-supporting lay Bible workers. The movement is gathering momentum in every union and local field. This will be a wonderful strength to our evangelistic forces for the winning of souls."

WRITING of the interest which had been awakened in the province of Tayabas, Philippine Islands, F. Dalisay, the director of the South-Central Luzon Mission, writes under date of April 18:

"I recently visited the tent effort that is now being held in Catanawan, Tayabas. There is a good interest; the people are eager to hear the message. Catanawan is a strong Catholic town without any Protestant. Efforts were made in the past on the part of two strong Protestant organizations to preach on the Bible and Christ, but no sooner had they started their meetings than they were mocked and jeered at by the people. They found themselves in the midst of strong opposition, and after preaching three nights they were forced to leave the town without making a single convert. But now the situation is entirely different. Most of the people are eager to hear the truth, and between 300 and 400 attend every night. Not being accustomed to Protestantism, the people are somewhat slow in obeying the truth, but already we have about twenty who are beginning to step out of Romanism and publicly show their observance of the Sabbath."

Among the Indians

F. A. STAHL, writing from Iquitos, Peru, under date of April 23, says of the work in that section:

"The work is going forward in this part of the great field, although the times are difficult because of war and the excessive rains. Never in the past, it seems, have such torrents of rain fallen; one would think nature weeps because of the conditions.

"We had a baptism of twenty-five here in Iquitos, and in different parts of the field there are companies of people ready

for baptism. Many new calls are coming in from Indians who live in the great interior, but we cannot begin to answer them, not even the calls that came to us far back, because our budget has been reduced.

"We are praying that we may be able to establish a Bible school here in this Amazon field, where we can call together many consecrated people from the different tribes, and teach these thoroughly in the word of God, then send them back to their people with the message. In this way the message will go quickly to all parts of this Amazon region. This class of messengers will be self-supporting.

"Our courage is good, and we know that God will bless His work in these last days."

Our Women Physicians

THE women physicians connected with the medical work of this denomination are a noble class of workers, even if some of them are a bit supersensitive as to the proper recognition of their professional status. But then, who would not be sensitive, if against the noble profession to which he belonged he felt that there was made unjust discrimination? We are led to this observation by communications received from two of our highly esteemed women physicians, in which they refer to a news note published in the REVIEW some weeks ago, in which a certain nurse was referred to as "better than the average woman doctor." Our correspondents wish to know if the average woman doctor is not as efficient in her professional work as the average man doctor? From our observation and experience, we believe this is true, and we humbly apologize for this apparent aspersion which was thrown upon a noble class of workers.

We are confident that the writer of the note above referred to had no thought of any unjust discrimination as between physicians, and had the editors of the REVIEW understood it in the sense in which it is interpreted, they surely would not have permitted its publication.

Throughout the years of our medical work, our women physicians have rendered consecrated and efficient service, and we believe "the average woman physician" is equal in every respect to "the average man physician." We could name several women physicians with whom we are personally acquainted, who, in our judgment, have added real luster and brought marked credit to the profession to which they belong.

Perplexity of Missions

I WAS present at the spring meeting of the Southern Asia Division committee. The brethren trimmed the budget, cutting here and there, and were convinced that the only safe thing was to adhere still to the policy of no new recruits, not even replacements. And yet it seemed absolutely necessary, in order to hold our medical work together, to call for some nurses. It was like a farmer in the spring with all his work to do and only one horse. He would probably consider it the sensible thing to borrow the money and buy a horse. But our Mission Board follows the no-debt policy.

Finally the division treasurer decided that by careful planning the division could bring out one nurse, and the superintendent of the Northeast India Mission

decided that they would run the risk of bringing out a nurse for that field. In doing this, as the treasurer said, they figure down to the anna (the Indian nickel).

Then two days after the committee meeting closed came a cable from the General Conference, warning us that another cut of at least 10 per cent would have to be made for 1933. This naturally threw the division officers into perplexity. Elder Cormack said:

"I should consider it as very seriously to be regretted should we find that we cannot, after all, bring out these nurses. Patronage is increasing in all these hospitals, and it is really unreasonable to expect that men can go on from year to year under the strain of performing from day to day surgical operations, many of which are of a major nature, without any adequate trained assistance. Yet by the time we face the rebalancing of our budget, it may be that we shall have to send through to you a cancellation of these calls."

Still the call for the nurses is held in abeyance and the leaders of our work in Southern Asia are struggling with the problem. These brethren and our missionaries all around the world are looking to our Midsummer Offering for help in their dire need. M. E. KERN.

North China Union Mission

FROM A. A. Esteb, home missionary secretary of the North China Union Mission, comes this good word, under date of March 6:

"We have had a gain of 41 per cent, or nearly \$10,000, over our last year's sales. Our Big Week sales were more than double the previous year also. And our Harvest Ingathering campaign we feel was the best one ever conducted in our field. More of the laity took part than in any previous campaign. We have many Chinese believers who brought in over \$30 and \$40. We thank God for this good omen of progress.

"We have launched a strong program of evangelism through our union this year. We have just completed an excellent series of institutes in the provinces, and already have about forty colporteurs in the field. You of course know that war—horrible war—is raging right in our field and only a few hours away. We do not know what a day may bring forth. All kinds of rumors are rampant. But our faith must keep anchored. And how we should thank God for an anchor that holds. We are pushing our work just as aggressively as we know how, right in the face of these very forbidding circumstances. We believe that what the church has failed to do in a time of peace she must do under most forbidding circumstances and during great dangers. We are happy to know that the brethren in the homeland are upholding our hands in prayer during these terrible times. May God keep us all courageous and faithful until the work is done."

ORNO FOLLETT, who is engaged in work for the Indians in Arizona, writes under date of May 8: "You will be interested to learn that the work is still progressing among the Indians. Seven Indians have been baptized during the last few weeks. When my time permits, I shall try to send a report of some of our recent interesting experiences."