


# The Advent and Sabbath Review and Herald



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## One's Worth Is What He Gives

BY MRS. A. N. LOPER

ONE'S worth is reckoned in this world of ours  
By what his earthly bank account may be,  
Though wealth may cause a waste of life's brief  
hours  
In idleness and empty gayety.

Such standard for the measurement of worth  
Is false, deceptive, very far from true.  
Wealth is the sordid, sinful goal of earth—  
All heavenly attainments lost to view.

Who spends his life in selfish search for gold  
Is but a pauper, poor in Heaven's sight;  
No promise of the riches all untold,  
Reserved for him who seeks to do the right.

The life of sacrifice is that to live,  
To help the fallen—this the task that's given.  
Our worth—not what we get, but what we give  
In traveling the way from earth to heaven.

The measure of all gifts, by standard wise,  
Reveals the widow's mites worth vastly more  
Than thousands given without sacrifice,  
With nothing missed from an abundant store.

The time is short! "Give," is the gospel call,  
"To save poor sinners"—this our task to be.  
He who in this life gives himself, his all,  
Will share the riches of eternity.

*Dinuba, Calif.*

# "The Advent Review and Sabbath Herald"

BY I. H. EVANS, *Vice-President General Conference*

THERE is something about the "good old REVIEW," as its long-standing friends often call it, that appeals to the eye and heart of the true believer in the advent message. It seems to be a friend, a real, understanding friend. It encourages the heart to continue faithful in service; it comforts in sorrow; it inspires zeal and faith in the final triumph of the great threefold message; it reports the progress of the Lord's work in the earth; it tells of the death of those who have laid down the armor; and it feeds the soul with the word of God.

When one reads its pages, he feels as he does when he has had a long letter from a dear friend. Its visits lift one out of the sweat and toil and perplexities of life, and lead him to say: "I'm going to be a better man, a more devoted Christian, a better companion."

For sixty years now, I think, the REVIEW has never failed to be a visitor in my home or office. If I am absent traveling, and miss seeing the REVIEW, I feel lost and out of touch with the work. There is a feeling of something lacking, as if I had neglected prayer, or were losing contact with the work and my fellow workers.

In this periodical we get the news of the world that interests us most of all,—the news of the spread of the message in all lands. Nearly every week some foreign field reports how the work is going forward. To illustrate: in the last REVIEW I find eight pages devoted to reports from the fields. They cover conferences in the United States, South America, India, work among lepers, and reports from the Inter-American field. These reports may be local and fragmentary, but they constitute such a recital of God's presence and leadership as to make one feel that God is in this work.

The proceedings of division executive committees and their plans concerning which our people generally have no other way of hearing, are reported in the REVIEW. Here we read of the work in China, and of the marvelous things being done in Tibet and the far northwest of China. Such reports have never been possible before. Nineteen centuries have come and gone, and missionaries could not enter Tibet. Now the doors are open, and we are urged by lama priests to come to them and preach the truth. The tribespeople of Kweichow, never yet subject to any foreign power, are urging us to enter their territory with the message.

The Far Eastern Division sends reports of remarkable opportunities for entering Indo-China with the truth. In one community more than six hundred persons, of whom we knew nothing till recently, were found keeping the true Sabbath.

Who would not pay the price of a year's subscription just to know that last year more than 57,000 attended camp meetings in South Africa? The baptisms were more than 3,000 for 1933. Read this excerpt from the news from Africa:

"At Gitwe we had a congregation of over 6,000 and at Rwankeri the number totaled 7,167. . . . The problem here is to find the workers and means to shepherd the flock. . . . New converts are coming to us in greater numbers than we are able to care for."

These are days of astonishing growth and rapid progress. God is leading in this world-wide work in such ways as one cannot know unless he reads the REVIEW.

Other periodicals publish local news; but the REVIEW is our church paper for all English-reading members, and those who fail to read it cannot keep up with the progress of the work. It represents the world field, and is the denominational newspaper for the advent message.

Already our church membership is about 400,000. The hand of God is clearly seen in this advancing work. We are now working in 485 languages and dialects. We have more than 20,000 workers helping to build up this work in the world field. The REVIEW is the one medium we have of reaching the English-speaking membership. All these workers are permitted to publish in the columns of the REVIEW what they have accomplished in their line. Reading their reports is like reading the account of the conquests of a conquering army that is continually taking over new territory and making advances into an enemy's land.

The REVIEW familiarizes its readers with the names of our leaders. It places our young people almost on speaking terms with such men as Pastors Watson, Spicer, Daniells, Branson, Montgomery, McElhany, Shaw, Kern, and a host of others. They learn to know these men by name; they know about their work; they know their whereabouts. Where do our young people get this acquaintance with our leaders?—By reading the REVIEW.

Our people are the best informed on general location of places of any people in the world, I suppose. They know where hundreds of places are by hearing and reading about them in the REVIEW. A lady in the United States who appeared to be well educated, and who lived for many years under the very shadow of a leading American college, when told that I was on my way to China, asked, "Will you have as good a train as this all the way to China?" Where is there an Adventist who would not know better about China and its location than this woman? Our boys and girls may study the location of places by reading the mission reports, and following the reports of our missionaries.

The pictorial illustrations in the REVIEW give us a knowledge of how native missionaries look as nothing else we have will ever give. To see the faces of these new converts to the truth develops sympathy and the spirit of helpfulness. It also impresses us with the Lord's goodness to us in casting our lot in such surroundings as we enjoy.

The General Conference Executive Committee greatly desires to see the REVIEW placed in the home of every English-reading family who love the truth. Seldom does a reader of the REVIEW lose his faith or depart from the church. To read its pages builds up confidence and hope, and imparts courage that this truth will triumph.

From May 19 to June 2 a year's subscription may be obtained for only \$2. The usual price is \$2.50. Old subscribers who are now taking the REVIEW may extend the time of their present subscription by renewing at the \$2 rate. This means that if you renew at the \$2 rate, when your present subscription expires the paper will continue its weekly visits another year.

We hope that this campaign to get the REVIEW into the home of every church member who reads English, may end by finding it coming to your home, if it is not already there.

# EDITORIAL

"WATCHMAN, WHAT OF THE NIGHT? THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT." ISA. 21:11,12

## Responsibility of Leadership

WE have been thinking much during the last few days about the responsibility of leadership in the church of Christ. A minor incident started us on this line of thought. It was a conversation we had with an earnest Christian woman regarding the principles of healthful living. We remarked that so far as our observation extended, the church generally was following more closely the instruction we have received regarding the principles of health reform than ever before. This sister's rejoinder was, "It depends altogether upon who brought them into the message as to whether they are giving regard to the principles of health reform." We were forced to admit in large measure the truthfulness of her remark.

Not only the teaching but the life practice of every minister has great influence in shaping and molding the experience of those who are brought into the message under his labors. For example, if he has little or no regard for the Bible plan of supporting the gospel ministry, those who are converted under his labors will feel no great obligation to pay tithe. If his own standards as to dress are lax, this spirit of laxness will be imparted to others. If he has little or no regard for the instruction that has come to us through the gift of prophecy, the writings of the messenger of the Lord will be lightly regarded. And sad to say, this is sometimes the case.

We were told several years ago of one Seventh-day Adventist minister who, as the result of his labors, brought a number into the church who never had been taught the Bible doctrine of spiritual gifts. It is almost unthinkable that this could be done, and let us hope that this minister has long since recognized his weakness and reformed his methods.

Similarly, if the preacher has little regard in his own practice for the principles of healthful living, if he eats and drinks as he pleases, using flesh foods when it is in his power to secure a better and more healthful dietary, regardless of what he preaches to those for whom he labors, they will follow the same liberal course. A great responsibility rests upon the ministers of this denomi-

nation to present a complete, well-balanced message. This is the only way in which a well-balanced church can be developed.

In proclaiming the message in every detail, the minister should give the trumpet a certain sound. There should be no wavering or uncertainty. He should take his stand upon every right principle. Indeed, if he cannot do this, as an honorable man he will retire from his position. He will not continue to receive support from the tithe of a faithful, sacrificing people, and fail to meet the principles for which they stand.

There is involved in this question of representative relationships a real question of honor which should be studied by every standard bearer connected with this movement, in both our institutional and our conference organizations.

### Responsibility of the Teacher

Our schools stand for the principles of Christian education. No man with a fine sense of honor would seek or retain a position in one of our schools to teach the youth of our denomination, if he did not believe in these principles and in the fundamental doctrines of the church. We recognize, of course, that a teacher might become so confused in his own thinking that he would lose his conception of right principles, of true standards, and think he was entirely loyal to the trust committed to him, when actually he was untrue and unfaithful. We have been warned against the danger that some teachers, having attended the schools of the world, would seek to bring into our own schools worldly standards and ideals:

"Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth, until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and apostles and prophets.

### Sandwiching the Bible Between Infidelity

"And there are some who, having secured this worldly education, think that they can introduce it into our schools. There is constant danger that those who labor in our schools and sanitariums will

entertain the idea that they must get in line with the world, study the things the world studies, and become familiar with the things the world becomes familiar with. We shall make grave mistakes unless we give special attention to the searching of the word. The Bible should not be brought into our schools to be sandwiched between infidelity. God's word must be made the groundwork and subject matter of education. It is true that we know much more of this word than we knew in the past, but there is still much to be learned."—*Counsels to Teachers*, pp. 15, 16.

It is well for us to recognize this danger and to guard against it.

### Responsibility of Health Workers

Our sanitariums stand for certain principles of health and temperance. Each sanitarium seeks to rally to the institution men and women who believe in these principles. How greatly out of place is a physician or nurse connected with one of our sanitariums who, if not in his teaching yet in his practice, discredits the principles for which he is supposed to stand. Such a one becomes a serious menace to the work. For example, our sanitariums stand for the principles of vegetarianism, and those who are connected with them as workers should express, both in their teaching and in their lives, these principles.

We were impressed with the need of this years ago by a little incident which came under our own observation. The chaplain of the institution was invited to take dinner at the home of one of the leading members of the Seventh-day Adventist church. He sat down to a table generously supplied with food, and in front of his host was a fine, fat chicken, ready to be served. As a plate was passed to him containing a choice portion of meat, the hostess remarked, "I know that you teach the sanitarium workers that they should not eat meat, but I thought that under these circumstances, alone here with us, you would not object to a fine portion of chicken." The chaplain replied that he felt it was not alone a privilege but a duty for him to take a consistent stand on the question of diet, that he could not consistently teach one thing to the workers in the sanitarium while he carelessly violated these principles in his own life. He therefore asked her to excuse him for not meeting her expectations.

We recognize that some of our

brethren and sisters live in localities where it may be necessary for them to eat a little meat, and sometimes our workers are traveling under such conditions that this may seem unavoidable. However, those of us who live in such favored lands as the United States, where the markets teem with a profusion of fruits, grains, and vegetable products, have little if any excuse under ordinary circumstances to partake of a meat dietary. However, let us not seek to judge by our own standards our brethren and sisters living under adverse conditions.

We know that there are thousands of loyal health workers today who are true to the principles of health wherever they may be, whether dining at the sanitarium, at the tables of friends, or in their own homes. We have used the above incident merely to illustrate the general principle. There are many phases of the health question demanding emphasis, as well as that of vegetarianism.

#### *The Responsibility of Ministers*

At every conference session our conferences issue credentials to their ministers. Those ministers are sent out to represent the teachings of Seventh-day Adventists. Their brethren suppose, when they send them out in this representative relationship, that they believe the teachings of the denomination whose accredited representatives they are. How can a person honestly receive such an appointment if he is discrediting in public or private, or even in his own study and reasoning, the doctrines held by Seventh-day Adventists? Surely no fine sense of honesty or honor will lead him to do this. If honest, he will frankly say to his brethren, I cannot accept these credentials; I do not hold with you regarding the coming of the Lord, or the Sabbath, or the nature of man, or the sanctuary, or the Spirit of prophecy, or some other fundamental doctrine in which he may have lost faith.

We published in the *REVIEW* some time ago a quotation from the editor of the *Washington Post*, dealing with this very principle. We feel that this statement is well worth repeating in this connection. It is a principle that should be studied by every teacher, by every sanitarium worker, by every Seventh-day Adventist minister. The editor said:

"It is certainly not tyranny or persecution for the authorities of a religious body to require common honesty in the conduct of its ministers. No secular organization permits its agents to violate its rules and impair its strength. . . . No minister has a moral right to use the influence of his position in spreading dis-

sension in the denomination whose commission he bears, and to whose creed he pledged fidelity as a condition precedent to his ordination. The world is wide. It has room enough for all creeds and all beliefs and their advocates. No man is compelled to belong to any church or to preach any doctrine. But an honest man, having been ordained to preach any particular doctrine, will step down and out, on his own motion, when he becomes convinced that the doctrine or creed is not true."

In these days, as never before, God wants men and women as standard

bearers who are true to the word of divine revelation. It is no time for cherishing doubt; it is a time for faith, for stability, for confidence, for assurance. But you say, Is it not right and proper that we should study, that we should look on all sides of a question? It surely is. But the attitude of mind which one brings to his study and research will determine in a large measure the conclusions he will reach. Of this we will speak later.

F. M. W.

## *God's Care in Every Place*

Most of the ministry of providential care never comes to our knowledge. In every place where believers are faithfully serving God, His care in numberless ways is over every child of God.

Some time ago one of our sisters who found the message in Argentina, South America, came back to her old home in Spain, mainly, I understand, to work for the salvation of her friends and dear ones. A lone sister, she was, in a Catholic village. God knew she was there.

At our division council in Switzerland, Robert Gerber, president of the Iberian Union, which includes Spain, Portugal, and the Canary, Madeira, and Azores Islands, told us of many interesting experiences in the work in these countries. One story, the experience of our sister from Argentina, I ought to repeat.

As the sister was active in living and talking the message, no little stir arose in that Catholic community, where heresy from of old has been given no quarter. Persecution began. The priest of the village warned and stirred up the people against our sister's presence.

Our sister was feeling ill, and a doctor was called. He prepared some medicine, which the patient began to take. But at once she was in agonizing pain. She realized that poison had been given her, no doubt to rid the village of a heretical disturber. Her faith laid hold of the promise, "If they drink any deadly thing, it shall not hurt them." "She asked God to stretch forth His hand to heal her then and there, as else she must die," Brother Gerber told us. "And she was instantly healed. She immediately got up and went about her work."

Next day the doctor came. He was visibly surprised to find the woman well and strong. "Oh, but you are not the one who healed me," she was constrained to tell him. "It was God who saved me from death."

And now her mother has been baptized, and others are interested in the truths she is teaching.

W. A. S.

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### *A Gift That Edified*

ALL spiritual gifts are set in the church to "edify," which means to build up. Of these gifts for ministry imparted by Christ, it is written: "He gave some, apostles; and some, prophets; and some, evangelists; . . . for the edifying of the body of Christ." Eph. 4:11, 12.

Among these gifts for the building up of our church, the gift of the Spirit of prophecy has been a notable factor. Men of the world, watching the growth of our work, have recognized this fact. When visiting Australia a few years ago, I learned of remarks that one leading man of business had made concerning the work of Mrs. E. G. White in that country. The manager of our Melbourne health food distribution depot told me the story.

"Some time ago," said our brother, J. S. Sandeman, "I met one of Australia's leading business men, now largely retired from affairs. Knowing that I had become a Seventh-day Adventist, he said to me:

"Do you know, Mr. Sandeman, I hold it as one of the cherished memories of my life that it was my privilege, as representing the business community, to welcome Mrs. E. G. White to Australia when she arrived from America many years ago. She impressed me as a remarkable woman; and we recognize the fact that her stay in this country contributed much to the development of the work your people have built up. I shall always count it a privilege that I had a part in welcoming that gifted lady to this country."

Aside from speaking in camp meetings and conferences, Sister White was in no wise before the public, save by her books. And she spent but a few years in Australia. But those were years of the laying of the foun-

dations for a large work in that great continent of the Southern Hemisphere; and in a multitude of ways, in the development of the publishing, educational, and medical work that gift of the Spirit of prophecy was a building, an edifying agency. Men of the world recognized it.

Religious opponents have often criticized and depreciated the work

of the gift of the Spirit of prophecy in this movement; but again and again men of large world experience, looking on, have recognized the strength and dignity with which the plain and unassuming human agent acted the appointed part in the building up of a world-wide movement. We thank God for this gift in the remnant church.

W. A. S.

## *Distinguishing Marks of Apostates*

"THEY went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2:19.

This inspired statement was made only about seventy years after the founding of the Christian church. There were numbers still living who had witnessed the organization of this new movement in the world. Yet this short space of time sufficed for the manifestation of desertions from the church, with all the troubles that such apostasies create. It is not a thing to be marveled at, then, that in these last days also the church of God should be troubled with offshoots.

The Bible does not give us many details regarding the church troubles of the first century, nor is it necessary for us to know them; but it is well for us to give some thought and study to the question as it affects our own age. From time to time since the beginning of this second advent message there have been those who have gone out from us. This condition is frequently a cause of perplexity to many good church members, who, though they may not be led away in the apostasy, are nevertheless not quite able to understand why such "earnest people" have withdrawn from the movement.

We believe that a lucid way to deal with this problem is to set down the outstanding characteristics of these offshoots, and with these points before us we can then draw definite conclusions. Allowing for some minor exceptions, the various offshoots that have developed from time to time possess, or did possess while they existed, the following characteristics:

### *Destructive*

1. They are destructive. Their message is not a new, clear, positive one, but negative. They are chiefly concerned with denouncing the movement with which they have so lately been allied. Now true Protestantism, though it is a protest against the evils of the false church out of which our fathers came, is defined in terms of

positive truths that were set forth by the Reformers. No great wisdom is required to be a critic or to denounce others. The evidence of wisdom, of the wisdom that cometh down from above, is in the setting forth of a new and better way in which men should walk.

### *Much Ado About Nothing*

2. Irrelevant or unimportant questions are stressed. If the whole time and energy of the offshoot is not concerned with denouncing or criticizing the denomination, the "new light" given out consists of irrelevant and often ludicrous points. There are certain minds that seem possessed of the sad faculty of stressing the unimportant; they are almost ready to become martyrs for the inconsequential. We have a chronic illustration of this in the person who is ready to call down anathemas upon the men of the denomination because they shave the "corners of the beard."

### *Mistakes of Leaders Featured*

3. The mistakes of certain leaders are held up. Reduced to a syllogism, the argument runs thus: Elder Blank is a conference president. He is not what he ought to be. Therefore the whole movement is evil.

This is not a new method of attacking an organization. It is as old, and also as faulty, as the human race. The rightness or wrongness of a movement cannot thus be determined. There will always be those among the leaders who are not what God would have them to be. But the movement is not bad because of them, rather is it good in spite of them. The question of whether the Lord is leading in a movement can be answered only by comparing its doctrines with the words of Scripture. "If they speak not according to this word," then we can rightly say that the organization is not of God; and, conversely, if they do speak according to the Bible, then God surely must be directing the work, for only when the Spirit of God enlightens men, can they know the truth. Flesh and blood cannot reveal it unto them. Therefore this second advent move-

ment, which is teaching the true Bible doctrines, was not started by the wisdom of man, nor does it thus continue.

While it is a fact that the faulty lives of its leaders can do great damage and cause the name of God to be blasphemed among the Gentiles, and while it is also a fact that real Christianity can be fully understood only as lived out, yet we must always remember that the question of the divine origin of Christianity must be decided by the great spiritual truths and moral standards it represents, and not by the lives of those who call themselves Christians.

For four years the so-called Christian peoples of various nations killed one another in bloody fighting, much to the bewilderment of the heathen, who thought that Christianity meant loving each other. The only explanation needed for this paradox is that these Christian peoples were not living up to what they claimed to believe. Christianity still stands as the revelation of God to man, despite the course that so-called Christian nations pursue; and likewise the third angel's message still remains as God's last message for the world, despite the course that any member or leader in the movement may take.

However, before we pass on to the next point, a word of caution might well be given regarding the charges that the enemies of the denomination make against various leaders. Most of these charges are a pure tissue of falsehoods, and others are based on a gross distortion of facts.

### *Extreme Position on Testimonies*

4. The Testimonies are frequently the pivotal point. The various offshoots may generally be classed in two opposing groups as regards the writings of Mrs. E. G. White. The first quote the Spirit of prophecy at great length; the second denounce it as a fraud. The first use the Testimonies because they find therein certain passages that apparently give support to their charge that the denomination is so sinful that its members should leave it; the second group denounce them as fraudulent in an attempt to escape the indictment found in those writings against deserters from the faith.

The first group are not consistent, because the very Testimonies which declare the denomination sinful also affirm that despite this spiritual weakness, God is still with the movement, and will bring it through to a successful finish, and denounce those who raise the cry, "Come out." The second group show the weakness of their charge that the Testimonies are a fraud, by the irrelevant objections

they bring forth. It is possible to bring objections against even the Bible, but they are palpably weak. Thus with the case that this second group would strive to make out against the Testimonies.

Of those who wrongly quote the Spirit of prophecy, Sister White inquires:

"Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the 'Testimonies' in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,—the unity of the church? Why did they not quote the words of the angel, 'Press together, press together, press together'? Why did they not repeat the admonition and state the principle, that 'in union there is strength; in division there is weakness'?"—*Testimonies to Ministers*, p. 56.

#### *Earnestness and Sincerity*

5. Great earnestness and sincerity seem to control them. This feature is a source of perplexity to many. "How," they ask, "could those people be so earnest and sincere if they did not believe what they teach?" Unfortunately, earnestness and sincerity, while they generally accompany a firm belief in anything, do not thereby prove the belief true. It is the truth of a belief that sanctifies the earnestness, and not the earnestness that sanctifies and makes true the belief.

The human mind is so constructed that a lie may ultimately be accepted as the truth if there is the will to believe. This fact is well illustrated by Scripture. "The time cometh," said Christ to His disciples, "that whosoever killeth you will think that he doeth God service." John 16:2. This is the choicest example that could be offered of reversed thinking combined with great earnestness. Further, we are told of a class of people who, "because they received not the love of the truth," finally believed "a lie." 2 Thess. 2:10, 11. A self-deceived earnest man we may appropriately pity, but we cannot believe. The Spirit of prophecy declares:

"False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth."—*Id.*, p. 55.

6. These offshoots ultimately languish and die. If, as they claim, they are the final "called out" of God who are to complete the great work begun by this movement, they should grow stronger and more successful as the

years go by. But just the reverse is true. Now God is not the leader of a dying concern. He is directing a growing and expanding movement in these closing days, for His last message is not going to end up in a corner, but is to be proclaimed mightily in every part of the earth.

#### *Five Positive Facts*

Whenever our minds are troubled over this whole question of counter-movements, we should think back a moment over the characteristics that distinguish them, and then ask ourselves, Is God the author of such offshoots? To ask the question is to answer it. With that question decided in the negative, we should then remember these five great positive facts:

1. God has a church on the earth.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Id.*, p. 61.

2. The remnant church is *not* Babylon.

"When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent."—*Id.*, p. 41.

3. This great movement came at exactly the right time in fulfillment of prophecy. If it had come earlier or later, it could not claim to have arisen in response to prophecy. It was no accident that this message began in the days of '44. God started it, and what is more encouraging, we have the promise that this movement which God began, He will carry through to a glorious conclusion.

4. The offshoots are simply so many signs that the end is upon us, for the devil knows of no more effective way to hinder God's plan than to attempt to tear down this organization that Heaven has built up in these last days. Instead of being downcast by these desertions, we should lift up our heads and rejoice, for our redemption draweth nigh.

5. Despite all the weaknesses and mistakes of both leaders and lay members, God still loves and directs this advent movement.

"God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul."—*Ibid.*

"The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Id.*, p. 49.

Let us, therefore, thank God that He has called us out of darkness into this marvelous light, that He has placed us with a people who are "dear to the heart of God." And let us do all within our power to defend, to strengthen, and to publish abroad the great truths of this movement, that we may finally have a part in the glorious climax that awaits the faithful.

F. D. N.

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### *Looking for Our Colporteurs*

MORE and more frequently these years, we hear of people searching for our colporteurs. Something—we know it is the moving of the Holy Spirit—tells the people they need our truth-filled books and magazines.

"The colporteur sells books in house after house, in spite of the 'no money' cry," said U. Augsburg, of the Le-man Conference (French Swiss); and he added, "It is a miracle of God."

Superintendent Robert Gerber told us that in Spain and Portugal they have been surprised at the number of people found searching for us. "They look for our colporteurs now," he said. One man had looked for several days to find our colporteur. "Every night I went to the theater to see if I could find you," the man said.

"Well, that is exactly the place where you would never find me," our Spanish book worker replied.

One business man in Spain looked our colporteur up and said: "Come; I can use you as a salesman in my business, and you can make more money."

"No," our brother colporteur told him; "I am not working for money, I am working to see souls saved in the kingdom of heaven. I couldn't drop this work for money."

So over nearly all the lands of earth they are going, these soldiers of the colporteur army, and angels of God go with them. That is why, as the work draws to a close, we hear more and more of people who search for our book missionaries to get the printed truth. Good angels are speaking to truth-loving hearts.

W. A. S.

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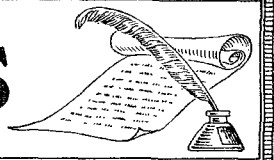
IN Japan one Gospel given by a worker of the American Bible Society to a young man, a Christian, resulted in his teaching in Sunday school for two years and then establishing a church.

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AMONG foreign language Scriptures recently published by the American Bible Society is the Gospel of St. Matthew in a dialect spoken by the Romany Gypsies of Bulgaria, a people numbering about 100,000.



# GENERAL ARTICLES



## Love One Another

BY G. W. WELLS

JESUS, the Lord, was the world's greatest lover. He came to be the world's Saviour. Those who follow Him today do so because of His love. "We love Him because He first loved us."

His own words are, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. "I drew them with cords of a man, with bands of love." Hosea 11:4. These strong cords, these mighty bands of love, are what draw and hold us in God's way. The nearer we approach God, the nearer we come to one another, and God's love is everlasting.

Love is an essential element in Christian character; love sympathizes and sacrifices; it manifests spontaneous tenderness and genuine pity for those who are in need. It has joy for the happy and tears for the sorrowful. There are curative qualities in kind words, and acts of love impart new vigor and strength to the soul. In Christ we have the law of life taught and exemplified. His admonition is, "Love one another as I have loved you." John 13:34. What dull pupils we have been regarding the things upon which our own spiritual life and growth depend.

Happy is the man who finds that it takes more than an imaginary religion to meet the high standard of God. John says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. Tongue religion is of little value. The heart must be renewed by divine grace. Only when the impulses to help and bless others spring from within, implanted there by God's Spirit, can we hope to attain to the high standard required by the Lord and exemplified in His life.

"Supreme love for God and unselfish love for one another,—this is the best gift that our heavenly Father can bestow. . . . The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found."—*"The Acts of the Apostles,"* p. 551.

As we pause to consider what charity does, also what it does not do, we may obtain a new glimpse of our own personal need, and thus be led to cry

out to God for the "best gift that our heavenly Father can bestow." We wish it to fall upon us. How we all need an enrichment of God's wondrous love in our hearts!

The closing scenes of human events are rapidly passing before us. Each day is filled with stress and pressure, and there is special need for the exercise of fervent charity and true Christian courtesy among ourselves. The church may need money, logic, and demonstration, but each of these avails nothing in building up the membership, unless it is linked with an unselfish love for and an abiding interest in one another. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:9, 10.

Some one has said, "If a man has

not made room for God in his heart, his fellow men will find themselves in a tight place in such a heart." But love for Jesus Christ produces love in the heart for others. We need to understand and appreciate more fully the sacred tie that binds together Christian men and women in church fellowship. "There should be no schism [or division] in the body; but that the members should have the same care one for another." 1 Cor. 12:25. O that the Holy Spirit may be permitted to shed abroad in our hearts the undying love of God! Love is a precious gift. It "never faileth." It is a gift that will be carried by its possessor through the gates of the city of God.

And now, in view of the fact that "the end of all things is at hand," the followers of Christ are divinely admonished, "Be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:7, 8.

## The Throne of the Heart

BY ALLEN WALKER

THERE is no issue that the devil contests more strongly and persistently than that of who shall occupy the throne of human hearts, who shall live and rule in the body temples of men. There are no vacant temples. Every human body is indwelt. Either God or Satan sits on the throne of every heart and controls the life.

Once the devil gains entrance into the life and takes control, he fights tenaciously to remain there. This was often demonstrated when Jesus delivered those who were "possessed." With what reluctance did Satan take his departure! How vigorously he resisted his dethronement. He waged the battle so furiously that often the poor souls delivered from his clutches fell helpless to the ground, as if expiring in death.

It is a serious thought, but a fact, that every human being is submissive to, and under the control of, some other personality and power than himself. No man rules independently his own life conduct. Either God or Satan occupies the body temple and

supervises the life. When one yields his life to God, Satan must flee, for both cannot dwell together in the same temple.

Whenever the devil occupies the temple of man, he occupies that which by right is not his. He is there by usurpation. God is the builder of this body and the owner of it. He made this temple for His own spiritual habitation. It is His wish that this temple shall be filled with His own glory, and that "holiness to the Lord" shall be manifested and stamped there. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. So when the devil occupies the body temples of men, he is invading territory that belongs to another by both creation and redemption.

Man has been placed here on the mental basis of freedom and choice as to who shall occupy the throne of

his heart. While it cannot go unoccupied, it is left for us to decide who shall dwell in these temples. "Know ye not, that to whom ye yield *yourselves* servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. The word "yield" suggests an act of the mind. The Maker of these temples beseeches all "to present your bodies . . . unto God," yield yourselves unto God. Rom. 12:1.

Nothing would please the Lord more than to secure men's consent for Him to dethrone Satan, who has taken up his abode in their hearts. God wishes to cleanse our hearts from the pollutions of Satan's occupancy, and then abide there Himself through Christ and the Holy Spirit. Continually He is pleading with all men to do this very thing. Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Rev. 3:20. But He never comes in as an uninvited guest. It is for us to "open the door" and invite Him in. It is the high privilege of all, "that Christ may dwell in your hearts by faith." Eph. 3:17. He will never enter your life contrary to your consent.

The greatest difference between man and animals is that man is created with a capacity for knowing God and for having spiritual life. As God comes into the life through Christ and takes up His abode there, this capacity for knowing God experimentally, enlarges. As God is entertained in the heart, He beautifies the life with His own attributes of love, purity, and holiness. Thus the spiritual image is restored now, and at the second coming of our Lord the body, too, will be restored to the original image of its Maker. This will be when glorification takes place. How unspeakably wonderful is all this!

On the other hand, if man refuses to entertain God in his life, this capacity for knowing God becomes dwarfed and more and more insensitive to spiritual excellences. For sin "destroys both the desire and the capacity to know God." The person who refuses to let Christ into the heart is lost and undone.

What choice of life can be greater and more important than to invite Christ into the heart to conquer sin for us and invest this temple with change and immortality!

## Christian Education

### A Threefold Program

BY MARION E. CADY

FOR more than threescore years, Seventh-day Adventists have been carrying on an educational program. But this has been only a part of a threefold program which was launched in the year 1844. The full program now being carried forward throughout the world did not start at the beginning of their history. It was developed in three distinct phases, each beginning at a separate time, as follows:

First Phase: Evangelical—Christian doctrines, beginning in 1844.

Second Phase: Medical—Christian temperance, beginning in 1864.

Third Phase: Educational—Christian education, beginning in 1874.

At the present time the truths in all three phases of the Christian gospel program are being heralded to the world. This message is a message of reform. It is the last message from God to dying sinners, and those who receive it in its fullness and power will be restored in soul, body, and mind, so that without tasting death they will be fitted to enter the society of heaven.

Note how the truths of the Bible are designed to restore the threefold powers of man—the spiritual, the physical, and the mental.

Christian Doctrines: The evangelical—restores the spiritual powers.

Christian Temperance: The medical—restores the physical powers.

Christian Education: The educational—restores the mental powers.

#### *The Evangelical Phase—Clean Souls*

Seventh-day Adventists, during the first twenty years of their history (1844-64), devoted their efforts almost wholly to the study and proclamation of those Christian doctrines which have to do with the cleansing and culture of the soul. The doctrines concerning the second coming of Christ, the interpretation of the prophecies, the binding claims of the law of God, the nature of man, and many other Bible themes, tested the sincerity and loyalty of those students of Scripture, and when accepted, resulted in the growth and development of the spiritual powers.

During those twenty years, thousands gladly accepted these great truths that gripped their hearts and glowed in their souls; and in 1860 a large body of believers organized and took the name of "Seventh-day Adventists." From that day to this, by voice and pen, in the homeland and in fields afar, they have heralded these grand Christian doctrines that

purify the heart and cleanse the soul. Their field of operation is the world. Believing that the third angel's message is due to the whole world, they have formed no alliances and entered into no confederacies with other religious organizations which would restrict their field of operation. The quickening power of these heart-searching and soul-cleansing gospel truths is needed by the peoples of civilized as well as uncivilized lands, by the nominal Christian as well as by the degraded heathen.

The Seventh-day Adventists' evangelical program is clear and definite. It is made plain in the Bible and the Spirit of prophecy. It calls for purity of heart and cleanliness of soul. This is light and truth that is to shine throughout the world.

#### *The Medical Phase—Clean Bodies*

During the first twenty years of progress the advent believers had given emphasis to heart and soul cleansing as a necessary preparation to meet the Lord at His second coming. No special thought or study had been given to the cleansing of the body. But in 1864 a message entitled, "How to Live," came to Seventh-day Adventists through the Spirit of prophecy. This message called for the cleansing of the body as well as of the soul. It called for a change of habits in eating, drinking, and dress. A Christian will keep his body as well as his soul clean and strong, and will not indulge in those things that will defile and weaken the body and bring on disease. Liquor, tobacco, tea, coffee, swine's flesh, and drugs were specifically mentioned, and Seventh-day Adventists were called upon to take their stand for Christian temperance just as fully as they had been called to take their stand on Christian doctrines.

The response to God's call for clean and healthful habits of living, was gradual but definite. In 1866 the first sanitarium was established for ministry to the sick, and for teaching the true principles of healthful living in eating, drinking, and dressing, and also for the proper treatment of disease. Sanitariums have multiplied, and a medical college has been established. Health food factories, vegetarian cafés, and treatment rooms have been operating in many cities. A rich, varied health literature has been provided to educate the people in all that pertains to health of body, as had been prepared for health of soul.

Seventh-day Adventists ever since 1866 have stood before the world for true Christian temperance as well as for true Christian doctrine. Their Christian temperance program is



plain and definite, having as its source and authority the Bible and the Spirit of prophecy. They are to make no alliances or confederacies with organizations or institutions which will hinder or restrict them in carrying out the program which is to result in absolute freedom from the bondage of appetite and from slavery to fashion. This is light and truth of which the whole world stands in dire need.

#### *The Educational Phase—Clean Minds*

The believers in the third angel's message rejoice in a gospel that not only cleanses the soul but also cleanses the body. They found both these fundamental truths strongly emphasized in the Bible. After thirty years of study and experience in soul cleansing, and ten years of growth and development in body cleansing, further study of the Bible and the Spirit of prophecy revealed to Seventh-day Adventists that the gospel of Christ cleanses and restores also the mind. This truth was strongly emphasized in a message entitled, "Proper Education," published in 1873. (See "Testimonies," Vol. VI, pp. 129-160.)

In the year 1874 this message was presented at all the Seventh-day Adventist camp meetings. It declared that the whole gospel cleanses the whole man—soul, body, and mind. It called upon Seventh-day Adventists to adopt a program of education for their children and youth differing widely from that followed by the schools they were attending. This program of education for the cleansing and developing of the powers of the mind, was just as different from that of the world as were the programs for the cleansing and restoration of the spiritual and physical powers. It was new light and truth for Seventh-day Adventists to live and give to the world. They joyfully accepted this truth, and willingly contributed \$52,000 for the erection of a college at Battle Creek, Michigan, which was dedicated in January, 1875.

#### *The Educational Program Made Plain*

The very first instruction given through the Spirit of prophecy regarding the establishment of a college at Battle Creek, indicates that an entirely new plan of education was to be carried on in that school:

"The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence."—*Fundamentals of Christian Education*," p. 221.

The system of education carried on by Seventh-day Adventists, did not originate with them; but is one which they have adopted. During all these

years a divine pattern in education has been held before them.

"These schools, established in different localities, and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets."—*Counsels to Teachers*," p. 168.

#### *The Advent Message in Our Schools*

Believing that the advent message is the full expression of the power of the gospel to restore the whole man, the mind, as well as soul and body, Seventh-day Adventists are giving to the world the principles of Christian education. Not only in the homeland, but also in foreign lands, both Christian and pagan, the principles and practice of Christian education as revealed in the Bible and the Spirit of prophecy, go hand in hand with the teachings of Christian doctrine and Christian temperance. The education given trains the heart, hand, and head, and fits the student for the earnest, serious discharge of the responsibilities of life. With clean hearts, strong bodies, and keen minds they face the problems of life, with no chance for failure as long as they remain loyal to these God-given principles. The gospel of Christian education the world needs today just as truly as it needs the gospel of Christian doctrine and Christian temperance. This wonderful trinity of gospel truth Seventh-day Adventists stand pledged to give to the world, and to this sacred work they devote their means and talents.

The advent message has called into

#### *The Basis of Courage*

"Have I not commanded thee? Be strong and of a good courage." Joshua 1:9.

BY MRS. T. BUCHMAN

COURAGE, courage, fellow pilgrim,  
Though the way seem rough and long.  
Listen, let me tell the secret:  
You can cheer it with a song.

Do you carry heavy burdens,  
Crushed beneath a weight of care?  
Let me whisper, weary pilgrim,  
He will hear the feeblest prayer.

Face the battle, face it bravely.  
You've a Helper, strong is He;  
Faithful is your God, believe it;  
Faith will bring the victory.

Faith can bring the shout of triumph  
In the long and darksome night;  
Faith can view the Land of Promise,  
Flashing forth its glory bright.

Courage, courage, weary pilgrim;  
Courage, we are almost home.  
Faith has caught the strains of music  
Wafting from that glorious home.

Lift your head; by faith behold it,  
Nearing now that happy shore.  
Soon, if faithful, we shall enter  
Heaven—at home forevermore.

being publishing houses, sanitariums, and schools. In all these institutions the great truths of the message are studied and practiced. This is especially true of the schools in which the children and youth are being educated and trained as heralds of the last message to the whole world:

"We know that there are many schools which afford opportunities for education in the sciences, but we desire something more than this. The science of true education is the truth, which is to be so deeply impressed on the soul that it cannot be obliterated by the error that everywhere abounds. The third angel's message is truth, and light, and power, and to present it so that right impressions will be made upon hearts should be the work of our schools as well as of our churches, of the teacher as well as of the minister."—*Testimonies*," Vol. VI, p. 131.

#### *The Bible the Foundation of All Education*

David, perhaps more than any other Bible writer, indicates the primal place of the word of God in the acquiring of an education:

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

"Thou through Thy commandments hast made me wiser than mine enemies: for they [Thy commandments] are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients [wise men, or philosophers], because I keep Thy precepts." Ps. 119:98-100.

To his study and meditation on God's word,—commandments, testimonies, and precepts,—David attributes his standing on high vantage ground. The study of the Bible in God's plan of education is not to be confined to the Bible classes conducted in our school, as will be seen by the following instruction from the Spirit of prophecy:

"The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system; for the foundation of all right education is a knowledge of God."—*Counsels to Teachers*," p. 422.

"Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."—*Testimonies*," Vol. VI, p. 198.

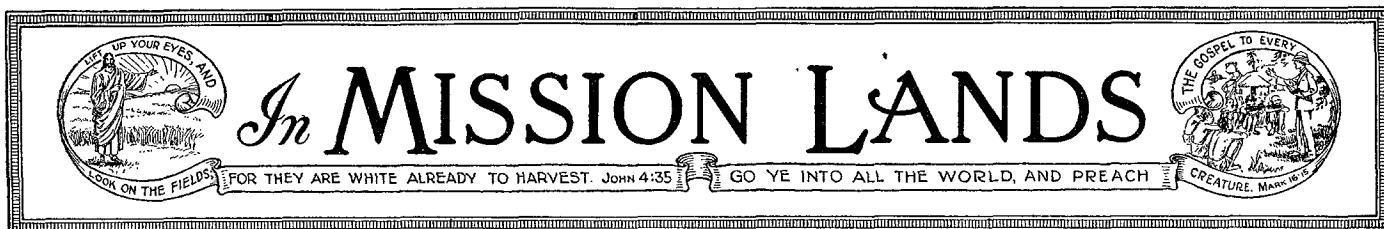
May teachers dignify and glorify each branch of study by making the Bible the foundation of all the instruction given.

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THE man who allows his life to justify itself, and lets his work speak, and who, when reviled, reviles not again, must be a very great and lofty soul.—*Elbert Hubbard*.

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"THE laws of nature are the thoughts of God."



## *A Witness to the Blessings of the Testimonies*

BY HENRY E. BAASCH

SISTER RITA REINA is a native of Colombia. Her home is in the heart of the eastern Andes, not easily accessible to the outside world. Her family are all very staunch Catholics. One of her sisters is teaching in a Catholic school, and one brother is studying in the seminary of Pamplona, expecting to don the priestly garments some day, unless Sister Rita's prayers prevail with God, which, she hopes, will be the case. Before becoming an Adventist, Rita herself taught in a Catholic school.

Rita is the mother of five little girls. Her husband accepted the advent message first, through reading one of our books. His new belief brought about a temporary separation. He, however, continued laboring for her through letters and the printed page, and thus succeeded in breaking down her resistance. A tract on the Sabbath finally convinced her, and she took her stand for the truth.

Immediately after her baptism, Rita and her husband established once more their home life. Sister Rita is one of the outstanding lay missionaries in Colombia. She and her husband are devoted missionaries, and with the Lord's help they have been able to win scores of souls. Their work is chiefly among the people of the mountains. In one place they raised a company of over eighty believers.

In a letter recently received from her, she tells of some of her experiences, and states, among other things, that since her baptism, about two years ago, she has been inspired by an "irresistible impulse" to win souls for Christ. She then continues:

"A most valuable factor, which has proved a strength in my missionary work, is the books of the Spirit of prophecy, especially 'Testimonios Selectos' [Selected Testimonies] and 'Christian Service,' the careful reading of which I recommend to all my brethren in the faith, if they desire to fortify themselves in the hope of eternal life and in the art of winning souls to Christ. I have shed tears and I have thanked God as I have put upon my eyes these powerful glasses

which supplement our shortsightedness in order that we may recognize the great and mysterious characters of Bible truth. Praise to our God for this rich provision of His mercy and grace.

For some time we have been looking forward to seeing the work started in the provinces of Monte Cristy and Samaná. But a glance at the budget discouraged the thought at once. God however has more means and ways than we can see.

Not very long ago a young man of about eighteen years was baptized. After some consideration he decided to go out without salary or anything else, in obedience to the voice of the Spirit, which he constantly heard telling him to go and tell the good news to others.

He started across the mountains, far away from his home, and there began to teach the message. After a while he found a family that paid attention to the truth, and with them he took up his abode. Several months passed, and then he wrote to the office, telling us that he had some people ready for baptism. When we at last were able to visit these people, five were baptized and others were almost ready. There was a good interest in the neighborhood. That is the kind of volunteers we need today.

In another place in the same province there are some others interested. From this little beginning we expect to see the message light the whole province. The Lord is able to make a way where we cannot see any, and make provisions where no budget needs to be consulted. He has promised that the message shall go to every tribe and nation, and He is fulfilling His word.

Samaná is another province, not very large, but of sufficient importance to be taken into consideration by Him who wants all sinners to hear about the saving gospel. We could not imagine how the truth could be

The experience which I am enjoying today establishes in me an absolute confidence in the truths contained in the writings of Sister White, as divinely revealed and inspired. Not only are they in perfect harmony with the Bible, but their counsels, when put into practice, result in tangible blessings."

*Barranquilla, Colombia.*

## *Provinces of Santo Domingo*

BY PETER NYGAARD

extended to that part, but the Lord knew.

A minister of another denomination read "The Marked Bible," and some time afterward accepted present truth. In the providence of God it happened that this man was from Samaná, and after resigning his work in the other denomination, he went home to till the soil in order to earn a living. He is not only planting corn and potatoes, but he is sowing the seed of life and the incorruptible seed will soon spring up. "I cannot but teach and preach what I know is the truth," are his own words. Thanks to God for preparing an instrument for taking the message to the last province of Santo Domingo.

Close to the place where Columbus landed for the first time in this republic lives an old man about 108 years of age. Of course he does not know how old he is, but he remembers well the first battle in which he took part, and from that we may know approximately his age. He has been a soldier for many years, and fought in many a battle. He was active at the time of the gaining of independence by Santo Domingo in 1844, and from that time as long as fighting was going on in this country, he has been a brave soldier. Lately the blessed advent message reached him and touched his heart, and he decided to become a soldier of the cross. Ninety years ago he saw his country liberated, and now he has been liberated personally from the bondage of sin. May God grant that his liberty may be forever.

Thus young and old are all welcome to experience the saving grace and power of the One who has promised to make us truly free from all

sin. Jesus is as mighty to save as ever. God grant the liberating experience to many in this remarkable republic.

It is indeed gratifying to see how

the message is gaining ground here in these last years. The membership is almost 700 and the Sabbath school membership is over 2,000, but we hope to see much greater things.

able state. Our worker dressed the wounds. The brethren prayed for them both, and the Lord answered prayer. These girls came to our meetings to glorify the Saviour for their deliverance.

The Lord is working in a wonderful way, imparting His own life to His people through His Spirit, and we are witnessing the results. If you could only be in these meetings and hear the fervent testimonies, and see men and women crying and confessing their sins, making things right so as to get ready for the Lord to work, your heart would be greatly moved by their sincerity, I am sure.

In the last place where we held our camp meeting, two lay sisters had worked hard and had won some seventy people to the message. They are doing a wonderful work in bringing souls to Christ. In the meeting held at their ranch (they are simple country girls) we had about 150 present. Many of these had received the message through the labors of these sisters.

It is a wonderful thing to see from year to year what the Lord is doing for these people. At first we find many of them living out of wedlock, and they are addicted to vices that degrade them and keep them down. Then they receive the message of the soon-coming Saviour. At first they have a hard time in getting their family affairs straightened out and being delivered from their vices. Then as we go out from year to year we see such a great change in their faces that we are much impressed and encouraged because the Lord has indeed made bare His arm to save His people in Old Mexico.

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SEVERAL hundred languages in which the Scriptures have been published did not exist in written form until an alphabet and grammar were provided by missionaries so that the peoples could have the Bible in their own tongue.

## Miracles of Grace in Mexico

BY C. E. MOON

EACH year in the Central Mexican field we have endeavored to hold, as nearly as we could, a real Seventh-day Adventist camp meeting. Of course if you should visit one of these meetings in the remote regions of the state of Guerrero or Vera Cruz, you would not see the "city of tents" as you would at a camp meeting in the States or other parts of the world.

When the local brethren receive word of the coming meeting to be held at their town or ranch, they get the brethren together and build a temporary structure of branches and leaves for shade overhead. All the brethren come prepared, bringing their tortillas and other food, and sufficient bed covers to pass the nights, sleeping on the ground or on mats, if they are fortunate enough to find one unoccupied.

We held seven such camp meetings this year in different parts of the mission, among Totonaca, Aztec, and Tepehua Indians. The Spirit of the Lord was present in a remarkable manner, and many gave their hearts to the Lord. Many fervent prayers were offered for unconverted relatives and friends.

One sister said, "I asked for prayer last year during the camp meeting for my wayward boy, and thank the Lord he has given his heart to God."

One man gave this testimony, his face fairly beaming for joy:

"I was one of the most ardent worshippers of the patron saint. Every year on the 12th of December I gave more than any one else in our town for the great feast day in her honor. One day I was looking at the idol and thinking. I said to her, 'Ingrato, ¿Que me has pagado?' (Most ungrateful, What have you paid me?) I was invited to attend a church. That night I had a very impressive dream. I saw a great feast. The streets were filled with people. Suddenly great flashes of fire came from heaven, and the people ran screaming to their homes, panic-stricken. I saw a great curtain descending from heaven, and bright clouds filled with angel hosts. I saw in the center one as God Himself sitting. And then I heard a loud voice of one of the angels, saying, 'The hour of His judgment is come.'"

This brother found the message, and his dream came true, even to the words of the message. Hearts are being stirred everywhere. We are certainly passing through days of great importance in this work.

Seven men were sent out by a congregation of Christians, not Adventists, who were not satisfied with what they had learned from the Bible, and desired more light. These messengers came seven days' journey over mountain trails to find the light. They found one of our brethren and studied the message with him day and night. At last they said, "We are now satisfied that we have found the light, and will return to fifty of our brethren who are waiting for us." They returned the seven days' journey with joyful hearts, singing God's praise for this message.

It is wonderful how the Lord is working for these people. At one place two sisters came to the meetings who a few weeks before were demon possessed. They were in their right minds and learning of Jesus their Saviour. They had been sent by their fathers to a spiritualistic center in the country, and the devil had taken full possession of them. Crazed by the demons, one of them thought that she was the angel of the Lord, and the other thought that she was Satan. The first-named fought her sister and tore her lip partly off, besides wounding her terribly.

The worker for this district, Brother Arroyo, found the girl in this terrible condition, insane, and crouching in a corner. Gangrene had already set in, and she was in a pit-

New Believers  
in Mexico

Two of these—  
one, the girl with  
curls in the center  
of the picture—  
were only a few  
weeks before liber-  
ated from demon  
possession.





Conducted by Promise Kloss

## The Little Ones at Camp Meeting

BY MRS. LESSIE M. DROWN

CAMP meeting always seems like a bit of heaven on earth, or if that is too much of an exaggeration, it is a sample of Bible times set down in this busy twentieth century. It immediately brings to mind Bible scenes and phrases,—elders, offerings, living in tents, solemn assemblies, seeking the Lord.

The ten days, or whatever portion of it one is fortunate enough to secure, are the culmination of careful hopes and plans. Just living out of doors and becoming filled with fresh air and sunshine is a real feast in itself. Then, too, it is thrilling to walk up and down the streets between the canvas houses, and say to one's self, "All these people are Christians;" to pass groups of people holding Bibles instead of cigarettes, and catch bits of their conversation in which the names of the Deity are used easily and reverently; to hear the cheery, "Good morning, sister," or, "Yes, brother;" and to see strong, red-blooded men earnestly discussing the return of Jesus instead of the return of the saloon or the gold standard.

I need not go on. The readers of this magazine have had a part in these scenes from year to year. They know of the wonderful meetings for old and young, the excellent literature in the book tent, the ideal food prepared, and all the other conditions which help to make a camp meeting a joyous occasion.

But there is a small dark shadow which falls across the beautiful picture, and it is in the hope of helping to remove this shadow that these words are written.

I want to make a plea for some of the younger children. A few mothers—not many, yet altogether too many—are very impatient and unreasonable with their little ones while on the camp ground. Unfortunately, a canvas tent doesn't do much toward confining sounds, hence these domestic conflicts are unintentionally broadcast. Of course, these mothers are tired; they have worked long hours to get everything ready

for camp, and there they must continue to work to care for the family under great handicaps—crowded quarters, little sleep, and general discomfort. They deserve sympathy, but no amount of physical weariness or inconvenience can excuse the harsh words, many spankings, and threats of spankings to which some of the small children are unjustly subjected. It should be remembered that the children, though very happy on the camp ground, are not upheld and stimulated by the larger spiritual values which make some of the grown-ups forget mere physical discomforts.

Many of these mothers attempt to attend too many meetings, perhaps. It is a strong temptation, for they are all so good that none of us like to miss any; but why not use a portion of the day in which to rest and relax? that is, if mental poise and self-control cannot be maintained otherwise.

One sees so many cases of apparent injustice. One day I saw a little feminine mite of humanity being dragged across the campus by a middle-aged woman. The child had fairly to run to keep up. She was crying, and the woman was com-

manding her to "stop it." From the tone of her voice, I should judge she was in the habit of being obeyed. She finally stopped still to "have it out" with the child. She threatened to whip her if she did not stop at once. After a time, by great effort, the child succeeded in emitting only gulping sounds. Then she was made to say she was sorry. (How could she be otherwise?) Then, believe it or not, the dear little thing put up her face to be kissed.

If the story had ended there, it would have been fine, but it did not. A sob still heaved itself up now and then, and the woman was again at her, scolding full force, as they moved on out of my sight. If that woman should happen to read this, I wish she would try to imagine just how it would seem to her if a giant four or five times her size should command her to stop crying when she was convulsed with some real grief.

Why couldn't she have stopped, even if she missed five minutes of the service, and in a calm, quiet voice called the little girl's attention to some interesting object? This might have permitted the child to regain her self-control naturally.

It is true that there may have been another side to the story. The child may have committed some kind of high treason, but it looked to me like a straight case of very-tired-little-girlness; and the incident certainly was entirely out of harmony with the spirit of camp meeting. This is by no means a plea for lax discipline. A good disciplinarian does not scold and seldom spanks. It is the nervous, undisciplined mother who does these things.

I have never noticed a father exhibit these weaknesses on the camp ground. No doubt one does at times, but those I have seen seem to be getting tremendous enjoyment out of caring for their children. It is true that they do not have to look after the food and clothing of the little ones, and it is true that they can shift the responsibility when they get tired, and it may be that they are not quite so keen on attending all the meetings; but I wonder which parent is leaving the best picture on the child's memory.

### A Springtime Prayer

Oh, give us pleasure in the flowers today,  
And give us not to think so far away  
As the uncertain harvest; keep us here  
All simply in the springing of the year.

Oh, give us pleasure in the orchard white,  
Like nothing else by day, like ghosts by night;  
And make us happy in the happy bees,  
The swarm dilating 'round the perfect trees.

And make us happy in the darting bird  
That suddenly above the bees is heard;  
The meteor that thrusts in with needle bill,  
And oft a blossom in mid-air stands still.

For this is love, and nothing else is love,  
The which it is reserved for God above  
To sanctify to what far ends He will,  
But which it only needs that we fulfill.

—Robert Frost.

Can't we think this over, mothers, and so adjust our program, so budget our strength and time, that we will put first things first, and perhaps be

a little more sweet and patient and happy, and thus help the little ones to feel as we do, that camp meeting is a little heaven on earth?

## The Morning Glory Mother

BY ANNIE LOUISE BERRY

"I DON'T want to bring in the wood, mother," whined Robert. "I'm tired. My arms ache and my back is tired, and I—"

"Robert," Uncle Jim broke in so suddenly that Robert jumped. "Do you want me to tell you a true story this minute?"

"Ye-yes," Robert stammered. This was a surprise. Uncle Jim's stories usually came at bedtime or when Robert had been particularly good.

"It's about Kobi Asha," Uncle Jim began. Uncle Jim had just started to go to the post office, and he did not even sit down. He stood there with his gloves half on and his hat in his hand.

"This doesn't sound like a true story," he went on, "but it really happened out at the ranch last spring."

Robert knew that meant a California story about the wonderful ranch Uncle Jim owned, where there were acres of strawberries. Robert knew that Kobi Asha must be one of the Japanese laborers who helped pick the strawberries. He had seen many pictures of the queer little brown men working among the plants.

"Kobi Asha," continued Uncle Jim, "lived in one of the small buildings I had put up for the Japanese. His mother lived with him. She was a tiny brown woman with a name too long to remember. It meant Morning Glory. Kobi Asha worshiped his mother. He planted wistaria by the door and had all sorts of Japanese plants growing in the little garden, so that she shouldn't feel homesick. One day I saw that Kobi Asha looked very sad. When I asked him what the matter was, he said:

"Muda seek."

"It's too bad your mother is sick," I answered. "Shan't I send the doctor to see her?"

"I go ask," he said. In about five minutes he was back. "Muda no like Merican docta," he said.

"The next day she was worse, and I told Kobi Asha he need not work. I went to the house about noon. Kobi Asha saw me and came out.

"She ver seek," he said. "She want see Chineese docta in Los Angeles."

"Los Angeles is six miles from the ranch. It takes about fifteen minutes to go by electric car. I told Kobi Asha to take his mother. He shook

his head. 'She no like him car,' he answered.

"Hitch up and take her in the buggy, then," I said.

"I go see," he answered, but he came right back.

"She no like him buggy," he answered.

"She was just sick enough to be unreasonable. She was afraid of street cars and carriages when she was well, and when she was ill they seemed more dreadful than ever to her.

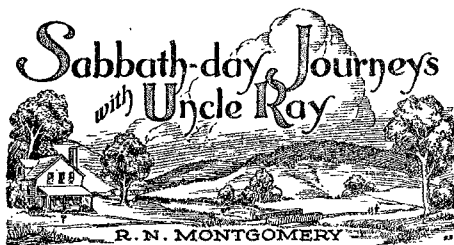
"I fix him—I know," Kobi Asha said, after a moment. He went into the house, and I waited to see what would happen.

"You never could guess. Out of the house he came, with his little mother, Morning Glory, on his back.

"You're not going to carry her?" I exclaimed. He gave me a nod and started gayly off toward Los Angeles.

"I didn't believe he could do it, but he did, carried her there and carried her back. The next time I saw her she was well."

Robert stood looking rather uncomfortable while Uncle Jim finished putting on his gloves; then he started for the back door. When his mother came into the kitchen a little later, she found the woodbox full.—*The United Presbyterian*.



THE wind had hidden the fleecy clouds beyond the distant mountains. The hawk had gone on some voyage of discovery under far skies, while Alice, Alvan, and Uncle Ray sat on the old rail fence near the graveyard and talked of the earth of the long ago. The hills and dales were clothed with a new meaning to Alice and Alvan as they began to see how everything in nature somehow spoke of its Creator, the wonderful Counselor, mighty God, and Creator of heaven and earth.

"Look across the little valley that carries Grassy Creek," Uncle Ray directed. "Notice how wide the level

land is where Grassy flows into Reedy Creek. That is called an alluvial deposit. 'Alluvial' means to wash. That is, these meadow lands are principally composed of soil washed from the surrounding hills, just as many of the hills in the first place were washed there by the action of the waters of the flood."

"Do you think there are any treasures of gold and silver buried under these hills, Uncle Ray?" Alvan asked.

"No doubt, for not many miles away are surface mine workings where the native Indians secured silver with which to make ornaments in colonial days and before. There are nearly one hundred gold mines in this State alone, though but a few are being worked now."

"Why don't they work them now?" Alice asked.

"Well, you see, gold isn't often found pure, so it can be removed free from other ores and stones. In many cases expensive machines must be used to crush and 'work' the gold from the 'gold-bearing ore' or stones. So you see it takes a lot of money to operate a mine."

For a few minutes they sat on the rail fence looking out across the hills, just thinking. Then Alice said, "Uncle Ray, why do some mountains have snow on them even in summer-time? I saw a picture where men were picking oranges in the valley and the mountain top above was white with snow."

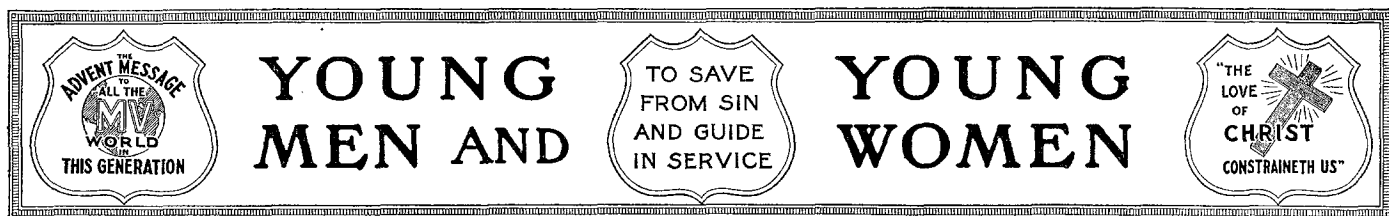
"Well, Alice, the reason for that is that it is always much colder high above the earth. Were we to go mountain climbing and carry a good thermometer with us, the mercury in it would drop about one degree for every 330 feet we climbed. If the mountain we were climbing rose upward five thousand feet, at the top the thermometer would have fallen about fifteen degrees. If the temperature happened to be 50° down below, it would be near freezing at the summit.

"As we were climbing this high mountain, we would first come to the 'tree line,' or the place beyond which it is too cold for trees to grow; and a little farther up we would come to the 'snow line,' which marks the beginning of snow that lasts summer and winter, because it never gets warm enough up there to melt it. In climbing up one mile the temperature cools about the same amount as in traveling northward or southward from the equator eight hundred or a thousand miles."

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"STRUGGLES, not attainments, measure character."





## Preparation to Meet God's Call

BY MEADE MC GUIRE

"THE world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith."—*Messages to Young People*, p. 186.

It should be the highest aspiration of every Seventh-day Adventist youth to be an efficient witness for Christ. No intelligent person can question the necessity of obtaining as good an education for this work as is possible in our schools. Occasionally a young man yet in his teens asks if, in view of the shortness of time, it would not be better for him to give his whole time to the work rather than continue longer in school. It has seemed to me that he would be wiser to complete at least the academic grades, and more if possible, for with such a limited training in school he would always be handicapped and limited in his efforts to reach all classes of people. While it is true that the Lord can, and sometimes does, use very illiterate people who love Him and have a burden for souls, yet generally speaking He is able to use in a much larger way those who have thoroughly trained and disciplined minds, and knowledge that enables them to meet the educated classes without disadvantage.

"If placed under the control of His Spirit, the more thoroughly the intellect is cultivated the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others, can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground."—*Id.*, p. 173.

Many of our young people are facing financial obstacles which seem insurmountable, but a true, humble faith in God can overcome them. An

increasing number are discovering the resources which are available to the true disciple of Christ. Many of our youth are in school today whose friends say it is a miracle. Sometimes my heart aches for them, they are working so hard, and constantly facing the possibility of having to drop out. Yet somehow God works for them day by day, as He fed Elijah one day at a time; and the experience they are gaining in hard work and persevering faith is invaluable for the building of sturdy character, and for training for the very service needed in such a time as this.

Some years ago a young man came to me in deep discouragement. He had worked hard all summer in the canvassing field, and had made little more than expenses. It was almost time for school to begin, and he had no money. He had come from Europe, and had no friends in this country from whom he could expect assistance. He was eager to finish school so that he could engage in the work of God, and now he must work another year before he could attend school again. We read and discussed Psalms 37:3-5, and he decided to claim the promises of God. We prayed, and peace and assurance came to him. A few weeks later he wrote me from the college, that the very day we prayed, a schoolmate a thousand miles away, who knew nothing of his situation, wrote and offered him the money for that school year.

When we do our part faithfully, we may depend on the Lord to supply all our need. There are many ways, even in these days of depression, in which young people can help themselves through school if they are determined to win, and will accept the humblest work and the smallest pay rather than be idle.

But I believe the best and most attractive way to earn the means for schooling is not half appreciated by our young people yet. I refer to the colporteur work. The great attraction about this is that the student accomplishes three most desirable objects at the same time. He is giving the message of salvation to the people; he is gaining an experience al-

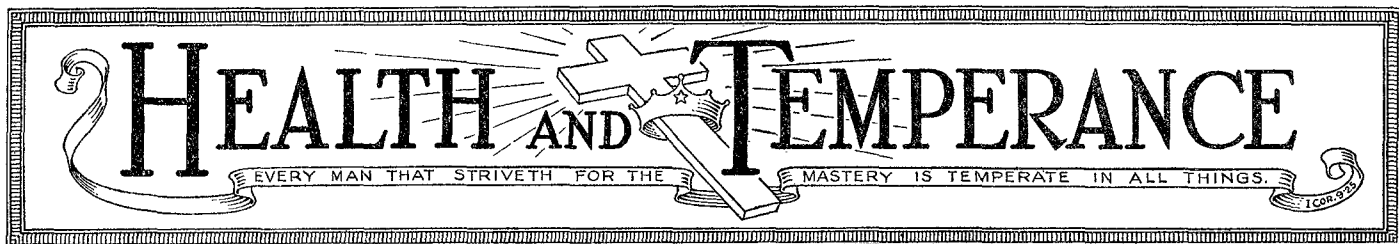
most if not quite equal in importance to his school education; and he is earning money for his tuition. Even if he does not make a scholarship, he need not feel that his work has been a failure or his time wasted. He has attained the first two objects, and having done his best, he is in a position to claim the promises of God, and may confidently expect financial assistance from Him. I believe that hundreds of our young people who see no way of attending school the coming year, could be in school if they would throw themselves into this gospel colporteur work with all their hearts and with earnest, persevering faith.

Many of our young people who think it difficult or impossible financially to attend our schools, find it easy to attend public schools, but they will surely realize some day the serious mistake they are making. I am more alarmed than ever as I see the effect the atmosphere of those schools is having upon our youth. There is a shocking spirit of recklessness, a casting away of all social restraint, which with the false philosophy of life, the evolutionary theories, the irreverence for sacred things, and the scornful attitude toward true Christianity, utterly unfit our young people for participation in this sacred work, even if they ever cared to engage in it.

The most essential preparation for service in God's cause is a thorough knowledge of His word. Some seem to think they can get a better training in the common branches of education in the public schools than in our schools. Then they propose to make up by daily study of the Sabbath school lesson or the Morning Watch in the home, for the lack of Bible study and religious instruction in school. In the first place I observe that the atmosphere and associations of the public school soon destroy all interest in the Sabbath school lesson and Morning Watch. In the second place, with probably very few exceptions, the instruction in the common branches as given in our own schools is equal if not superior to that given in the other schools. Furthermore, any one who imagines that a little time in morning worship day by day could possibly take the place of the

(Continued on page 21)





## Startling Facts About Liquor

BY C. S. LONGACRE

"NEARLY double the number of arrests for intoxication were made in March in comparison with the same month last year, according to Lewiston police records."—*Daily Sun, Lewiston, Maine, April 2, 1934.*

D. W. Tate, councilman, of Los Angeles, declared before the city council that "he visited scores of beer parlors, cafés, and café dance halls, and that he saw hundreds of girls between the ages of sixteen and eighteen in the company of older men being served with liquor. Many of them, he said, were in an intoxicated condition."—*Los Angeles Evening Herald, March 27, 1934.*

"Shocking evidence of how Chicago high school girls and boys—children ranging between thirteen and eighteen years of age—are being lured into depravity by saloon keepers, who flagrantly violate the law by plying child patrons with liquor, has been obtained by the *Herald and Examiner*. . . . Discovered during a fortnight's survey of the city's unregulated saloons, were orgies which outrivaled the debauches of Paris's Quartier Latin. They differed from the dissolute life of Paris in this regard,—the scene was *your* neighborhood, and the participants in these drunken revels were *Chicago* children. Drunkenness and laxity of morals are common in the dimly lit back rooms of these saloons, many of which carry on their vicious trade in the very shadows of the city's schools."—*Chicago Herald and Examiner, March 6, 1934.*

Major W. L. Ray, administrator of the alcoholic beverage unit of the Department of Justice for Detroit, says:

"There are more stills in operation here since repeal, and their capacity is double what it used to be. . . . The drinking public still calls up the bootlegger, from whom it can get fair quality liquor at one third the liquor store prices."—*Cleveland Plain Dealer, March 2, 1934.*

"Bootleggers continue to sell at least 75 per cent of the liquor consumed in Oregon, according to a statement issued Thursday (March 15, 1934) by Administrator Sammis to members of the liquor control commission."—*Eugene News, Eugene, Oregon, March 18, 1934.*

"In California there has been an alarming increase in traffic accidents due to drunken drivers in three months following repeal. In that State, deaths gained 11 per cent in January, and 36 per cent in February, over the corresponding

months of a year ago."—*Oregon Journal, Portland, Oreg., March 2, 1934.*

In commenting upon the increase of automobile accidents in California directly traceable to drunken drivers, the *Los Angeles Times* of March 15, 1934, gives the following facts:

"The whole year 1933, the transition year from prohibition to legalized liquor, during most of which there was no attempt to stop liquor sale, registered a 40-per-cent increase over the previous year in drunk-driving accidents causing death, and a 26-per-cent increase in all types of accidents involving drink. Thus it is plainer than ever that alcohol and gasoline make a very bad mixture."

The *Daily Bulletin*, Walla Walla, Washington, of March 4, 1934, in commenting on fatal accidents in the Pacific Northwest due to drunken drivers, gives these statistics:

"In Washington, during the month of January, there were 38 auto fatalities. A year ago in January this State had 25 fatalities. The increase is slightly more than 50 per cent. Let us go elsewhere. In Omaha a compilation of the traffic situation shows for the first 53 days of 1934, 11 dead in auto mishaps, against 8 for the same period a year ago. The number injured this year has been 153, against 129 a year ago. The number of accidents this year has been 135, against 107 a year ago. It is pretty much the same in other parts of the country. . . . If we do not propose to leave a path of maimed and dead across our streets and highways from Maine to Washington and from Canadian to Mexican border, we must concentrate on means of divorcing gasoline and alcohol."

The *Sunday Star* of Washington, D. C., March 25, 1934, in commenting on the increase of auto fatalities and liquor control laws in the State of Illinois, says:

"A shocking increase in automobile fatalities in Chicago for the first three months of 1934 has brought a note of alarm and warning from the Chicago Safety Council. Up to March 18 the police reports show that 216 persons were killed in motor accidents. That is 71 more than for the same period in 1933. . . .

"Accidents were declining in number prior to January of this year. Fatalities in 1933 were fewer than in 1932. It seems evident that the liquor control law in Illinois has not improved the control of automobiles. Nor has it resulted in better conditions among young persons of high school age. From every quarter of the city come disturbing stories of

orgies in the back rooms of saloons—now called taverns—in which teen-aged youth are the chief participants.

"Throughout the State a strong reaction is beginning to set in. Men who never had any sympathy with prohibition are now openly saying that the liquor control law of Illinois is the worst license measure that ever cursed a State."

The *Cincinnati Times-Star* of March 7, 1934, in commenting on the automobile accidents caused by intoxicated drivers in that city, says:

"In January of this year the total reported automobile accidents increased by 55 over the same month of 1933, while those cases in which drinking figured went from 1 to 13 in the same period."

The *Pittsburgh Sun-Telegraph* of March 1, 1934, says:

"Fifteen persons were killed by autos in Pittsburgh in January of this year, as compared with six in January, 1933.

"There were 436 traffic accidents in the city this January as compared with 170 in January, 1933.

"Thirty-six of the drivers involved in accidents in Pittsburgh this January were reported under the influence of liquor as against two in January, 1933."

"Unquestionably liquor is becoming a vital factor;" "drunken drivers are a menace to the public safety and should be barred from the highways."

The *Los Angeles Times* of March 9, 1934, gives an appalling record breaker for drunkenness in that city for the month of February of this year, as follows:

"Establishing a record for all time in the annals of the local police department, members of the force arrested a total of 4,566 persons for drunkenness and drunkenness in automobiles during the month of February, according to figures announced yesterday by police statistician Rhoda Cross."

The *Los Angeles Times* of February 21, in commenting upon the liquor situation in that city, said:

"A more shocking report on liquor conditions in Los Angeles would be hard to imagine than that just turned in to the county liquor administrator by Frank Bouelle, superintendent of city schools. Were it not backed by facts and figures collected by disinterested investigators, few would have believed that the legalizing of intoxicants would have so soon borne such evil fruit. But facts speak for themselves, and the facts behind Superintendent Bouelle's report cannot be dismissed as 'dry propaganda.' They have been gathered from all districts in the city. Scores of instances where children from fourteen to eighteen were found drinking in liquor establishments, bear the names, addresses, and the time when places were visited. G. M. Hoyt,

head coordinator of the division of attendance and employment of minors, on the strength of these well-authenticated disclosures, affirms that 30 per cent of the patrons of beer and wine parlors are under twenty-one years of age."

The *Denver Post* of March 23, 1934, in commenting upon the appalling increase of automobile fatalities in that city due to drink, says:

"Alarmed at the appalling increase of deaths from automobile accidents in and near Denver, the police, city officials, and the district attorney joined forces Friday to stop the wholesale slaughter of motorists and pedestrians in traffic accidents. Four additional fatalities Thursday, increasing the number of deaths from automobile accidents in and near Denver since January 1 to thirty-eight, precipitated the move."

The *Boston Post* of March 19, 1934, says:

"Official figures at Boston police headquarters show that there were 9,569 arrests for drunkenness between December 5, 1933, the day repeal went into effect, and the first of March, this year, as against 7,153 for the corresponding period the previous winter under prohibition. This represents an increase of approximately 34 per cent."

The *San Diego Union* of February 24, 1934, published an Associated Press report on drunkenness in Los Angeles as follows:

"Police reported today that arrests in this city for drunkenness during December, 1933, and January, 1934, showed an increase of 102 per cent over December, 1932, and January, 1933, while arrests for drunkenness in automobiles gained 129 per cent."

A nation-wide survey discloses that the dry States which have not repealed their prohibition laws have no protection against the invasion of the liquor dealers from wet States. The *New York Times* of March 18, 1934, in printing this survey showing the utter disregard of dry sentiment in dry States by the liquor dealers in the wet States, says:

"Repeal opened the floodgates of liquor at the borders of wet States, and neighboring dry States in most cases made no attempt to stem the intruding tide. Law enforcement agencies had been drastically reduced in strength, and local officials generally showed no inclination to prosecute violations of State dry laws."

The *Times*, in referring to the helpless situation of the dries in Mississippi, says:

"Mississippi, the first State to adopt the prohibition amendment and one of those that have refused to approve repeal, is awaiting action by a slow-moving legislature to solve the problem caused by the legalizing of liquor in neighboring States. Enforcement officials agree that the throwing open of the gates to liquor in adjacent States has developed another 'Mississippi flood.'"

Of the thousands of sad stories that might be told of those who have suffered injuries for life at the hands of drunken drivers of automobiles, we

have selected the one concerning Sonny Parks, a promising boy of eighteen years, who was run down by a drunken driver in Oklahoma City, and his writhing body left lying unconscious in the streets by the drunken runaway driver, who was arrested later. The *Oklahoma City Times* of December 27, 1933, tells the touching story in the following account:

"For two weeks Sonny Parks has lain on his hospital bed with the shattered bones of his left leg unset—too dangerously ill for doctors to set the leg and put it in a cast. For two more months he must lie in the same hospital room while the reserve strength of his young body heals a punctured lung—a battle he must fight, for doctors can do little. For six months he must remain an invalid, his days bounded by the excruciating pain of healing wounds. Parks, happy-go-lucky boy of eighteen years, is another sequel to an automobile accident."

"It was the night of December 10 that a driver ran him down as he crossed the street at Southwest Thirty-first Street and Robinson Avenue. While the driver fled, his writhing body was picked up and hurried to Samaritan Hospital. Doctors made a quick examination, and became grave. A broken rib had torn a hole in the lung. It was the boy's own fight, they said. Medical science could do little except ease the pain and hope that pneumonia would not develop. The leg could not be set because the boy could not be given an anesthetic—the lung wouldn't stand it. . . .

"When the lung has healed to the point where young Parks can build up a little strength, the leg will be set and placed in a cast. Then he must remain in the hospital for two months while doctors watch and work. Then four months of crutches. The alleged driver was arrested and charged with drunken driving."

The following editorial which appeared in the *Oregon Journal*, of Portland, Oregon, recently, portrays the reckless, irresponsible drunken driver in his true light:

"I am the Drunken Driver. I see where you put my picture on the *Journal's* editorial page. I should be given front-page space, because I knock old people down when the old fools don't jump out of the way fast enough. I run over little children, and change their happy laughter to pain and tears; sometimes I cripple them for life. I make widows and orphans. But I get away with murder, because I am the Drunken Driver."

"I drive when I please, where I please, and how I please. Traffic signals don't mean a thing to me. I drive through barricades on bridges, and once I smashed a safety gate at a railroad crossing and hit a train; but I was so drunk I didn't get hurt, but everybody in the car with me got killed. Ain't that funny?"

"The cops took my driver's license away for a year, but I kept right on driving. If I am arrested, nobody will testify against me, so the case is thrown out for lack of evidence. If I do have

to appear before a judge, I can usually give a sob story about my wife and children, and the soft-hearted old judge will suspend my sentence and fine. Once I got arrested for hitting a man who was standing in a safety zone waiting for a street car. The old man died, and I had to get a smart lawyer to talk to the jury. They decided I was so drunk that I didn't know what I was doing; so they let me go."

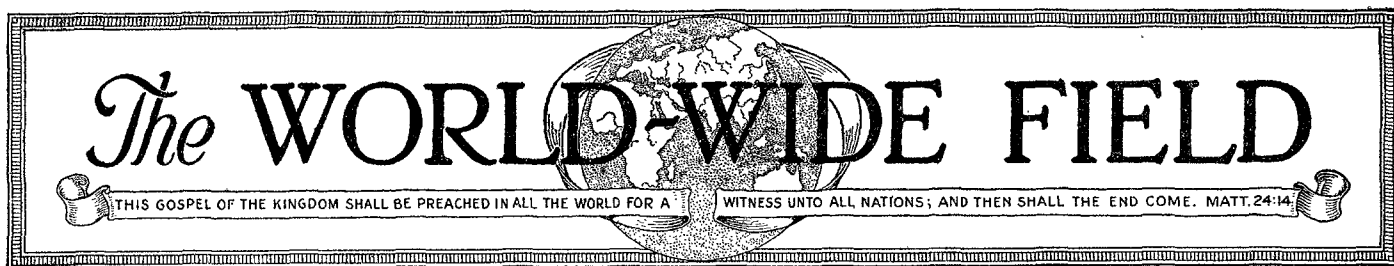
"This supposed drunken driver did not appear in person and do his reverie to the *Journal*. Indeed, he is an entirely imaginary individual. But his alleged conversation with himself is a picture of booze at the wheel. Everybody has seen him as described by himself, as follows: 'When I am on the streets or highways, give me plenty of room, or you will get yours, because I am the Drunken Driver. Haw, Haw!' Yes, 'Haw, Haw!' the picture is true; the description is perfect; the likeness is complete."

We will close this recital of facts about the increase of drunkenness and accidents due to drunken drivers since the repeal of the Eighteenth Amendment with an editorial from the *Los Angeles Times* in its Sunday edition of March 11, 1934:

"A series of articles by Chapin Hall recently printed in the *Times* shows that not a single one of the promises so fluently made in the name of repeal has been kept. On the contrary, crime and criminals flourish as never before; drunkenness in Los Angeles City is at an all-time peak; the ease with which children may and do procure liquor within a stone's throw of their classrooms, is a public scandal; more intoxicated women by 130 per cent are falling into the hands of a reluctant constabulary. Regulatory laws, such as they are in California, are administered by a political board in a haphazard and completely inefficient manner, but always with ear cocked to hear the 'voice of the people' as interpreted by those to whom repeal means elimination of all *verboten*s."

"Never in the palmiest days of the 'Gay '90's,' when the corner saloon was the 'poor man's club' and the 'Face on the Barroom Floor' a tear-compelling ballad, was it so easy to secure booze as it is in California today. Never was alcohol flaunted in the face of all and sundry from more unlikely places, and never was such alluring propaganda so freely circulated, extolling the virtues of So-and-so's gin or This-and-that's whisky."

Even the wet press is getting alarmed at the fearful orgies and terrible tragedies which have followed in the wake of repeal during the last three months. The wet press is sounding an alarm, and warning the wets of what is likely to happen if they continue their reckless course of indulging an unrestrained appetite for intoxicating beverages. Certainly what has happened during the three months since repeal ought to stir the dries to renew their efforts to rescue our children from the clutches of the liquor demon. The need of temperance education was never greater than it is at the present time.



## Advanced Bible Summer School

BY M. E. KERN, *Dean*

WE are nearing the end of the great conflict of the ages, when all the forces of good and evil are concentrating for the last struggle. God has given to the people of the advent movement a message for this hour. This message is the climax of the experiences of God's people through all preceding ages, and is built upon evidence of divine revelation which has been given. Those who give the message must be thorough Bible students, and thus be able to focus the light of God's complete revelation on the mighty questions of this time.

The movement has established, at great cost, educational institutions in all parts of the world for the training of workers to carry the advent message to the world in this generation. Through divine revelation God has given to us the fundamental principles of this education, and the pattern by which these schools are to be operated. In these schools "the Bible should be made the foundation of study and of teaching" ("Ministry of Healing," p. 401), and "the groundwork and subject matter of education."—"Fundamentals of Christian Education," p. 474. This applies not only to the Bible departments of our schools, but in this system of education the word of God is "the great textbook, the basis of all education."—"Testimonies," Vol. VI, p. 131.

How thoroughly, then, should each teacher be grounded in the Bible! And surely the Bible teachers in this movement, which we believe to be God's last great effort for a lost world, should be men of the widest and deepest scholarship. A great religious leader not of our faith, but who senses the spiritual decadence in the world and the superficiality even of religious leaders, has said that "we want Biblically trained leadership which shall combine sainthood with conspicuous scholarship. This is a practical combination and desperately needed." These are true words, and should voice a clarion call to the leaders of this movement to "sink the shaft into the mine of eternal truth."

We need to develop in our schools

stalwart defenders of the Bible against the infidelity within and without the professed church. Our young people must be thoroughly established in the unadulterated truth from the living fountain of truth, that they may be able to meet the subtle philosophies of so-called Protestant Christian lands, as well as Mohammedan and heathen lands. We are training our young people for the broadest and most far-reaching service in this world, and they should have a broad and deep knowledge of the great Book.

For years it has been on the hearts of the leaders in our work to strengthen the Bible teaching in our schools. At the Autumn Council of 1932 it was voted to establish a graduate Department of Theology in one of our senior colleges for the advance training of "prospective Bible teachers of outstanding promise and ability, who have had a minimum of five years of successful experience in Bible teaching or ministerial endeavor in addition to graduation from college." Because of financial difficulties, the establishment of this department was postponed.

At the last Autumn Council it was agreed that we must go forward, and although it seemed impossible to do all we had planned, it was voted to start an Advanced Bible Summer School, the first session of which is to be held at Pacific Union College, June 6 to August 28, 1934.

Excellent courses of study have been provided, to be conducted by men who are outstanding in their lines. The courses are: in *Bible*, Systematic Theology, Studies in World Religions, Prophetic Fulfillments; in *History*, Early Church History and the Reformation to 1555; in *Biblical Languages*, Hebrew and Greek; in *Education*, seminar in Methods of Scientific Research, and Educational Tests and Statistics; in *English*, seminar in Old Testament Literature, Corrective Speaking, and Persuasive Speaking; in *Philosophy*, Science and Religion, and Evidences of Christianity.

Besides these courses there are six series of lectures (one each day) by some of our leading General Conference men, and others, on missions, the Spirit of prophecy, methods of teaching Bible, evangelism, health, and the Christian ministry.

We are mailing announcements of the Summer Bible School to the presidents of our junior and senior colleges to be distributed to the teachers. Others can secure copies by addressing the General Conference Department of Education, Takoma Park, Washington, D. C. Bible teachers, evangelists, missionaries on furlough, religious editors, or others who can qualify for this advanced work and desire to attend this summer session of our Advanced Bible School, should counsel with the institutions or organizations by which they are employed, and make arrangements at once to attend. We expect each student to register on June 5 and be in place at 9 A. M., on June 6, when the classes will begin.

## Brooklyn, New York

BY DELMER P. WOOD

BEING called to a new field of labor, we wish to give a short report covering the past eight and a half years spent in connection with the work in Brooklyn. During this period the Lord wonderfully blessed as we endeavored to follow His leading in the work of the First Brooklyn church.

Upon arriving here, we found the church without a permanent home. During the first four years we moved

four times. During this period Sunday night lectures were held in the Academy of Music. Many embraced the truth as a result of these lectures.

In 1929 the Lord marvelously worked in our behalf, enabling us to secure a beautiful and commodious church from the Baptists, in a fine residential section of Brooklyn, now known as the Washington Avenue church. This property was pur-

chased at a cost of \$104,000. This building furnishes room for the congregation, a two-teacher church school, and the Greater New York Academy. Improvements have been made in the building to the extent of \$15,700.

All of this outlay has been met by the congregation as needed. At the beginning of March of this year we had a church indebtedness of \$23,200. During the month, in harmony with the debt-raising campaign inaugurated by the union and General Conferences, enough cash and pledges have come in to meet nearly the entire indebtedness.

During these years, despite the heavy load of indebtedness and general running expense, the people have been loyal to God in returning to Him their tithes and offerings, as the following will show:

Tithe for eight years . . . . .	\$225,889.55
Offerings to foreign missions . .	99,045.11
Trust funds for local expense	113,206.37
Total . . . . .	\$438,141.03

We do not wish to close this article without expressing our appreciation of the faithful work done by our colporteurs who have spent much time with us in the church. Brother and Sister John E. Hanson, Miss Mary E. Lewis, Mrs. Hattie R. McDade, and Miss Harriet Holloway have helped to make it possible to baptize 175, and reclaim many others who had drifted from God.

The years of labor of Mrs. Wood and myself in the Greater New York Conference have been most pleasant. As we leave our beloved Washington Avenue church and the many friends in the conference, to take up work in Buffalo, we crave an earnest interest in your prayers.

## Vancouver Academy

BY H. A. LUKENS

A TWELVE-GRADE day academy, conducted with very meager facilities, has been in operation in Vancouver, our largest city of British Columbia. Up until five years ago we had a one-room church school, teaching eight grades. However, owing to our isolated position, which really resembles that of a mission field, we found most of our young people drifting into the world after they completed that grade.

In the fall of 1929 an additional room was built, in which the ninth and tenth grades were taught. In 1930 the eleventh grade was added, and since 1931 we have been teaching all twelve grades. We have had only three rooms and three teachers, and yet the facilities we have are perhaps equal to some of the schools conducted by the government in the frontier posts of British Columbia.

We have adopted a tuition scale for each grade, but no pupil is barred from the school because of inability to pay tuition. About sixty-five pupils are in attendance, very few of our children of school age being in the public schools.

The matter of accrediting has given us no difficulty, since all pupils in Canada, whether attending the smallest or the largest schools, must take the government examinations, which determine their standing at the close of their high school work. So far our graduates who have taken full work have succeeded in passing the government examinations on the second trial, if not the first; and when it is realized that only about one

fourth of the graduates of the government high schools pass these on the first trial, our results have been creditable.

Of course the only reason for our conducting this school is the salvation of our youth. We have noticed that the conversation of our young people, instead of centering around some high school activity, invariably concerns itself with the activities of our own school. The general tendency has been toward the church rather than away from it. Our young people are not perfect, but they certainly live much nearer to the Master than they would if attending a worldly school.

The concrete fact is that we have at the present time in Vancouver and vicinity nearly one hundred young people who are members of the church, only twenty-two of whom were members when the academic grades were added to our school four years ago.

Graduates of River Plate Junior College

Seated in center front are the three professors who conducted the government examination. It gives these students a life certificate to teach in any school in Argentina. Prof. J. S. Marshall, president of River Plate Junior College, and his wife are seated at the right.

## River Plate Junior College

BY J. S. MARSHALL

RIVER PLATE JUNIOR COLLEGE school year closed last November, but the summer school, which really follows as a part of the school year, closes the 17th of June, 1934. This is always an important date for our college, due to the fact that at this time a board of examiners from the state come to give the state examination to our normal graduates. This examination is not compulsory from the standpoint of the state, but we ask the government to do this, as we want the state department of education to know what we are doing in our college. We started this plan seven years ago, and are very happy for the standing it has given us with the government officials. In fact, they think they have something to learn from Adventists. After the closing program in one of the government schools,—a state boarding school,—the governor, in conversation with others at the college, told the president that it would be a good thing to send his graduates over to the Adventist college to learn how to live.

We now have sixty-two graduates holding life certificates who have taken these examinations. The accompanying picture shows the class for this year. The three professors came out on Sunday, gave their first examination Sunday night, and finished on Wednesday. They said it was the best class we had ever presented. This shows their interest in our college. We are glad that the Lord blesses our efforts when we try to carry out the principles of Christian education.

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THE more fully the spirit of true ministry pervades the home, the more fully it will be developed in the lives of the children. They will learn to find joy in service and sacrifice for the good of others.—“*Ministry of Healing*,” p. 401.



## *A Reminder of Joel's Prophecy*

BY H. K. HALLADAY

ON one of my recent visits to some of our smaller churches the following incident was related to me, and I am sure it will be enjoyed by others:

Some time ago one of our brethren became interested in laymen's missionary work. Literature was passed out to a number of homes in the surrounding neighborhood. An elderly couple were found who seemed to be very much interested in the Sabbath truth. As a result of this contact, the man accepted and kept three Sabbaths. Immediately following this he was taken very sick. A few days before he died he called his wife to his bedside and said to her, "There are three angels coming to see you." She asked, "Do you see them?" He replied he did not, and fell into unconsciousness. A few hours later he died.

Not long after this some of our people invited this woman to attend Sabbath school. The superintendent

offered the opening prayer that morning, and in his prayer he mentioned the "third angel's message." This woman's interest was immediately aroused. After the Sabbath school she asked one of our sisters what the man meant by the "third angel's message," at the same time relating the above experience. At the present time regular studies are being held in that home, with from thirty to fifty people attending from time to time. This lady is the mother of ten children, and several of the children are interested in the truth and a few are obeying it, though not yet baptized.

The above experience makes one think of Joel's prophecy: "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; . . . your old men shall dream dreams, and your young men shall see visions." Truly God is stirring up the hearts of men to follow Him.

## *Health Work in the Northern European Division*

BY A. ANDERSEN, M. D.

THE year 1932 was a memorable one in the history of our health work in the Northern European Division, this being the thirty-fifth anniversary of our health work in this division. Since its beginning it has grown in a miraculous way. The parable of the mustard seed mentioned in the New Testament is a very good illustration of the establishment and development of this work.

In the year 1897 the first small sanitarium was opened in the mission school in Frederikshavn, Denmark, which then was our denominational school for the northern countries. However, not until the following summer, after the school closed, was it established as a permanent health institution. There were only a few patients the first year, with very few nurses and other workers, and Dr. Ottosen was able to visit it only once or twice a month.

In May, 1898, the Skodsborg Sanitarium was started, as was also Kurbadet in Oslo, with O. J. Rost in charge.

In 1901 the sanitarium in Caterham, England, was established, with Dr. A. B. Olsen as superintendent.

With those four institutions a new era began for our health work; but we admit that the real beginning did not originate with these institutions, for it goes back as far as 1880, when

J. G. Matteson started the first health paper in Northern Europe. This godly and Spirit-filled man not only did a great work as an evangelist, but was also an excellent teacher and author, and was really the first messenger of our world-wide health work in the northern part of Europe. With the start of the Skodsborg Sanitarium, the work in Scandinavia gathered momentum, and a new era in our history was introduced. Although the work in the beginning went very slowly, as the institution and the work expanded, more and more people became acquainted with our principles.

Since then our denomination has started several similar institutions in various parts of the Northern European Division. Oslo, Skodsborg, and Caterham have been mentioned. A few years after the start of Skodsborg a clinic was opened in Copenhagen. After a short time it was transferred to the head physician of Skodsborg, Dr. Ottosen, and was his private property till the year 1932.

In 1904 our mission school in Nyhyttan in Sweden was established as a summer sanitarium. In 1912 the sanitarium in Watford, England, was opened. In 1916 we got the Stockholm Kuranstalt, and in 1918 we took over the Kurbad in Bergen, Norway, which was started in 1905 by O. J.

Rost. In 1926 the first sanitarium in Sweden, at Hultafors, was founded; and the same year the Health Institute in Helsingfors in Finland was opened. In 1928 we started Haugesund Kurbad in Norway. And in 1932 the denomination took over the clinic in Copenhagen.

Besides those institutions owned by the denomination, a number of private sanitariums and treatment rooms have been started by Seventh-day Adventist members in various cities in Scandinavia and Great Britain. The first was established in Orebro, Sweden, by Charles Kahlström, formerly one of the sailors on the "Pitcairn" on its trip to the islands in the Pacific Ocean. The first in Denmark was Odense, founded by Chr. Hansen. The same year the treatment rooms in Bergen were established.

In the Northern European Division we now have fifty-nine private and ten denominational institutions, a total of sixty-nine sanitariums and treatment rooms.

Let us glance at the activities of these institutions. We see from the statistical reports that in the year 1932 the ten denominational institutions had in their employ twelve doctors, 217 nurses, and 340 other workers. Altogether they have room for 689 patients, and 268,467 treatments have been given. The total income amounts to 2,266,287.75 Danish kroner (\$604,344).

Our institutions have always been managed with the object of doing philanthropic work, helping poor people to come and receive care and treatment and to become acquainted with the principles of our message. For this purpose 150,203.75 Danish kroner (\$40,054.33) was spent in 1932.

The private treatment rooms have in their employ six physicians, about 160 nurses, and 107 other employees. They have beds for 247 patients, and their total income for 1932 amounted to 866,777 Danish kroner (\$231,140). For charity work they spent 40,647.68 kroner (\$10,840).

The total number of workers in all institutions in the division is 825, the total income 3,133,065.54 kroner (\$835,484), and the total amount for charity work 190,851.43 kroner (\$50,894).

Considering these figures, we may truly say that the little mustard seed has grown to be a very big tree. But I do not believe we are able to measure the value of the work done in these institutions. We can count and say that so many treatments have been given, so many operations have been performed, and so many figures



show the financial income; but the value of the spiritual and physical help people have received is very difficult to measure. Neither are we able to tell what influence the visits of the thousands in our institutions has had on the evangelistic efforts held in various parts of the division, nor how many have been won to the truth through this work in our institutions or as a result of the friendly contact with our patients.

For us who work in these institutions, it is of course a great joy to know of the material benefit to our denomination; but our joy would be still greater if we were able to estimate the value of the work in these places, not only in physical but also in spiritual respects.

Besides those institutions in the homelands of the Northern European Division we must not forget our workers in the mission fields. In East Africa we have the Kenya Hospital, with one doctor and three nurses; and in Abyssinia the Taffari Makonnen Hospital in Dessie, with one doctor, one nurse, and some native workers. Nine nurses who are not connected with any hospital or clinic, are doing health work in connection with evangelistic efforts.

In addition to our sanitarium work, we also have the health food factories, the first of which was founded in Copenhagen in 1898. The second was established in England in Readhill in 1899. Later on a similar factory was started in Vesteras in Sweden, but unfortunately it was taken over by private individuals.

Of health literature a great many books and pamphlets have been distributed over the countries. At present England, Denmark, Norway, and Sweden are each editing a monthly health paper.

Altogether we can say that our health work is very extensive, and I do not believe that any other branch of this movement employs so many people. If only all of us who are occupied with this work were filled with God's Spirit, the spirit of service, how much more would we then be able to do in helping suffering humanity, and how many more souls we would be able to win for Christ.

However, we must not be satisfied with what has been done. We are still to make further progress in our health work, and the future looks very promising. In 1933 we started summer sanitariums at our schools in Ekebyholm in Sweden, at Toivonlinna in Finland, and at Soschenhof in Estland. A surgical department has been opened in the Skodsborg Sanitarium.

This year we have also taken over the Zauditu Memorial Hospital in Addis Ababa, given to us by the emperor of Abyssinia. Doctors Bergman and Nicola and Miss Esther Bergman, a nurse from America, went out there, also three nurses from Skodsborg.

Still we are not satisfied. The day

will soon come when we will be able to open strong health centers in London, a new sanitarium in the highland of Norway, permanent health resorts in Finland, the Baltic, and Poland, and dispensaries in West Africa, for the progress of our worldwide advent movement and the glory of God.

## *West Indian Training College, Jamaica*

BY L. L. DUNN

At this writing the spring Week of Prayer is just closing. A spirit of real earnestness has marked all the meetings. J. R. McWilliam, of the Antillian Union Mission, and A. C. Stockhausen, of the Jamaica Conference, have led out in the studies. These days of special prayer have been serious ones for both faculty and students, and nearly all have gone forward in a step of re consecration to promote the work to its finish.

The needs of this school have been great, and to these needs our people have responded liberally. To the Big Week work this institution owes its fine bakery, most of its printing equipment, and only a few weeks ago a new variety machine for our woodworking plant. These special additions have been made over a period of three or four years. We believe that the financial help thus given has been carefully expended.

R. E. Shafer is leading out in the school as both principal and business manager. The industrial features of this school provide an ever-increasing source of income. The printing office is making excellent progress, and its work is finding its way into the leading banks, schools, and business firms of the island.

The woodworking department of the school is finding an almost unlimited variety of products in demand. Its work is known all over the island. Recently it has been called upon to supervise and construct two prominent homes. It has been necessary to provide increased labor to meet this demand. The bakery has been carrying on a very satisfactory trade for a number of years. The sheet metal and plumbing department has found quite an increased demand in these lines during recent months.

These industries are very helpful to our young people. Most of our student group now enrolled could not be here, were it not for these aids. Many of the young men are acquir-

ing a knowledge in manual lines that will fit them for leadership in the future. Efforts are being made to help all, that their scholastic training may compare favorably with the manual training, so that when an opportunity affords, our Adventist young people can fall right in and meet the need.

The prospects are good for the future development of the school. Not a week passes but visitors come to inspect the institution. Many noted people of Jamaica have been here, including the governor and representatives of the government, to see the plant.

A short time ago a member of the Schools Commission, appointed by the government, in company with the wife of a nominated member of the legislative council, visited the school. These two ladies were greatly interested to know how a school of this kind could be operated in Jamaica. I was called to the home of one of the visitors referred to a few days following the visit, and still more interest was expressed. She remarked, "That is just the kind of education that we need all over the island, and we are anxious to know how you do it."

The Lord is doing great things for His work, and we solicit your prayers that wisdom may be given, so that our school work may reach all that should receive its benefits.

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WE rejoice in the progress of the message in the Idaho Conference. J. W. Turner, our conference president, is conducting an effort in our church at Caldwell. On Sabbath, March 10, eleven converts went forward in baptism. Ten or twelve others are earnestly studying all points of our faith, preparatory to baptism. We ascribe glory to God for this manifestation of the Spirit's power as the result of only a three weeks' series of meetings.

H. S. HANSON.



## North American News Notes

### In the Oregon Conference

SEVERAL efforts have been held in the Oregon Conference during the past few months with good success.

A. E. Lickey is conducting successful Sunday night meetings in the Sunnyside church in Portland, and a number are becoming interested.

Douglas Westerhout is holding a series of meetings in Tillamook, where the attendance and interest have been good. It is too early yet to make any statement as to how many will accept the truth, but a large number are deeply interested, and attend the services regularly.

At Medford, Oregon, where the Venden brothers have been holding their meetings, more than seventy have been baptized, and the prospects are that more than a hundred will be baptized as a result of this effort.

The Lord has been blessing in the work that has been done by our lay brethren in different places, and a number will be baptized later as a result.

G. A. Thompson of Salem held some meetings at the Hopewell church, and several are in a baptismal class preparing for baptism. He is now conducting Sunday night meetings in the Salem church, with a large outside attendance, and a good interest is manifested by those who come.

D. R. Schierman has been holding meetings in the Tabernacle church in Portland, and up to the present time twenty-four have been baptized.

Harold Peckham has conducted a series of meetings at Redmond, where twelve have definitely decided to keep the Sabbath. These new ones, with the church that was already there, will make a good company, and they are now building a place of worship. At the town of Sisters, twenty miles away, a new church has been built, and Brother Peckham is now conducting a series of meetings there with a good interest.

At Longview, Washington, T. M. Cole has been conducting a meeting, and several have taken their stand for the truth. He has also been conducting meetings in the Castle Rock church, which is in his district, and several persons have taken their stand with us.

J. A. Rippey has held meetings in three different churches on one and two nights a week. As a result of these meetings a number are preparing for baptism, and aside from this it has been a great source of strength to these churches.

E. L. NEFF.

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"If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or the world."

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"WALK carefully if you would walk safely."

### Preparation to Meet God's Call

(Continued from page 14)

thorough, systematic study of the Bible all through the years of elementary, academic, and college training, is wholly ignorant of the facts.

This does not mean that those who are actually unable to attend any school cannot qualify themselves to give the message. In the providence of God provision has been made through the Home Study Institute for systematic study of God's word, and this is open to all, both young and old.

"The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world." —*Id.*, p. 172.

Every day is of infinite value to us now for both preparation and service. May God help us to improve these golden hours.

## Appointments and Notices

### ADDRESSES WANTED

Any one knowing the whereabouts of C. Jensen or Mrs. Retta Noyes, please communicate with Miss M. Stella Fleisher, General Conference, Takoma Park, Washington, D. C.

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review* and *Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publica-

tions. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will restore to us the names of any using free literature for personal gain or advantage.

Mrs. P. E. Warren, Pineview, Ga.

V. Craig, 507 N. Oak St., Normal, Ill.

J. Milton S. Hubbell, Fort Smith, Ark.

D. P. Edwards, Route 5, Box 175, Greenville, S. Car.

Mrs. Mary E. Weil, 8907 Bandera St., Los Angeles, Calif.

Miss Frances Barkville, 715 East 108 St., Los Angeles, Calif.

Mrs. Minnie Arwood, Route 1, Box 103, Johnson City, Tenn.

### PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in Spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in California requests prayer that she may be healed.

An Oregon sister desires prayer for healing from severe general debility.

A sister in Colorado requests prayer for the healing of her mother and herself.

## OBITUARIES

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

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

### DR. G. T. HARDING

Dr. George Tryon Harding, Jr., was born in Caledonia, Ohio, March 11, 1873. He was the seventh child and the third son of a village doctor and his devoted wife. He came of pioneer stock who migrated from England to Connecticut in 1623, thence to New York, to Pennsylvania, and finally to Ohio. His ancestor, Capt. Stephen Harding, was commandant of Fort Jenkins at the place and time of the Wyoming Valley Massacre in Pennsylvania during the Revolutionary War.

Dr. Harding's father, after serving in the Civil War, settled on the Harding Farm in Morrow County, Ohio, first assigned to Amos Harding in 1817. On this farm was born the first son, Warren Gamaliel, afterward editor, United States Senator, and President of the United States, who shortly before his own death purchased and deeded the ancestral estate to the subject of this sketch and his three sons.

Dr. Harding, Sr., and his capable wife moved

from the farm to Marion, Ohio, where they both practiced medicine while their children were growing up. Here George Tryon, Jr., was graduated from high school, and then attended Battle Creek College. While a student there he caught a glimpse of the value of true healthful living as he saw it taught and practiced at the Battle Creek Sanitarium, and dedicated his life to medical service. After graduation in medicine from the University of Michigan, at the age of twenty-two, he joined the staff of the Columbus, Ohio, State Hospital, where he continued until called to the superintendency of our sanitarium in Washington, D. C., in 1907. Later he returned to Columbus and took up private practice, where his deep heart interest in relieving afflicted humanity in body, mind, and spirit finally led to the establishment of his Rest Home in Worthington, a suburb of Columbus, which he operated until his death.

To Dr. and Mrs. Harding were born three sons and two daughters. The eldest, Dr. George Tryon Harding III, a graduate of the College of Medical Evangelists, was associated with his father in the Rest Home for about seven years. He is himself the father of two boys, one of whom is George Tryon Harding IV. The second son of Dr. Harding, Jr., is Warren Gamaliel Harding II. Also a graduate of Loma Linda, he is now serving as a surgeon in Sydney Sanitarium, Australia.

Dr. Harding, Jr., suffered much from ill health from late childhood, his heart being weakened by inflammatory rheumatism at the age of twelve. Patient and uncomplaining under this handicap, he ever maintained a cheerful, courageous spirit, and accomplished an amazing amount of work in his unselfish service to his fellow men. He inherited a deeply religious nature from his mother, herself an unusually strong character, who accepted the Seventh-day Adventist faith in her early married life and kept that faith till her death in 1910. Dr. George followed her footsteps as a staunch layman and supporter of the church, using his medical skill to relieve suffering and point the soul to the Great Physician. He always attributed much of his success to the faithful cooperation of his devoted wife, née Elsie Weaver, who with him ever sought to rear and train their children for the service of God.

There remain to mourn the loss of this man of God, the wife, the two sons already named; a third son, Charles Weaver; two daughters, Ruth Virginia, attending the College of Medical Evangelists in California, and Mary Elizabeth; and three sisters, Mrs. E. E. Rensberg of Santa Ana, California, Mrs. Ralph T. Lewis of Marion, Ohio, and the youngest, Carolyn, wife of Elder H. H. Votaw, of the General Conference staff in Washington, D. C., formerly missionaries to Burma.

Dr. Harding possessed a kind heart; he looked for the good in his fellow men. His philanthropy was noteworthy in the community in which he lived, which was the testimony of many who attended the funeral.

Dr. Harding was an outstanding specialist in the treatment of nervous diseases. He gave his life to this line of ministry, dedicating his entire institution, Worthington Rest Home, to this needed and important work. Many hundreds received benefit as a result of his devotion, patience, and skill.

The funeral services were conducted in the Worthington Methodist church by the writer, assisted by Elders C. V. Leach and F. H. Robins. J. L. Shaw.

#### ELDER R. W. MUNSON

Ralph Waldo Munson was born in Richfield Center, Fulton County, Ohio, July 7, 1860. He was the youngest of a family of six children, who spent their younger days on the country farm, later moving to the city of Toledo. Through the Christian influence of an older brother who died a cripple, he was converted at the age of eighteen, and gave his life to the preaching of the gospel. With this clear purpose in view, he went in 1880, to Oberlin College to take his theological training. While there he met Miss Carrie Gasser, whom he later married. In 1886 they answered a call from the Methodist Foreign Mission Board to go to British India. Upon arrival at Madras, India, they attended a conference where he was ordained by Bishop Nind, after which Elder and Mrs. Munson were appointed to labor in Rangoon, Burma.

After a year of service there, they were called to connect with the teaching staff of the Anglo-Chinese Mission School, where Elder Munson became proficient in the Malay language.

While still working in Singapore, Elder Munson and his wife heard a Dr. Floyd, of the Methodist Church, give an explanation of one of the Bible prophecies relating to the second coming of Jesus to this world. This subject

had always interested them, and in the providence of God this sermon prepared the way for further light on this important subject.

It was while on furlough in America in 1896 that Elder Munson went to the Battle Creek Sanitarium for physical help. Here he had his attention called to the message for this day. He and his wife and children accepted the Bible teachings of the Seventh-day Adventists, and were baptized by immersion in the Battle Creek Tabernacle.

The family had so regained their health in 1899 that Elder Munson volunteered to return to Malaysia, under the direction of the Foreign Mission Board of Seventh-day Adventists. The family sailed from New York and landed at Padang, on the west coast of Sumatra, in January, 1900. Thirteen years of service were devoted to preaching the advent message in Sumatra, Java, and other centers of that field. Much literature was translated into the Malay language. On account of Sister Munson's failing health, the family returned to America in 1914.

Part of two years were spent at St. Helena, Calif., working with Elders Burgess and James of India in preparing suitable manuscript from the writings of Mrs. E. G. White for translation into the vernaculars of the Orient. The following ten years were spent by Elder Munson as chaplain of St. Helena and Glendale Sanitariums, respectively.

Then followed several years of fruitful work in the pastorates of the Santa Barbara, Burbank, Pomona, and La Crescenta churches, where he enjoyed the Christian fellowship of many believers.

Early in his Christian experience the Lord seemed pleased to place upon him the gift of prayer for the healing of the sick. His faith in the promises of God grew stronger as the years went by, and many can testify to the power of his prevailing prayers. Apparently insurmountable obstacles were overcome by prayer. He shared in the anointing of scores who today are living witnesses of God's answers to prayer for healing. Truly, a great man of faith is fallen this day in Israel.

His last words were: "It won't be long. He always forgives." He quietly passed away March 18, at 1:30 a. m. Of his immediate family there remain, his beloved wife, one son in Malaya, two sons in California, and a daughter in Colorado. G. B. Starr.

**Gilbert.**—Mrs. Anna Gilbert was born May 24, 1877; and died in Michigan, March 26, 1934.

**Hawthorne.**—G. Robert Hawthorne was born Jan. 20, 1863; and died at Melbourne, Fla., Jan. 1, 1934.

**Guderian.**—Edward E. Guderian was born May 23, 1856; and died at College Place, Wash., Feb. 21, 1934.

**Evers.**—Mrs. Emma Evers was born in Maryland, Sept. 15, 1864; and died at Fresno, Calif., March 17, 1934.

**Bos.**—Herman Bos was born at Weimer, Germany, Jan. 26, 1862; and died at Port Arthur, Tex., March 16, 1934.

**Sauers.**—Mrs. Minnie Louise Sauers, née Getzlaff, died at College Place, Wash., at the age of fifty-nine years.

**Davis.**—Emmett B. Davis was born at Walnut Grove, Mo., Dec. 18, 1871; and died at Upton, Wyo., March 27, 1934.

**Miller.**—Earl H. Miller was born near Albany, N. Y., Feb. 15, 1900; and died at Los Angeles, Calif., April 1, 1934.

**Johnson.**—C. E. E. Johnson was born in southern Sweden, Dec. 8, 1861; and died at Prosser, Wash., March 2, 1934.

**Simpson.**—Mrs. Cora Simpson, née Sheff, was born near Summer Hill, Ill., in 1867; and died at Granger, Wash., March 29, 1934.

**Rice.**—Mrs. Nancy Elvira Rice, née Wick, was born in Whiteside County, Illinois, May 20, 1848; and died at Riverside, Calif., March 23, 1934.

**McDowell.**—Mrs. Nellie McDowell, née Langdon, was born at Sims, N. Dak., March 31, 1886; and died at Los Angeles, Calif., March 31, 1934.

**Reiswig.**—George Reiswig was born in Russia, Feb. 16, 1857; and died near Wanham, Peace River District, Alberta, Canada, March 31, 1934.

**James.**—Bessie Armita James was born near Brainerd, Minn., Dec. 23, 1898; and died at Jacksonville, Ill., Oct. 12, 1933. Miss James was a graduate nurse from the Wabash Valley Sanitarium, and worked also at other denominational institutions.

**Maxson.**—Genevieve Marcia Maxson was born at Battle Creek, Mich., Oct. 29, 1886; and died at Fresno, Calif., March 20, 1934.

**Dorcas.**—Mrs. Mary Jane Dorcas was born at Pendleton, Ind., March 7, 1848; and died near Denver, Colo., March 14, 1934. She was married to Josiah Dorcas in 1869. Their life spans well over the history of the message. She maintained a firm faith in God to the end.

**Bennett.**—Mrs. Alice C. Bennett, née Ayars, wife of the late Joseph E. Bennett, was born near Clarence, New York, in 1852; and died at Carson City, Mich., Nov. 3, 1933. A number were brought into the truth and several are active in foreign service as a result of her efforts through the years. She leaves to mourn her brother, Arnold John Ayars, of Kalamazoo, Mich.; her sister, Mrs. L. Jennie Kellogg, of Takoma Park, Md.; her daughter, Mrs. M. C. Guild, and other relatives. M. C. Guild.

**Reeder.**—Howard E. Reeder was born in Macon County, Illinois, June 18, 1869; and died at Monte Vista, Colo., March 25, 1934. He, with his parents, accepted the truth in 1876. They moved to Kansas, and became charter members of the Felsburg church. He was one of the early students enrolled at Union College. Brother Reeder spent fifteen years in educational work, both in public and in church schools. In 1907 he was called to the Wyoming Mission to engage in ministerial work. Later he was called to the Missouri Conference, where he labored until 1918. He spent his declining years at his home in Monte Vista, holding his faith firm to the end.

G. W. Chambers.

## Life and Health Is to Be Congratulated

*on its beautiful appearance, larger form, and its fine variety of seasonable and helpful articles as it begins its fiftieth year of promotion of healthful living."*

These are the words of Elder N. Z. Town, veteran member of the General Conference Publishing Department, after looking at the June issue with its larger number of pages, larger page size, larger type, and heavier enameled paper. And he adds: "May the number of its readers steadily increase."

IN THIS JUNE ISSUE Dr. D. H. Kress presents timely facts regarding vacations. A. W. Spalding writes under the title: "Wedding Bells—Will They Ring in True Happiness and Health?" The value of honey is discussed by Dr. P. A. Webber. The housewife will find practical help in the article on soups by Myrta Cornor. Kathryn L. Jensen raises a disturbing but vital question, "Are You SURE You're in Perfect Health?"—an article based on the findings from the medical examinations of many missionary appointees. Dr. W. C. Dalbey deals with "Dental Infections," and Dr. O. E. Thompson with "Safe Sedatives—And Some That Are Not."

A two-page department for Boys and Girls begins with this issue, and contains the first of a series of delightful health stories by Veda S. Marsh. Then there is something for the baby's health, too. Every mother will wish to read, "Summer Comfort for His Majesty the Baby," by Olive C. Arason. Besides all these there is the page, "The Family Physician Answers Questions," where the best medical counsel of a group of doctors, nurses, dietitians, and others is reflected.

MAGAZINE COLPORTEURS will find that this number will sell even more readily than past issues. You will be offering the customer more for the money. The single copy price remains the same, 10 cents. (The subscription price also remains the same, \$1 per year.) Our hundreds of faithful magazine workers will want to order liberally of this issue. Our printing order is 60,000.

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LIFE AND HEALTH—THE HEALTH JOURNAL  
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# The SPADE and the BIBLE



★

By W. W. PRESCOTT

★

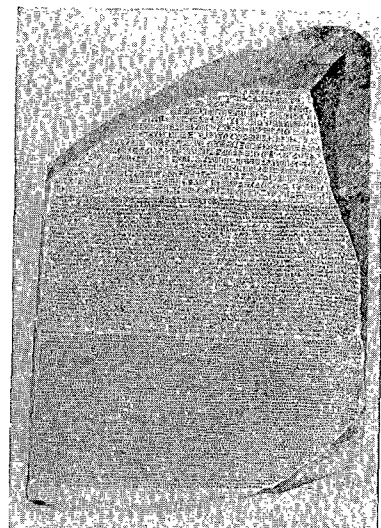
"AN INFORMATIVE and enheartening book, carefully prepared and compiled from the best sources dealing with archeological research in Bible lands. The material brought together by Professor Prescott throws a flood of light on the authenticity of the Bible, and constitutes a notable addition to the books which scholars and travelers in Oriental lands have prepared for the less informed, concerning the testimony which the 'ancient stories' bear to the truth of Holy Scripture."

**PASTOR JOHN W. BRADBURY, D. D., Wadsworth Avenue Baptist Church, speaks of this book, in part, as follows:**

"I have read with care W. W. Prescott's book, 'The Spade and the Bible.' It is a very broad survey of archeological results. Written by a satisfied and earnest mind, it contains all the assurance and enthusiasm of an approved faith in the integrity of the Scriptures. The author has collected a great amount of material and condensed it into a very small space. This book ought to be valuable to those ministers who wish to know something about archeology, but who do not have the time to collect the large number of volumes that now treat on this subject.

"Archeology has developed into a decidedly interesting and valuable science. By discovering the historicity of the Bible accounts, it will have the effect of drawing attention

to many neglected portions of the Old Testament, particularly. At the same time, truth hidden in these records will come to light. A smug intellectualism, which has astonished those willing to do some broad thinking and build the pyramid of their thoughts on the firm base of reliable and divinely approved tradition, has too readily accepted the unstable inventions of critics, and now must face the task of rethinking their unsound conclusions in the light of this scientific research. No wonder the books on archeology are multiplying. In view of the widespread falsehoods and errors of destructive Biblical criticism, there is a need for the church to be 'sowed down' with this kind of literature, and we cannot assume that there is too much. Conservative scholarship is coming



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into its own. We are in for a great day for the old faith, I believe.

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## OF SPECIAL INTEREST

WE direct attention to the announcement by Prof. M. E. Kern on page 17 regarding the Bible Summer School. This statement should be of interest to the Bible teachers in our schools.

SENDING an article recently to the columns of our church paper, Dr. H. W. Miller, of the China Division, sounds this encouraging note:

"It has been my observation that wherever there has been great sacrifice for the work, the Lord has rewarded by great fruitage. We have an illustration in the place where my wife died in the early days in Honan. We have perhaps the strongest work in this center that we have in the interior of China. Right there on the land that was then bought for her grave, a large chapel has been erected; we have many workers and a large church. Some of the most earnest Christians have come right there in that area. So in Yunnan, where Sister C. B. Miller and Sister D. R. White suffered martyrdom in 1931, I believe the province will show one of the largest and strongest works in all China, and we are still trying to push forward in a strong way."

### The New "Life and Health"

THOSE of us who have known and read *Life and Health* through the years, had occasion a few months ago to express our pleasure in seeing it appear in a larger and more attractive form. Now an advance copy of the June number, which just came to our desk, brings a new surprise and pleasure. Beginning its fiftieth year as a faithful exponent of right living, this journal takes on added life and vigor, amply indicated by a wholesome, robust, laughing boy on the front cover. The page size is again enlarged, and the number of pages increased. It is printed on fine enamel paper, and the entire make-up and appearance are greatly improved.

The editors and publishers are to be congratulated, not only on this improved appearance, but especially on the splendid variety of helpful articles and health suggestions which it carries. All these improvements should mean a large increase in the monthly circulation of this "National Health Journal," which so ably teaches those health principles that make "life worth living."

N. Z. TOWN.

### Gains in Our Church School

IN spite of difficulties, perplexities, depression, our church school work continues to expand. Our conference officials and church leaders believe in Christian education. The rank and file of our people believe in Christian education. In times like these, when the most serious consideration must be given to the expenditure of every dollar, the question of whether our children shall attend the free public schools or our own Christian schools becomes a vital one. Every Seventh-day Adventist parent having children of school age must settle the question.

It brings great hope and courage to the

heart, in view of existing conditions, to note the large increase in the enrollment in our church schools.

Some weeks ago we reported the number of schools in North America as 730; number of teachers, 964; and total enrollment, 14,264. These figures were based on a summary of opening reports, and indicated a gain of 82 schools, 103 teachers, and 1,288 in enrollment over the corresponding period last year. We now have in hand the mid-year reports for this year. We were hoping that the gain of 1,288 as shown by the opening reports would not be cut down, but were hardly prepared for the thrill of inspiration which came when we found that not only had this gain been maintained, but another 300 added, less one. In other words, our 1934 mid-year report shows a gain of 299 over the corresponding one last year, making our present enrollment 15,999. Our gains this year now amount to 1,587. We have therefore thus far this year gained back over half of those lost during the preceding three years of the depression; namely, 3,000. Let us all take hold and work with renewed courage and determination to "gather the children" into our own schools.

We are obliged to economize. We must give careful study to our personal budgets. We may think we need many things. Let us not economize on the education of our children. Such is shortsighted economy.

C. A. RUSSELL.

### School Work in the Solomon Islands

IN every place where schools are in operation in connection with our mission work in the South Seas, we find this enterprise a great source of strength and a powerful means of forwarding all features of our mission activities.

As an example we would cite our school work in the Solomon Islands. Scattered through almost every one of the large islands, and many of the smaller islands of the group, are over seventy church schools, with an enrollment of about twelve hundred. The teachers are all Solomon Islanders, and they do their work in a satisfactory and efficient manner.

On the island of Choiseul there is an intermediate school, and at our headquarters for the group, at Batuna, in the Marovo Lagoon, there is a training school. In a day or two from the time of writing, A. W. Martin, lately preceptor of the Australasian Missionary College, Coorabong, Australia, will be leaving the home field to succeed to the position of principal of our training school.

From this training school, well-trained teachers, familiar with the English language, with experience in our native hospital near by, and ready to teach what they have learned in our trade classes there, go out to all parts of the group to take charge of church schools.

Recently N. A. Ferris, one of our experienced workers in this mission, made this statement: "More than 80 per cent of all the boys who have attended the Batuna school are now out as teachers or engaged in some other line of mission work."

Of a population of about 90,000 in the British Solomon Islands, three thousand are members of our Sabbath schools, of which we have a hundred in the group.

H. STOCKTON.

### Southern Asia Division

THE work here in Southern Asia is progressing. The depression itself, with its perplexities and embarrassments, seems, through the goodness of God, to have brought real blessing to our work in many ways. The financial situation, of course, presented to us many difficulties, and still occasions us considerable embarrassment. We rejoice to know, however, that these things that have to do with finance and facilities are, with others, under the care and direction of the Most High God. "The Majesty of heaven has the concerns of His church in His own charge."

God has used these difficulties and trials and perplexities that have come in recent years to convey to the hearts of many of our workers the conviction that our real needs, as workers, in this great and closing work, have not to do so much with budgets and equipment, or even with the problem of multiplying workers for these needy fields, where heathenism has so arrogantly held sway down through the centuries, but rather with those things that relate to what the Spirit of prophecy has termed "the moral machinery" of our own hearts.

And we are encouraged to believe that God waits to work mightily for the salvation of precious souls through even a small and reduced band of workers when these workers have succeeded in these times of want and difficulty, more, perhaps, than in the bygone days of prosperity, "in putting self aside, and making room for the working of the Holy Spirit upon their hearts."

A. W. CORMACK.



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