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This Pulpit Is Open to You

By ARTHUR WARREN

IF NEXT week you received a letter asking you to become an evangelist;

And if you took up that work, and, to begin with, hired a big hall and announced "Great Evangelical Meetings for Children;"

And if 5,000 children came along, and all of them said it was fine and took away copies of your address and read them over and over again,

Wouldn't you feel that God had blessed your evangelistic work?

And if you then advertised "Mass Meetings" for Bible study, and a great crowd of people of all classes came again and again until you had given 200 Bible studies to them—mayors and congressmen among them, and racing men, and gospel ministers, and grocers, and butchers, and weavers,

Wouldn't you feel that God was smiling on your work?

Well, those results are obtained by successful colporteurs. The only difference is that a colporteur gets his audience quietly one by one, while a preacher gets them all before him at once.

There are thousands of wealthy, educated men in our land who will not come to our lectures, sermons, Bible readings, and Sabbath schools, but who have the word of truth in their hands through the work of the gospel colporteur. Consecrated, well-trained colporteurs can reach these people.

Wouldn't you like to take up this work?

The Unity of the Church

*"Behold, How Good and How Pleasant It Is for Brethren
to Dwell Together in Unity!" Ps. 133:1*

BY THE EDITOR

UNITY is essential to the success of the church of Christ. Indeed, it is essential to the success of every worldly enterprise. When men unite in a common purpose, with a single objective, a spirit of unity and cooperation is essential to success in their endeavors. It was for this unity that Christ besought the Father, in His notable prayer recorded in the seventeenth chapter of John:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17:20, 21.

Unity in worldly enterprise may spring from selfish considerations. Men subordinate their own personal aims to some general plan or agreement in order to achieve a common end which will minister more greatly to their selfish desires. The basis of Christian unity is love,—love of God, love of the brotherhood; and this dominant principle of love will either destroy or subordinate every selfish purpose and consideration.

In the church of Christ the Great Teacher is the head, and unity is secured primarily by every disciple's submitting himself to Christ. The members of the church center in Him, as the spokes of a wheel center in the hub. The Spirit of Christ dominates every life, and united effort is thus secured. This spirit of unity in the church is the great proof which the church gives to the world of its divine origin. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

The basis and character of this unity is well expressed in the words of the apostle Paul:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6.

The Fruit of Christian Unity

The fruitage of this spirit of love and unity will be manifest in every plan and endeavor to advance the cause of Christ. It will prevent the

development of any party spirit in the church. Nationalism will find no place. Jew and Gentile, men and women of every color and race, nation and tongue, will unite in harmonious, cooperative effort in advancing the cause of their common Master.

This is what the gospel of Christ has done through the centuries. We see exemplification of this beautiful spirit of love and harmony in the church of Christ today. It was most gratifying to see this spirit in our general meetings in Europe after the close of the Great War. Men and women who had lived under flags of opposing nations came together in peace and harmonious cooperation, in planning for the furtherance of gospel work.

We rejoice to see this spirit of Christian cooperation which has dominated our conference work through the years. There was a time, years ago, when a spirit of exclusiveness was felt by some of our local conferences. They felt little burden for the work outside of their own territory. But our brethren and sisters now, in every local field, have come to recognize that while there may rest upon them local responsibilities in the particular field in which they live, their great field is the world, and it is for them to give the gospel of Christ to those living in foreign lands as well as to those within the limits of their own conference. They have recognized this principle of Christian unity and cooperation in the distribution of appropriations, in the assignment of laborers. This liberal support given the mission fields by home conferences and organizations has only served to make their constituencies even more liberal toward the calls for local needs.

We are glad that there exists today very little spirit of competition or selfishness in inducing successful workers to leave their fields of labor and go to other conferences. Adjustments of this character are mutually and amicably arranged. There are some unfortunate exceptions to this rule, and these are to be deplored. Where they exist, it is evident that the operation of the divine principle of Christian unity is not finding its fullest exercise.

This same spirit of harmonious

cooperation has prevailed for the most part through the years between the various organizations and departments composing the church. We should be careful to see that this spirit is maintained. Anything which leads to a departure from this divine principle is prompted by worldly policy and human wisdom, instead of by the wisdom that comes from above.

While Christian believers are exhorted to provoke one another unto love and good works, this gives no encouragement to the spirit of worldly rivalry or commercial competition. We can readily see how disastrous it would prove if, for instance, our schools should invade one another's territory in competitive campaigns to enlist students. Each promoter would be led to extol selfishly the merits of his own school and to cast discredit upon sister institutions. The fruitage of such effort would be confusion, the creation of a party spirit in the church, alienation, and contention.

Our Publishing Work

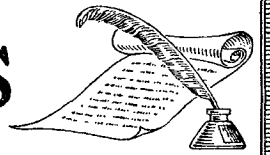
Our publishing houses through the years have sought to maintain the same spirit of cooperative endeavor as have our schools. They have unitedly agreed upon certain policies and plans. They have recognized, particularly in the sale of books, certain territorial limitations. And in the circulation of periodicals the promoter of each publication has sought to advance the paper he particularly represented without in any way discrediting the journals published by sister publishing houses.

The blessing of God will rest upon our future endeavors only by the continued recognition of this principle. We believe there is a place today for every paper and magazine published by Seventh-day Adventists. Our field is a large one, almost unlimited—the world itself. The reading public mounts up into the millions. Hence every journal should be given an open field and unprejudiced opportunity.

Whatever objective we are seeking to promote, we should rejoice in the prosperity that comes to every other unit in the work of God. It is right and proper that every man who goes into the field, especially representing some department or phase of church

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GENERAL ARTICLES



God's Way of Dealing With Sin---No. 1

From Eden to the Exodus

BY W. E. HOWELL

God's way of dealing with sin and sinners is revealed in the sanctuary.¹ The sanctuary is God's dwelling place.² God's dwelling place is holy, for God is holy.³ His very presence sanctifies, or makes holy, the place where He dwells or where He appears. When God appeared at the burning bush, He said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."⁴ The literal ground did not differ from any other part of the desert where Moses pastured his flocks, but God's presence made it holy. Any place where God chooses to appear or to dwell, is made holy by His presence. "Sanctuary" means holy place, one specially set apart for a sacred purpose.

The sanctuary is also God's seat of power and authority in dealing with sin.⁵ Since God's right to rule is not derived, but is inherent in Himself, He is the source of all power and all law. The sanctuary is His own chosen place for the exercise of His power and the administration of His law in reference to sin.

The sanctuary is likewise God's seat of mercy.⁶ Only the lawgiver can exercise mercy. Since God's law is inherent in Himself, where He dwells in the sanctuary, there is His mercy seat, His meeting place with the sinner.

The sinner's way of approach to the God and Father of us all, is through His beloved Son Jesus, our Lord and Saviour, whom He gave as a ransom for us all. "I am the way, the truth, and the life," says Jesus with assuring love and compassion. "No man cometh unto the Father, but by Me."⁷ Our meeting place with the Father is with Jesus at the mercy seat.

In the time of ancient Israel, the Lord commanded Moses to make Him a tabernacle and its furniture, that He might dwell among His people.⁸ When the tabernacle should be completed, the Lord said, "I will sanctify the tabernacle of the congregation, and the altar. . . . And I will dwell among the children of Israel, and will

be their God."⁹ The way He sanctified the tabernacle was by manifesting His presence in the material structure.

When Solomon built the temple, the Lord said concerning it, "I will dwell among the children of Israel, and will not forsake My people Israel."¹⁰ Here again the Lord manifested His presence in a building constructed by human hands, but sanctified by His presence and the merits of the blood offering. Both the tabernacle of the wilderness and the temple of Solomon's glory could be properly called God's dwelling place, a holy place, His sanctuary.

The purpose of God in bidding Moses and Solomon to build Him a visible dwelling place among His people, is clearly stated in numerous places in the Scriptures, of which this one is typical: "There I will meet with thee, and I will commune with thee."¹¹ The purpose of God's dwelling with His people is to have a meeting place with them, where He can communicate His law to them, and commune with them of His grace.

It must not be thought, however, that God's meeting place with His children on earth is confined to a material structure or a fixed place. Before sin came in, His meeting place was in a garden, where He held daily communion with our first parents. That was the most perfect arrangement that has ever been fashioned upon the earth. The meeting and communion of Jesus in person with His disciples when He "was made flesh and dwelt among us," was only less perfect because He had to clothe Himself in human flesh, and the minds of His disciples were clouded by sin. Yet this dwelling with sinners, exercising "power on earth to forgive sins," and culminating in the death on the cross for sin, constituted the most perfect communion with man after the coming in of sin.

After the fall of man in the garden of Eden, he was denied further access to the tree of life, and was driven out of the garden to dwell upon the face of the earth. His sin separated

him from the immediate communion with God which he had before enjoyed. Nevertheless, God did not completely cut off the sinner from communion with Himself. The symbol of His presence was still manifested at the gate of Eden in the form of a flaming sword—a menace of death in itself, but revealing His glory, and extending His grace.¹²

Here Adam and his posterity might come in the spirit of contrition, bearing a symbol of repentance and intercession. The symbol was the blood of a lamb, typifying the blood of the "Lamb slain from the foundation of the world,"¹³ and expressing faith in the Redeemer to come. Through the medium of this faith the renewal of communion between God and man was made possible.

There were manifest His power and His mercy. The sinner by faith made his offering and petition for forgiveness of sin, and "the Lord had respect . . . to his offering."¹⁴ That is, God granted forgiveness and extended mercy through the merits of His grace symbolized in the blood of the offering.

After the flood, the first thing that Noah did on leaving the ark was to build "an altar unto the Lord," and to make a blood offering of clean beasts and fowls upon it for a sweet-smelling savor to the Lord.¹⁵ Although a flood of destruction had been brought upon the race because of the corruption that sin had wrought, yet the Lord had respect to Noah's offering also.

In the lives of the patriarchs, Abraham, Isaac, and Jacob, the meeting place between man and God is repeatedly marked by a simple altar.¹⁶ Outstanding among these altars was that built by Abraham on Mt. Moriah for the offering of Isaac, but on which was finally offered a ram instead of his son.¹⁷ This experience of Abraham's was the most complete foreshadowing of the gift of God's Son to be offered upon the cross, that is recorded in the Old Testament. Abraham was called upon to sacrifice the son of his love, his only son, the son of promise, even as God gave His beloved, only begotten Son, the Son of promise, to die for the sins of the world. The shedding of the ram's blood upon the altar in his son's stead, typified the shedding of the blood of Christ in the sinner's stead.

Hardly less impressive and representative than the transaction on Mt. Moriah, was the scene of the Passover on the night that Israel began the exodus from Egypt.¹⁸ The first-born of every Hebrew family was subject to the same deathblow that had been decreed upon the first-born of Egyptian families, unless the blood of the Passover lamb was sprinkled upon the doorposts by the head of the house. Involving as it did the life of the Hebrew first-born, this ceremony of the sprinkling of blood was a striking expression of faith in "Christ our Passover,"¹⁹ to be slain for the deliverance of sinners.

In all these instances of communion between God and man, and of expression of faith through outward forms, it cannot be doubted that the grace of God was ministered. Otherwise there could have been no communion, and expression of faith would have been in vain. Examples of such ministry are numerous, both in connection with outward observances and apart from any mention of them. At the gate of Eden, God had respect to Abel's offering. Of Noah it is explicitly said that he "found grace in the eyes of the Lord."²⁰ By intercession Abraham obtained mercy of the Lord in sparing Sodom if ten righteous persons could be found in the city.²¹ Lot recognized the favor of God in the mission of the two angels who delivered him from Sodom, saying, "Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy . . . in saving my life."²² When the children of Israel cried to God because of their affliction in Egypt, "God had respect" to their cry and brought them deliverance.²³ In time of great crisis, these assuring words came to Moses from the Lord, "Thou hast found grace in My sight, and I know thee by name."²⁴ More than all these is the all-inclusive assurance of the Lord, "I . . . will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."²⁵ All such exhibitions of mercy and grace could come only in response to faith in the promised Messiah, and can be truthfully said to have been ministered in anticipation of his work as priest in the heavenly sanctuary.

This brief sketch of God's way of dealing with sin and sinners from Eden to the Exodus, is sufficient to show matters of great importance in a study of the sanctuary:

1. The way of God is revealed in the sanctuary.

2. Long before the building of the tabernacle at Mt. Sinai, and the much more elaborate temple of Solomon's

time, the way of salvation was open to the sinner, communion between God and man was established, and the essential service of ministering grace to the penitent was maintained.

3. The basis of this communion and ministry was faith in the promised Messiah to come.

4. The symbol, or outward expression, of this faith to the time of the cross, was the shedding of the blood of an animal offered in sacrifice.

In our daily walk with God, let us never forget that in the matter of sin, He makes all the advances. His offer of grace and forgiveness is in no sense dependent on time or place or

situation, but only upon our confession and acceptance by faith of His gracious gift of salvation through Christ. Let us not walk in sin another day. Yea, let us never allow the sun to set on any day without full acceptance of the mercy and forgiveness so freely placed within our reach.

¹ Ps. 77:13. ² Ex. 25:8. ³ 1 Peter 1:15, 16. ⁴ Ex. 3:5. ⁵ Ps. 62:11; 19:7. ⁶ Heb. 4:16. ⁷ John 14:6. ⁸ Ex. 25:8, 9. ⁹ Ex. 29:44, 45. ¹⁰ 1 Kings 6:11-13. ¹¹ Ex. 25:22; also 29:42; 30:6, 36; Num. 17:4. ¹² Gen. 3:24. ¹³ Gen. 4:4; Rev. 13:8. ¹⁴ Gen. 4:4. ¹⁵ Gen. 8:18-21. ¹⁶ See Gen. 12:7, 8; 13:4, 18; 22:9-13; 26:25; 33:18-20; 35:1-7. ¹⁷ Gen. 22:1-14. ¹⁸ Ex. 12:3-14. ¹⁹ 1 Cor. 5:7. ²⁰ Gen. 6:8. ²¹ Gen. 18:32, 33. ²² Gen. 19:19. ²³ Ex. 2:23-25. ²⁴ Ex. 33:17. ²⁵ Ex. 33:19.

A Lesson From Mark's Experience

BY KARL PANSEGRAU

ON their first missionary journey, Paul and Barnabas had taken with them John Mark, the nephew of Barnabas. (See Acts 12:25; 13:5.) But he accompanied them only as far as Perga in Pamphylia. Acts 13:13. The way of the apostles was toilsome.

"They encountered hardships and privations, and were beset with dangers on every side. In the towns and cities through which they passed, and along the lonely highways, they were surrounded by dangers seen and unseen. But Paul and Barnabas had learned to trust God's power to deliver. Their hearts were filled with fervent love for perishing souls. As faithful shepherds in search of the lost sheep, they gave no thought to their own ease and convenience. Forgetful of self, they faltered not when weary, hungry, and cold. . . .

"It was here that Mark, overwhelmed with fear and discouragement, wavered for a time in his purpose to give himself whole-heartedly to the Lord's work. Unused to hardships, he was disheartened by the perils and privations of the way. He had labored with success under favorable circumstances; but now, amidst the opposition and perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross. He had yet to learn to face danger and persecution and adversity with a brave heart. As the apostles advanced, and still greater difficulties were apprehended, Mark was intimidated, and losing all courage, refused to go farther, and returned to Jerusalem."—"The Acts of the Apostles," pp. 169, 170.

For their second missionary journey Barnabas would again take with them his nephew Mark. But to this Paul did not agree. He "thought

not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." Acts 15:38. Here Mark became the cause of separation between Paul and Barnabas. Paul chose Silas, and Barnabas took his nephew.

But later Paul mentions Mark as his fellow worker. Mark became to Paul profitable for the ministry. (See Col. 4:10, 11; Philemon 24; 2 Tim. 4:11.) Paul also was a human being. He judged by outward appearance. He who had devoted himself to the Lord fully and restlessly, would not endure a companion who became weak in the tempest. But later he acknowledged the service of Mark, and was grateful for his help.

From Barnabas and other courageous witnesses of the first church we have received no scripture. But from Mark we have the second Gospel. If for some time Paul was obliged to reject Mark as a worker in the vineyard of the Lord, Mark found grace with God. He did, corresponding to his character and abilities, a great work for the Lord.

Mark was willing to learn. A proud character would not have been willing to work with the same Paul who had earlier rejected the service of his weaker brother. But especially with him Mark was a true yokefellow,—with him who formerly rejected him. There was generosity on both sides. So may we, after our own defeat and under the judgment of our brethren and sisters, be not discouraged. God is able and willing to give His humble and zealous ones ability and strength. To me and to you He gives a new opportunity, as He gave it to Mark. And we should take it!

Locken, Germany.

"Be Not Now Negligent"

BY LIZZIE M. GREGG

SUCH was the appeal of Hezekiah to the priests as he urged them to cooperate with him in his work of bringing about many reforms among the professed people of God. 2 Chron. 29:11. Is not this admonition for the people of God today?

Christ told us: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Satan is determined to ruin every person possible. Deceptions of every kind are flooding the land, some of them so nearly like the genuine that it is often difficult to discern the false from the true. As the Sadducees were busy trying to trap the Master with certain doctrines, He told them, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29. It is this lack of Scriptural knowledge

that leads so many into error, and makes Christians so weak under temptation.

Surely it is high time that we "be not now negligent" in heeding these calls to repentance, to diligent Bible study, and to a preparation for the coming of the Lord Jesus. Soon every opportunity for this will be past, and the result eternal loss.

Paul's admonition to Timothy, who was anxious to fit himself for efficient service in the cause of God, is still necessary, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), as well as the words of the Saviour, "Search the Scriptures." John 5:39. Let us not be negligent in these things now.

Glory in the Cross

BY ALFONS J. LOCKERT

As you stand on the summit of a high hill in the brisk air of a cloudless June morning, with your eyes steadily fixed upon the eastern horizon, there develops a spectacle before you that no artist can reproduce. As the hazy gray mist clears away moment by moment, and as the heavens become lighted with a radiance that fully absorbs your attention, there appears, finally, the full orb of the sun, to warm the earth and give life and light to plant and flower, bird and insect, man and beast. As we study the Scriptures, the beauty and ever-increasing brightness of the Sun of Righteousness far surpass any magnificent sunrise.

The gleam begins with the promise in the curse upon the serpent, that the seed of the woman should bruise the head of the serpent. It grows brighter and brighter down the ages. It was seen in Abel's offering, with its sacrifice of blood. As Isaac was offered, we see it in the substitution of the ram that was caught in the thicket and offered in his place. We see it again in the sacrifice of the lambs, or turtle-doves, or bullocks, on the altar in the tabernacle as well as in the temple. We see it in the uplifted serpent of brass in the wilderness, to which the people were commanded to look and live. As we read the fifty-third chapter of Isaiah, we see it there, with its prophecies, in which our Lord and Master is held forth as the Messiah, the Sin Bearer,

who bore the curse and the scandal of the cross, the One that makes atonement for His people: "For the transgression of my people was He stricken."

This gives us at least a glimpse of the cross. There are several phrases, as, "the Lamb of God, which taketh away the sin of the world," "the blood of Christ," and "the death of Christ," and as Paul speaks of Him, "Christ and Him crucified." Each of these phrases has a definite meaning. However, they all present the repentant sinner before God as if he had never sinned. It is to give him a standing through the merit of Christ as absolutely innocent in the presence of God. Yes, it brings him into harmony with God, and makes him one with Him. May we realize the meaning of "Christ and Him crucified," with the glory of it,—the glory of giving up glory, the honor of surrendering honor, for the sake of the glory and honor of others. To seek glory and grasp after honor is pure selfishness; but there is a higher glory than seeking glory. It is the glory of the sacrificial spirit, which gives up glory and honor for the sake of others. The more we are filled with the spirit of Christ, the more we will be glad to do it for others.

Christ the Center

Can you find a man in whom all things are centered? If you can, find a man in whom all wisdom is centered, not a wisdom that admires it-

self, but dies for the ignorant; if you can, find a man in whom all light is centered, not a light that displays itself, but dies for those in darkness; if you can, find a man in whom all truth is centered, not a truth that contends for itself, but lays down its life for those in error; if you can, find a man in whom all power is centered, not a power that exerts itself, but is willing to be weak, restraining itself, in order that it may carry out its noble purpose of sacrifice for sin; if you can, find a man in whom all life is centered, not a life protecting itself, as a coward would, but giving itself for those who are dead in sin; if you can, find a man in whom all holiness is centered, not a holiness cultivating itself, though that is good in itself, but a holiness that gives on the altar and is willing to die for the unholy and the impure; if you can, find a man who is all love, and all love centered in him, not a love that is simply enjoying itself, but a love on the altar, a love that gives itself to the cross in order that the unlovely, the unkind, may be saved,—if you can find such a person, you have found the man in whom all glory centers.

As you unite all these lofty qualities in one inseparable whole, you will behold the one man, Christ Jesus. He gave Himself for the ignorant, for the one that is in darkness, for the one in error, for the weak, for the dead in sin, for the untruthful, for the unholy, for the unlovely. This ought to give us some conception of what the cross of Christ Jesus stands for and what it means. As we look into the marred face of Jesus, we see a still deeper meaning of the cross, because "He tasted death for every man," and from the time of righteous Abel, who stood justified in Christ, to the most abject sinner who today turns to the Master, we will see a flash of glory from the cross.

"And I look to Thee, and I trust in Thee,
As in a northern night one looks alway
Unto the east for morn and spring and joy."

Therefore let us seek that the glory of Christ become incarnate in our life in its full effulgence of sacrificial love. As we lose ourselves and find Christ, there is planted in our life the mustard seed that will grow and thrive as we give it room and permit it to branch out into every activity and every phase of life. Through a complete surrender to the will of God, the glory of the cross of Christ is to gain a new significance, radiating forth to all the world.

A HOLY calling will never save an unholy man.—Ryle.

Omens of the End

BY C. B. HOWE

"WHEN the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 92:7.

Apparently there is a growing sentiment among the world's foremost thinkers that a renaissance, ushering in the dawn of a new era, is before us. This growing propitious spirit of optimism is rising and taking form out of the chaos of the current depression, reviving the hope and courage of a despairing world.

President Roosevelt, under the conviction that the present order of things is inadequate to meet world problems of an extraordinary complexity, makes this statement: "We cannot call ourselves either wise or patriotic if we escape the responsibility of remolding government to make it serviceable to all people and responsive to modern needs."

This thought is expressed by Walter Lippman, one of America's most distinguished political writers, in the *New York Herald Tribune*, March 24, 1933: "We are a generation that has an appointment with destiny. It has fallen to us to live in one of those conjunctures of human affairs which mark a crisis in the habits, the inherited methods, and traditional ideas of mankind. . . . What lies ahead of you is the opportunity to take part in one of the great moments of history, a great undertaking of the human spirit."

Christian Gauss, dean of the college, Princeton, gives voice to this modern trend of thought in this excerpt taken from *Scribner's* magazine, May, 1933: "To put it inelegantly, Germany, France, England, and the United States are overripe as competing nationalistic states. However much at first blush it may shock our prejudices, we must prepare for the new dispensation."

Eminent scientific men are also forecasting that we are on the threshold of a wonderful age of marvelous scientific advancement, a transition, according to their opinion, that will surpass our present stage of development as far as we have surpassed the age of the oxcart and the galley.

This atmosphere abroad in the earth today is an approach to the complete fulfillment of the prophecy that "knowledge shall be increased;" and that also given through the apostle Paul when he said that the last thing the nations would be doing at the time the Spirit of mercy is finally

withdrawn from this earth, would be to cry, "Peace and safety." They may be sincere and conscientious in their preparations for security, and feel warranted in making such a cry, as far as finite man's judgment can see, unassisted by the sure word of prophecy.

The unwieldy monetary conditions which have worked havoc in the business world the last four years, are being brought under control by better and more improved methods. Government, business, and international relationships are undergoing a process of reorganization, a change resulting possibly in a structure with all the outward appearances of soundness and dependability; but great will be the fall of that house which is built upon the sand when the winds of strife in all their fury are let loose upon this earth.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

While the world visualizes and contemplates entrance upon this enchanted ground, this unprecedented period of progress, peace, and prosperity, "pride, and fullness of bread," the remnant church will experience the outpouring of the latter rain in all its fullness.

The proclamation of the third angel's message to all the world will be at the zenith of its power when the hour of investigative judgment closes. We cannot tell when that

hour arrives. Our plan should be to govern our course according to God's rule recorded in the word and the testimony, which is not a process of tapering off in expectation of the finish, but one of continual advancement and growth.

"The number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added."—"Gospel Workers," pp. 65, 66.

"From the light given me I know that where there is one canvasser in the field, there should be one hundred."—"Colporteur Evangelist," page 7.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:2, 3, 17.

"If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one."—"Counsels on Health," p. 507.

Let us therefore pray for rain, for more laborers in this time of the latter rain, that God may give every one grass in the field; for "the night cometh, when no man can work." John 9:4.

Providential Coincidences in Human Achievements

BY ALFRED R. OGDEN

THE hand that intervenes, the eye that never dims, the mind that governs and rules a mighty universe, is seen in many of the historical events, settings, and happenings of this world of ours, a mere speck in the great universe of the Eternal.

Because of the entrance of sin into this world, the great eternal, omnipotent, omniscient God has a special interest in this earth, which He created and formed to be inhabited. "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath estab-

lished it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. While an enemy has usurped the dominion, while sin and death reign and iniquity prevails, yet in and out of it all God's eternal purpose will be made manifest to principalities, powers, and man.

Perhaps one of the most interesting series of providential coincidences of either ancient or modern times is seen in the events centering in and around the discovery of this new world of ours, the Western Hemisphere. Chris-

topher Columbus was going from court to court in the Old World, pleading for means and an opportunity to venture out on a voyage of discovery, only to meet one disappointment after another, making it impossible for him to carry out the profound conviction that possessed his very being, that by going west over a new route, across unknown and uncharted seas, he would find a new, shorter, and quicker way to the East Indies than had hitherto been known.

In this ardent zeal that the writer believes was born of the Spirit of the eternal God, after the many rebuffs and disappointments encountered by Columbus through the years, yet, undaunted and persevering, he never gave up hope, and on that eventful day, October 12, 1492, he set foot upon the shores of the new Western World, landing on San Salvador ("Holy Saviour"), as he christened it, one of the small islands of the Bahamas group of the West Indies. While all this was being accomplished during those years by the never-ending zeal and determination and the indomitable spirit and courage of the discoverer of the New World, other important and equally interesting events were taking place in the intellectual and religious world.

Faust and Gutenberg, of Germany, had, only a few years previously, invented the art of printing by means of crude, movable types, and had completed the first edition of the first book by this hitherto unknown method. Before this, books and other literature had been reproduced only by the slow and laborious methods of handwriting and carving. Printing by hand had long been practiced, but was a slow and tedious method of putting word and thought into readable form. Only a limited few of the human family could thus be reached.

Strange indeed—no, not strange, but providential—that the first book to be reproduced by this marvelous invention was the Holy Bible, the Book of books, the word of the eternal God! This great achievement met its accomplishment in 1456, when, after six years of arduous toil and labor, the efforts of Faust and Gutenberg were abundantly rewarded by a complete edition of the Bible coming from the press, produced by this invention of movable type.

Crude indeed were the metallic type and methods used, but it was the dawn of a new era in literature publication, one that revolutionized the printing art, and led to that which we have at the present time. The great printing presses of our day would have been impossible without those

first noble endeavors, the faithful work of Faust and Gutenberg.

It may be interesting to the readers to note that one of the forty-five known copies of this Gutenberg Bible yet in existence was recently sold in Philadelphia for the sum of \$106,000. Other copies of this wonder work have been sold for correspondingly huge sums. And one copy is in the Library of Congress at Washington, D. C.

Contemporaneous with the invention of the printing art, over in Europe a child was born, a little boy whose parents christened him with the name of Martin. It was he who was to emancipate thousands from the darkness of error, and satisfy the longings of the human soul for a full and free salvation. Through the

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 THE way is dark, my child, but leads to light;  
 I would not always have thee walk by sight.  
 My dealings now thou canst not understand;  
 I meant it so, but I will take thy hand.  
 —J. R. MacDuff.  
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work of this son there came a Reformation in the religious world, a Reformation still in progress.

Martin Luther was born November 10, 1483, 451 years ago. He entered the University of Erfurt in 1505. In 1511 he was sent on a mission to Rome. The abuses of the church made an unfavorable impression on his mind and heart. To make a long but thrilling story short, he eventually nailed his ninety-five theses to the church door at Wittenberg.

In the decade preceding 1517 he accepted the doctrine of salvation and justification by faith. "The just shall live by faith." He attacked the doctrine of indulgences, and it was on that memorable day, October 31, 1517, that he nailed the ninety-five articles to the castle church door—only twenty-five years, a short quarter of a century after Columbus's discovery of the New World, a story interesting and thrilling as the discoverer goes from island to island through the West Indies, and finally discovers the mainland of the South American Continent.

But back to the story of the Reformer. Martin Luther attended the Diet of Worms, and had his noted debate with Eck in 1519 at Leipsig, where he called into question the authority of the pope, whose word none had for long centuries dared challenge. In the place of the authority of the pope and the general council, he advocated the setting up of the

authority of the Holy Scriptures.

Pope Leo X issued a bull of excommunication against Luther June 15, 1520. Luther's reply was the public burning of the document. No greater insult could have been offered. Luther was put under the ban of the empire. He was concealed by friends for a year, during which time he translated the New Testament, which was published in 1522. So the year was not lost to the cause of the Reformation, to which this servant of God had dedicated his life. During the same year, 1522, he returned to Wittenberg, and set about organizing a new church.

He renounced celibacy and other doctrines of the Roman Church, and was married to Katherine Von Bora in 1525. At the diet in Augsburg in 1530 the Confession of Augsburg was adopted, and Protestantism, despite all obstacles, was permanently established among the German states and rapidly spread to other countries.

The religious movement that Luther initiated changed the face of Europe, and effectually divided Christendom into two great sections,—Protestantism and Romanism. He died February 17, 1546. His life was not long, but was filled with intense activity for the cause that he loved. He truly broke the shackles of the Roman Church that had for centuries held domination and sway over the bodies and souls of men. He was a man of God. Through all his career his courage knew no bounds. Today we are enjoying the liberties and blessings of a free gospel because of the devotion and courage of the Reformer, Martin Luther, and his loyal associates. There came a new religious awakening that shook nations and made popes tremble. And it was all based upon a simple declaration of gospel truth: "The just shall live by faith." Rom. 1:17. It was a salvation based on living faith, rather than salvation by the dead works of man.

Intellectual, Physical, and Spiritual Emancipation Made Possible

Wonderfully interesting and providential it was, that within the same half century the printing art should have been developed (1456); the great religious Reformer, Martin Luther, born (1483); and the New World discovered (1492). Were these mere happenings? No, indeed; the all-seeing and eternal God, who sees the end from the beginning, had destined that they should so occur. For, let me ask, how could our modern civilization and enlightenment have been developed without the printing art for the dissemination of information and knowledge? without the

discovery of the great Western World? without the great religious awakening for the emancipation of the sin-sick souls of men? without the Reformation led by Martin Luther during his short lifetime, 1483-1546? Great events,—the emancipation of the intellectual, physical, and spiritual world,—all in the providence of God.

Looking back from our day, this present year of 1934, it was 478 years ago that the Gutenberg Bible was produced from movable type. It is 451 years since Luther was born. It is 442 years since Columbus discovered America. Again I ask, Was it a mere chance, just an incident, that all three of these great events, each so necessary for our modern civilization and development, should happen within the same half century, for the civil, religious, physical, and economic betterment of mankind (1456-1492)?

The answer of one who sees an overruling Providence in the history and affairs of the human family, is an unqualified No, it was no mere chance; but God, who sees the end from the beginning, designed that it should be so. He had an all-wise and farseeing purpose in it all.

What was that purpose? We believe that Jesus gave the clue in response to the earnest, sincere question of His disciples, recorded in Matthew 24:3: "What shall be the sign of Thy coming, and of the end of the world?" The Saviour, responding to their inquiry, gave many signs, and in the fourteenth verse of this chapter He gave the sign of signs: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Thus it is evident that before Jesus could fulfill His promise, "I will come again" (John 14:3), this gospel must be preached in all the world.

But how could this have been accomplished before or without the discovery of the great Western World? And how could the gospel of the kingdom be preached without the printed word of the kingdom? Hence the providential development of the printing art by Faust and Gutenberg, which makes it possible in this our day to have the word of God, the Bible, translated, published, and circulated, as is being done at the present time, in over 900 languages and dialects of the world. And how could it have been accomplished without the great Reformation?

But again I ask, How could the gospel have been preached "as a witness unto all nations" when previous to 1492 the whole great Western

World was unknown to civilization? Hence the necessity of these three great developments. How could the gospel of the kingdom have been preached to all nations previous to the great Reformation, during a time when people had no access to the book of God? Thus as truly as the discovery of the New World and the invention of the printing art came in the providence of God, opening the way for the fulfillment of the words of Christ, so truly was the Reformation a forerunner of this last final closing work of God on earth for man, just before the second coming of our Lord. The Reformation was the opening of a new door of opportunity for men and women, giving them the chance to throw off the shackles which for centuries preceding had held them in spiritual ignorance, darkness, and superstition.

O, how wonderful is the providence of God that takes the mere coincidences of man, and in, through, and out of them prepares the way for the accomplishment of His mighty and eternal purposes! Thus is fulfilled the word by the ancient prophet of God: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

God's word, the Holy Bible, is today accomplishing great things in human hearts in all lands. Today the whole world is an open geography. Every nook and corner has been discovered, from pole to pole. There is no island of the sea that is not charted; there are no undiscovered lands north, east, south, west, where the foot of man has not trod during recent years. And apace with the discovery of new lands comes the Bible, in all languages and tongues, as the great light. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

How great the contrast between our time and the days of Columbus! Today every mariner knows by chart and compass just where and how to direct his course. But not so with Columbus; no one had preceded him. He knew not whither he was going, or toward what shoals he might be headed; and yet by the eye of faith he saw new, undiscovered lands; he saw a new path connecting East with West, and on and ever on over this uncharted ocean, through waters hitherto untraveled by man, day after day and for long, wearisome weeks, he sailed always westward, never once losing faith, never once failing to see the goal of his ambition—land ahead. His comrades feared, wavered, muti-

nied time and again, menacing the life of their captain, threatening to cast him overboard and turn back to the homeland of which they were certain. But how different with Columbus! By earnest pleading and the offering of new and greater rewards, he persuaded his sailors to keep on just a little longer, until their efforts were abundantly rewarded. What resolute determination! What an ambition in that which he saw only by the eye of faith! Was all this mere chance? No; a divine Power was at the helm, impelling him onward, onward, ever onward. No chance in all this. The eye that never sleeps kept the eye of Christopher Columbus peering through the darkness, straight ahead, westward, until the coveted goal was reached, until civilized man's foot was set upon a new world.

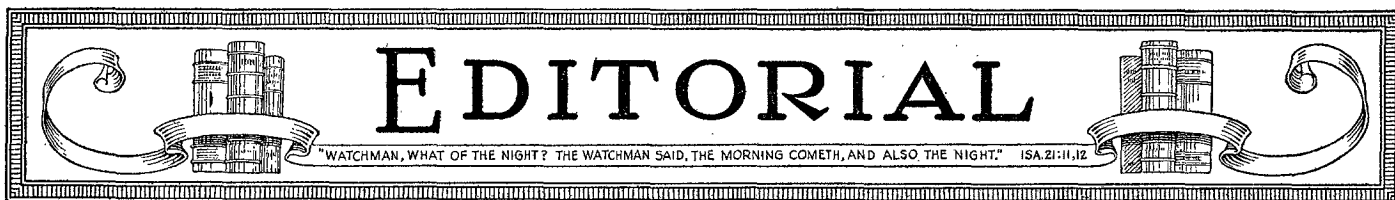
And what a marvelous development and outgrowth has there been in less than four and a half centuries of time. Great continents are now the abode of hundreds of thousands—many millions; towering cities, with thousands of human beings; skyscrapers reaching into the clouds, outdoing the ancient tower of Babel. Surely a new dawn of civilization and progress followed the footsteps of Columbus, Gutenberg, and Luther.

Great are the purposes of the Eternal, wonderful His providences in the unfolding and development of His divine will in behalf of man made in His own image and created for His glory. Wonderful indeed is the outgrowth, the far-reaching result to all the world of the events referred to in this article. The discovery of the New World, the birth of the great Reformer, the printing art, all of which have indeed brought a new era, opened a new epoch in human history. A new day dawned, and, lo, we, living in 1934, are enjoying the manifold blessings of the new and marvelous age in which we live, introduced by these "coincidences."

Thus we see divine providences worked out in human coincidences. I repeat, it has all been brought about in the providence of God to make possible the accomplishment of His last great work for man on the earth in one generation. The last message of God for the world in these last days is forcibly brought to our attention under the symbol of the three angels' messages in Revelation 14.

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BECAUSE of requests constantly coming to it, the American Bible Society must be prepared to furnish Scriptures annually in more than 175 languages.



"The Foundation of God Standeth Sure"

WE are living at a time when uncertainty fills the world. Strong, stable governments of the past are abandoning what have been considered sound principles of rulership, and are experimenting. Business is fickle and unsettled. Men of means are hoarding their money, fearful to invest in what seem to be unreliable enterprises. Society is forsaking its former standards and is drifting. The Christian church, which has so often measured up to the crises of the past, is wavering and indecisive. There has been a very noticeable forsaking of the Inspired Word, and faith in the Christian verities is wavering.

At such a time as this, it is good to know that there is solid ground for our feet. The great apostle Paul declared: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." 2 Tim. 2:19.

It is not because of arbitrary authority that this foundation stands sure. The kingdom of God is founded upon the eternal principles of truth. Concerning the kingdom of our Lord it is written, "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity." Heb. 1:8, 9. The kingdom of the Son is "forever and ever." It will endure because it is founded upon righteousness. The principles of Christ's kingdom make for stability; they are enduring. On the other hand, the principles of the kingdom of darkness are destructive. Satan has built his kingdom upon suspicion, jealousy, intrigue, hatred, malice, strife; and the result is crime, violence, warfare. Such a kingdom is bound to fall. Its principles are self-destructive. God's kingdom is founded upon law; Satan's kingdom is built upon lawlessness.

At the present time there is a revolt against the law of God. In the very citadel of the nominal Christian church the law of God is set aside. In the wake of this falling away from the great standard of truth in the Christian church, we see a revolt against time-honored Christian standards. Youth are openly taught, in some institutions of the land, to break away from the restrictions of the

home; the restraints of the church are belittled; former moral standards of society are called merely conventionalities; the Constitution of our government is openly ridiculed; and the result is crime of every sort, with no earthly power able to cope successfully with the breakdown of our sinking civilization.

"Nevertheless the foundation of God standeth sure." In the midst of the tumult, the channel between heaven and earth is open as wide as ever. Heaven's promises are just as certain as ever in the history of God's people. In the midst of earth's strife and confusion, God's voice is clear and distinct; and the soul that is hungering and thirsting for righteousness will be filled. The truth of God stands unchanged. Though challenged by its one-time staunchest supporters, the blessed Book tells the same story of redemption from sin and its consequences. Its enunciations of truth are just the same as when first given to a believing church. The truth has not changed. It stands fast forever. The prophetic word still bears its testimony. Its prophecies are being fulfilled.

Take, for instance, the great 2300-day prophecy. Its beginning can be clearly substantiated. We may work it out with mathematical precision. It has not altered since the advent people first proclaimed its solemn import. We are living in the very time when the great Judge is reviewing the lives of His people and choosing a people to live eternally with Him. His kingdom is not established alone on the eternal principles of His own character, but on the fidelity and loyalty of the subjects who make up His kingdom. "The Lord knoweth them that are His."

How is it that God knows them that are His? Is it because of some facial markings or features; or is there some more distinguishing mark? Of the tried patriarch Abraham the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." "Because that Abraham obeyed My voice, and kept

My charge, My commandments, My statutes, and My laws." Gen. 18:19; 26:5.

Abraham was not ruled by impulse, but by the principles of God's law. The Lord knew how Abraham would react to the experiences of life, in the hour of temptation, in the time of trial. He was a man of stability, a man upon whom God could depend.

O for more such men today. At a time when men are ruled by emotion, when men are swept into high positions of government by popular acclamation, and as quickly set aside; when mortal men are proclaimed great heroes, and quickly forgotten; when the hearts of multitudes are being stirred by national pride and bitterness; when nations are feverishly ruled by the spirit of war,—it is in such a time as this that men of God are needed, men who will confidently and fearlessly move forward in the service of the Master. This need is expressed by the servant of the Lord as follows:

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

"The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward,—men who are more solicitous for principle than for promotion."—"Ministry of Healing," pp. 476, 477.

The Lord knows His people individually. He knows where this one or that one was born. The very hairs of the head are numbered. He understands the trials and hardships through which they pass. He has His plan for every life. At a time when our young people are in such uncertainty concerning their future work, it should be remembered that "not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

Not alone does God plan for His own, but He has a personal care for

each one. The prophet Isaiah penned this assuring promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10, 13.

It is this personal relationship between God and His people that brings certainty and confidence to the hearts of the remnant people.

It is by bringing into the life the principles of the divine word that gives solidity to the church of God today.

When everything else is shaken that can be shaken, the church of God will stand unmoved in a vacillating, disintegrating world. "Wherefore we receiving a kingdom which cannot be moved, let us hold fast [margin], whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

T. M. F.

The Unity of the Church

(Continued from page 2)

work, should place special emphasis upon the work he represents. But if he properly appreciates his relation to the work of God as a whole, he will feel not only willing but anxious to promote every phase of that work.

"Every line of God's work has a connection with every other line. Exclusiveness cannot exist in an institution where God presides; for He is the Lord of all tact, all ingenuity; He is the foundation of all correct methods. It is He who imparts knowledge concerning them, and no man is to look upon this knowledge as exclusively his own.

"Each worker should feel an interest in every line of the work, and if God has given him foresight, capability, and knowledge that will help in any line, he should communicate that which he has received."—*Testimonies*, Vol. VII, p. 198.

Broad Interests

To illustrate: The one who goes forth to represent the Missionary Volunteer Department naturally will make it his first business to promote the interests of that department, but he will also feel a keen interest in the cause of Christian education, in the enlistment of the energies of our youth in Bible study, as urged by the Sabbath school, in their observance of the principles of health, as emphasized in the Medical Department, in enlisting their energies in active missionary service as promoted by the Publishing and Home Missionary Departments. In other words, this representative of the Missionary Volunteer Department should not be a man of one idea alone, but a many-sided worker of balanced mind and well-rounded experience, seeking in his efforts to build up a balanced, well-rounded Christian experience in the hearts of those to whom he ministers.

A worker from one of our publishing houses may go into the field to represent the interests of some particular paper or magazine. Naturally his first thought will be the

promotion of his own publication, but he should give also sympathetic support to the circulation of the papers and magazines published by sister publishing houses. His special work for one publication should place him in no inimical relation to the publications put out by our other publishing houses.

The Spirit of Rivalry

"There should be no rivalry between our publishing houses. If this spirit is indulged, it will grow and strengthen, and will crowd out the missionary spirit.

The Holy Spirit

BY HARRIETT B. SCHROEDER

THE Holy Spirit is our guide
Along the path of life,
To lead us safe, from dangers hide,
And win through ev'ry strife.

He knows the way our feet must tread,
Through vale, o'er rugged steep;
And if we trust Him us to lead,
He will our footsteps keep.

He teaches us God's holy word,
And comforts when we're sad;
He tells of our soon-coming Lord,
And makes the sad heart glad.

He is our helper day by day,
To walk in truth and light;
He gives new life along the way,
And changes faith to sight.

He tells us of our Advocate
Who intercedes above,
And bids us all our sins forsake,
Abide in His great love.

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It will grieve the Spirit of God, and will banish from the institution the ministering angels sent to be coworkers with those who cherish the grace of God.

"Never should the managers of our institutions attempt, in the slightest degree, to take advantage of one another. Such efforts are most offensive to God. Sharp dealing, the effort to drive sharp bargains with one another, is a wrong that He will not tolerate. Every effort to exalt one institution at the expense of another is wrong. Every reflection or insinuation that tends to lessen the influence of an institution or its workers

is contrary to the will of God. It is the spirit of Satan that prompts such effort. Once given place, it will work like leaven to corrupt the workers and to thwart God's purpose for His institution.

### "Cooperation

"Let every department of our work, every institution connected with our cause, be conducted on considerate, generous lines. Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work. This has always been the Lord's plan. Each worker must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member.

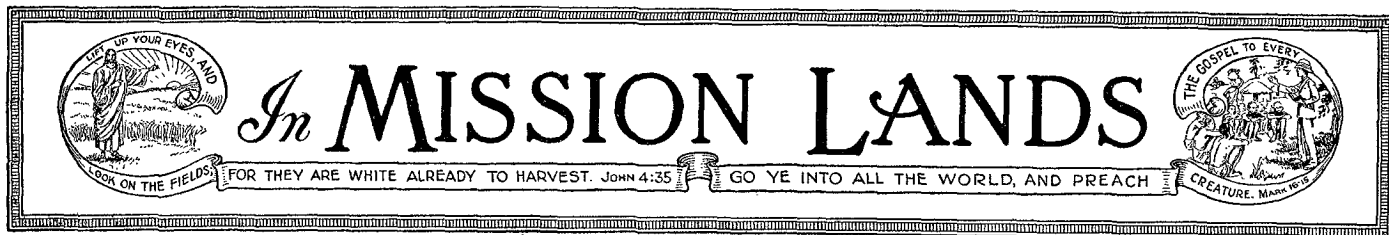
"Not consolidation, not rivalry or criticism, but cooperation is God's plan for His institutions, that 'the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,' may make 'increase of the body unto the edifying [building up] of itself in love.' Eph. 4:16."—*Id.*, pp. 173, 174.

### No Place for Worldly Policy

If the spirit of Christian unity does not operate in our plans and methods and in all our endeavors to advance the interests of the work of Christ, then we are laboring from a selfish and worldly viewpoint. No demands of economic pressure or business success can lead us to depart one iota from this great principle of Christian unity. There is no place in our endeavors as a denomination for the following of a worldly policy. We cannot permit the development of a party spirit. We cannot advance our work and sell our publications with the spirit or by the methods of the worldly salesman, who seeks to build up himself and his own interests upon the downfall of competing interests, who seeks by scheming or misrepresentation, by any and every method he can devise, to get ahead of some competitor.

This spirit can find no place in Christian salesmanship in the church of Christ. It is foreign to the spirit of the Master. Better run second in the race, better suffer in the attainment of our aim, better even suffer financial loss, than to permit selfish, sordid, worldly motives to actuate our endeavors. We are thankful that we can believe that these principles we have sought to enunciate are the principles actuating the workers in every department of this movement.

It is because of our recognition of these principles that God has blessed the work through the years, and it is only by the continued recognition of these principles that we may expect His blessing in the future.



## Divine Deliverances in War Time

BY H. B. LUNDQUIST

EVERY true Christian believes the history of divine intervention as contained in the Bible, but not all have had the privilege of seeing the divine hand intervene in their behalf. Yet God is going before His workers now as in the olden times. Recently Joseph Replogle, superintendent of our mission in war-torn Bolivia, experienced this tender watchcare of the God of hosts in a marked way.

In order to understand the situation, one must remember that the entire wealth of the nation, both of money and of men, has been engaged in the grim business of making war for over a year. Because of the fact that the war is unpopular outside of the country, every effort has been made to get the warring nations of Paraguay and Bolivia to stop, but aside from two short armistices, to no avail.

Just at the time when Bolivia had suffered a reverse in the armed conflict, which is being conducted in the great Chaco, a seemingly impenetrable tropical jungle almost entirely uninhabited, an uprising among the Indian population of the highlands occurred. The gravity of this may readily be understood when it is remembered that at least eighty per cent of the entire population of three million is composed of the descendants of the original settlers of this region, the so-called Inca Indians. The uprising was put down with a stern hand, some of our Adventist brethren dying in the measures taken.

Pastor Replogle, perhaps not fully informed as to the gravity of the situation, entrained for one of our Indian groups, with the intention of holding a baptism. He noticed that on the same train were several companies of regular troops, and was a little surprised to observe that the coaches containing the troops were left on a siding at the station where he left the train. Pastor Replogle and his traveling companion proceeded to the place where the baptismal candidates were waiting, and after instructing them, set out with them across the plain to the place where the baptism was to be held. He noticed off in the distance men in

uniform drawn up in columns, but inasmuch as recruits were in training everywhere, he thought nothing of it.

There were 200 or 300 believers who went to the scene of the baptism, and as they walked to the place over the plain in twos and threes, they must have given the impression to the excited soldiery—for so they proved to be, and not recruits—of an uprising of several thousand. Immediately, as Pastor Replogle afterward learned, reinforcements were telegraphed for, including bombing planes. The baptism was held, but immediately afterward Pastor Replogle and his companion were placed under arrest. He was ordered to repair under guard to the national capital, La Paz, to answer to a charge of stirring up sedition and rebellion among the natives. Afterward the order was revoked, and he was obliged to remain captive in the village where he was. Later another order was received, ordering him to proceed to the capital immediately under the surveillance of the subprefect of the district.

On his way into La Paz with this civil magistrate, Pastor Replogle

learned how the angel of the Lord had protected their lives on the previous day. The soldiers drawn up on the plain had been ordered by this subprefect to annihilate the entire company, he believing sincerely they would thus be able to nip the insurrection in the bud. The soldiers were ordered to take aim, but the captain could not utter the fatal word, "Fire!" He felt restrained, and appealed to the sergeant who accompanied him to do so. But he could not do so either. Meanwhile they saw that the Indians were unarmed, and a little later observed that it was not an uprising, but a baptism.

The subprefect told Pastor Replogle that he could not understand how their lives had been spared, for he had had the deliberate intention of killing them all, but had been mysteriously restrained from issuing the fatal order. Brother Replogle had telegraphed to the vice-president at the capital, who is a good friend of the Adventist cause in his country, and upon his arrival in La Paz, he was immediately set free, after reporting at police headquarters. He felt that God had fulfilled His promise, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." And, really, is that not the only plausible explanation of the matter?

## Our Work in Burma

BY J. L. CHRISTIAN

OUR work in Burma began more than thirty years ago, pioneered by the colporteur. The population of this land of charm is 15,000,000, of whom more than 10,000,000 are of the Burmese race. Among the Burmese there are fewer than 6,000 Protestant Christians of all kinds. Christians of the Karen races number about 350,000. While the government linguistic survey lists 242 languages, Burmese is the language used quite generally among the educated and city dwellers, except in the more remote parts of the province.

To answer the great needs of these people we have a force of eleven foreign missionary families; two Burmese and two Karen ordained ministers, in addition to school teachers,

dispensary workers, and others. Of these foreign families two are beginning their fourth term of service, two families are in their third term, four in the second term, and three in the first term. They constitute a devoted, efficient, and cooperative group with whom it is a pleasure to be a fellow laborer. Among them are several with a very thorough knowledge of the Burmese or Karen language.

The Burmese are Buddhists almost to a man. All mission societies have found Buddhist lands difficult. And this is true of Burma, Ceylon, Siam, Indo-China, Tibet, and Japan. Buddhism has to a large degree disappeared from India, its birthplace. Recently I had the privilege of visit-

ing Gaya in the Ganges valley where Gautama, the Buddha, spent long years in meditation. The shrines suffered considerably from the great Indian earthquake. Buddhistic philosophy is very abstruse, and is little understood by Westerners.

The Burmese people are passionately devoted to their religion, at the same time being tolerant of foreigners in their worship. Every boy spends some time as a novice; many become monks for life and end their days in the drowsy, peaceful interior of a monastery. In one section of the people there is a revival of Buddhism. With many of the younger generation irreligious tendencies are gaining power.

Crime abounds. The force of the world-wide economic blizzard is keenly felt in Burma. The cultivators are forced to accept the lowest price for rice this year ever known in this land; consequently thousands of them are hopelessly in debt. Difficulties do not diminish. This very situation is causing many to think. This year in our annual meetings we had an attendance of more than 2,000, a thing never known before in a country of contented indifference. The Spirit is working on hearts.

I well remember about five years ago when the brethren in Japan were able to write in the *Review* that their membership had at last reached the 500 mark. And now Burma, another Buddhist land, is happy to report passing the same mark. The man who made the membership up to this figure was baptized at the Kama-maung annual meeting this year, having for thirteen years previously worn the yellow robe of a Buddhist monk. Since then there have been many others. This man came to Brother Hare's dispensary to be cured of an ear abscess. While Thara Chit Maung put medicine in one ear, he told the gospel story into the other. It was eagerly accepted.

We have vast unentered areas as large as some American States where no Adventist has ever gone. This year we sent a colporteur and one of the teachers from the Meiktila school into one of these sections; a lone colporteur entered another. Then there are the Shan States, with a population of more than 2,000,000, for whom we have neither workers nor literature. Several of these states are ruled by native princes with whom we are acquainted and who are especially favorable to our medical work. We should have a doctor for Burma; this is our greatest lack in working staff.

The Pwo Karens are an interesting group in the delta of Lower

Burma. Among them there is a mass movement toward Christianity. Already we have gained more than 100 solid members from among them, and yet we have no worker who can speak their language, and we have only three tracts for them. They have

interesting traditions of an early contact with Christianity, probably through the Nestorians. Surely the time has come to extend our mission advance again. Burma calls for workers.

*Rangoon, Burma.*

## Headquarters for the Guatemala Mission

BY ORLEY FORD

For several years we have been praying and planning for headquarters for this mission and a church for Guatemala City, the largest city of Central America. Our old quarters were not only inadequate, but unsafe in this country, where earthquakes are nearly as common as rainstorms. Two thousand dollars was provided several years ago from the Missions Extension Fund, and thanks to the crisis and the addition of several hundred dollars raised locally, we finally had enough on hand for our building. In February, 1934, the new building was opened to the public, and inaugurated by a series of nightly meetings which we expect to continue for at least two months. Because of the interest in our new building, and the free write-up by the daily papers, advertising has been unnecessary. We are now in the second week of our meetings, and have had a full house each night. The people have offered many compliments regarding our building and work.

The building is of a simple Gothic type, with two large rooms in the front, off from the main entrance, for the office of our mission and Bible House. The balcony is large and well

lighted, and so arranged that it can be independently used as our church school room and opened into the church for services. A small pastor's study opens off the platform. There is a baptistry and choir loft, with arches over the front section of the church. With tiled floor throughout, the building provides for us a modern and neat church room which will easily accommodate 350, and if crowded 500.

We wish to thank our brethren who have made this new headquarters possible. We believe that with the Lord's blessing only a short time will be needed to prove the value of this investment for soul winning in this large city of 150,000, where we have been struggling for years to gain a foothold. We are expecting scores of souls as a result of this present effort. We believe it is time we finished our task here, as many are the indications that the now open doors may soon be closed.

Mrs. Lulu Gregory, and Faustino Serrano, a student from the Costa Rica school, are helping Mrs. Ford and me in the effort.

Prospects throughout this republic are bright that 1934 will prove the best year yet for the winning of souls, although finances are more difficult every month and poverty is without precedent. However, the colporteur work is making good progress with A. E. Lutz and his group of faithful young people hard at work. Our sales are better the past year or two than ever before. In every line of our work we have reason to look up and take courage. Soon our task will be finished.

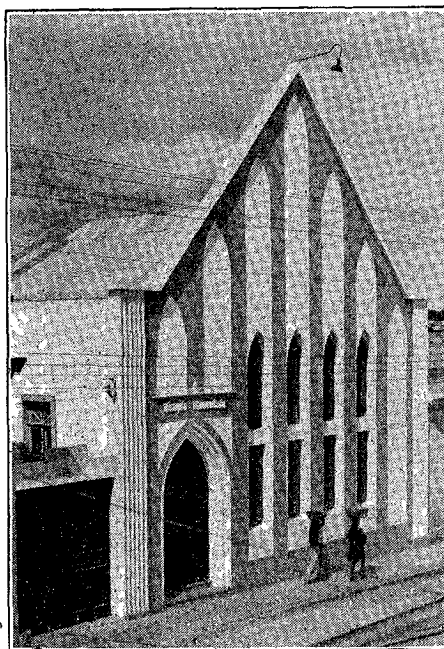
*Guatemala City, C. A.*

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A FORCE of 3,645 is employed by the American Bible Society to carry on its world-wide work of translating, publishing, and distributing the Scriptures.

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"O LORD, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." Ps. 104:24.



Guatemala Church and Mission Headquarters, Guatemala City, Central America



Conducted by Promise Kloss

## Cricket and Camp Meeting Time

BY MARTHA E. WARNER

NOR so very long ago I came across the story of Cricket's first camp meeting, which incidentally carries a lesson for me and for you. It goes like this:

"One morning when daddy was getting ready for work, he told momsey she was queer, and he called her—a—a—Jew with a big S on it. Momsey smiled, twigg'd his ear, and playfully said, 'Sticks and stones can break my bones, but names can never hurt me.' Then he dropped a kiss on the top of her ear, blew one to me, and said, 'Bye, Cricket,' and off he went.

"Most always just as soon as daddy went, momsey would go to her room and stay there for a while. When she came out, I could tell she had been talking with Jesus. I knew momsey wanted daddy to be queer too. You see, that's what people were when they didn't work on the seventh day of the week.

"Then one day, when I was quite a big girl, almost four, I think, momsey caught me up in her arms and squeezed me hard, danced all around the room with me, singing, 'Blessedest, we're going to camp meeting, we are, we are!' My! but I was excited. It made me feel terribly important when the girls would ask if I was going to camp meeting, to stick out my chest and stand so tall and say, 'Yes, indeed.'

"The next I remember was being in a little tent, on a humpy bed, and something going flap, flap, flap. After the first night we didn't mind it; then, besides, we were so busy going to meetings we didn't stay in the tent much 'cept nights.

"There were some other little girls in the tents next to us, and we had lots of fun playing with my big ball which daddy had insisted I should take along, 'for exercise,' he said. Ethel used to tease me to give it to her, but I wouldn't do that; I couldn't, 'cause it was one my uncle who was way off, across the land and clear to the edge of the ocean, sent to me. I let her take it to her tent,

and when I wanted it, I had to go after it. I don't think Ethel's mother likes little girls, for she would never let me stay and play in her tent.

"Then there was the day momsey had her sick headache. She sent me for some water, and as I passed Ethel's tent, there in a chair was a baby doll. It was such a darling, I set the pail of water down, took the doll and carried it down to our tent for momsey to see. When momsey found out that Ethel or her mother was not in the tent when I took it, she told me to run right back with it, and if they were there to 'splain to them why I took it without asking, for she said, I must always ask first before I took anything from anybody's tent. But Ethel would come in to my tent and take my ball, 'thout asking. It seemed funny to me I couldn't take her doll; but momsey knew best, so back I went.

"Just as I was going to put it in the chair, some one grabbed me; 'twas

Ethel's mother, and before I could 'splain, she pulled the doll away from me, and called me a little thief, and then dragged me to my tent and scolded momsey, and told her how to bring up little children, and said I should be spanked until I knew better than to steal. Momsey cried and cried, and then the next time I went out to play with the girls, they'd just stare, and pull away, and I heard one of them say, 'She stole Ethel's doll, she did.' And the next day, momsey took me home, my beautiful camp meeting all spoiled.

"Daddy was glad to see us, and when he heard why we came home early, he took me in his arms and rocked me hard, and 'splained just how things were, and he said no one should call his little girl a thief, 'cause she wasn't, and after a little I forgot all about it.

"The next year we all went to camp, daddy too; he was baptized, and he told me he wanted me to be when I was a little older. We had a lovely time, and the next year, and the next."

Here the story abruptly stopped. The rest I had from the mother.

When Cricket was ten, she was to be baptized. She had won the hearts of all who knew her, was honest, truthful, and one who could be depended upon in every way, and was looking forward with pleasure to another ten days at camp. The third day after they were settled, and Cricket was sitting under the trees with some other girls, a new girl came into the group, one who kept looking and looking at Cricket. And then, with a scream, she said, "I know you; you're the girl who stole my doll. You das'ent deny it. Don't play with her, girls; she's a thief." And so the cruel story was dragged out, and it crept around until the pastor heard of it, interviewed Ethel's mother, then went to see Cricket and her mother. The result was, that under the circumstances Cricket could not be baptized that year.

The girl seemed turned to stone. Then she smiled such a hard smile, and said, "I don't want to be baptized, thank you." And she wasn't at that camp meeting, nor at any one

### A Bit of News

A PRECIOUS little bit of news  
I heard the other day,  
About a neighbor friend of mine  
Who lives across the way.

I told my very "dearest friend,"  
She promised not to tell;  
But then, she had a "dearest friend,"  
Whom she loved just as well.

My friend's dear friend, not unlike me,  
Had her dear friend the same;  
She told it all, and more, I guess.  
I wonder who's to blame?

From "dearest friend" to "dearest friend"  
This little story flew;  
And as it traveled on and on,  
It grew, and grew, and grew—

A precious little bit of news  
When first I told the story;  
A scandal now! Oh, me! oh, my!  
I'm very, very sorry.

A warning I would offer you  
Before this tale I end,  
Remember, there are others  
Who have a "dearest friend."

—Oral Best.



since, although many years have passed. I saw her not so very long ago, a beautiful young lady, but wedded to the world, and my heart ached.

This dragging out of old stories by young and old, this suspecting evil against another, cannot be pleasing to our Saviour. Then why do we do it? Oh! it is because "many who profess to be Christians are aiding the tempter to catch away the seeds of truth from other hearts."

—*"Christ's Object Lessons," p. 45.*

The story of Cricket and her first camp meeting—is there not in it a lesson for you as well as for me? And shall we not, as we attend camp this year, refrain from running from one to another with gossip of any kind? Hearts are to be healed, not to be broken, and we may have a part with the Great Physician in ministering the healing balm.

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## Gossip

BY J. A. HOLTON

IN perusing the *Sacramento Shopping News* the other day I noticed an editorial which is so fine that I am going to pass it on to the readers of the *REVIEW*:

"Gossip, plain devil-tongued talking about other people, is an outstanding social curse of our day. More homes are broken, more happiness is ruined, more careers are downcast, more reputations are ruined, by the careless repetition of guesses, rumors, scandals, half truths, and untruths than by any other one cause.

"Men used to repeat that only a woman gossiped. It would be foolish to pretend that today. Women know better. The worst of it is that gossip now assumes a cloak of respectability. True conversation has become poverty stricken. We gossip.

"Gossip proceeds from jealousy, grows heavy on guesses, thrives on hurried whispers, and waxes fat on 'I told you so.' Gossip deals in dirt.

"Gossip is a leech. It sucks the lifeblood of happy human relationships. Gossip lurks. In sunlight, gossip would wither like mold. Gossip rattles the skeleton in the closet, does not tread the open street.

"Gossip is a coward. Confronted by truth, it slinks away like any masquerading cur.

"Gossip is a traitor. It sticks like pitch and tar to the one who traffics in it.

"Can a community go forward whose members seek first the latest scandal? Have men and women who bear tales any leadership for youth?

"Gossip has this one saving weakness: it has no use for you if you have good use for your time. Gossip always shuns the poor; and tires quickly of inattention.

"Most reforms call for collective action. Many call for money. The conviction of gossip is an individual matter. One man or one woman can be an executioner of gossip. It takes people to create gossip; people can stop it by the simple process of starvation.

"Any community which substitutes true neighborliness for gossip, sincere helpfulness and friendship for scandalmongering, is on a good smooth road to happiness and success. Each of us can refrain from gossip!"

One can but wonder why we should persist in gossiping when there are so many worth-while things to talk about. Earth, sea, and sky have ever been full of wonders. There never was an excuse for idle gossip, even when the earth was young. How much less excuse today!

We are living in times concerning which the prophets prophesied, in times in which they themselves desired to live. We see wonderful inventions of men that were little dreamed of in our grandfathers' time. By the many inventions of today, time is practically eliminated and distance is as nearly telescoped! History is made so rapidly that unless we keep pace with things, we shall be left behind. With so many things challenging attention, why is it that people will persist in gossiping?

We should refuse to gossip if it were only a time waster. But it is worse than that. It destroys character, and digs the graves of poor and rich. It takes years to build a reputation that gossip can destroy in a day. It is safer for children to play with matches than for grown-ups to traffic in gossip. What a world of fire a little tongue can kindle!

Surely a Christian should never repeat for truth something he is not certain is true. And many times even the truth is better left unsaid. Is the fact that a person may be very unattractive any reason for telling others about it? Folks may have some characteristics we do not fancy, but let us not gossip about them. More than once has the writer become prejudiced by idle gossip. Some persons that I thought I could never like, because of what I had heard about them, I learned to love after knowing them.

Let us be charitable, and let us resolve to have no part in gossip.



"WEREN'T there any little animals before the flood? Were they all large?" Alice asked. For they had been talking only about the monsters that lived in that age, with no mention of the tiny animals which are so plentiful on the earth now.

"There were small ones too," was the answer. "Hordes of mice, rats, chipmunks, lemmings, weasels, moles, bats, shrews, and other tiny folk burrowed in thickets and underground. Not only the fossil remains but often the bones of the large animals (now turned to stone), who died naturally before the flood, show tooth marks where rodents or gnawing animals, such as mice and rats, attacked them before they turned to stone.

"Clouds of wonderful, jewel-winged butterflies fluttered about, sipping honey from the cups of the nectar-laden flowers that carpeted the meadows. Ants built their underground cities, took ants from strange nests in the form of unhatched eggs, and after they were hatched trained them to be slaves, herded plant lice, or aphids, for honey-giving cows, and grew mushrooms in their cellars; all of which is preserved in enduring stone to this day, to tell us that God suddenly brought a flood upon the earth to destroy every living thing."

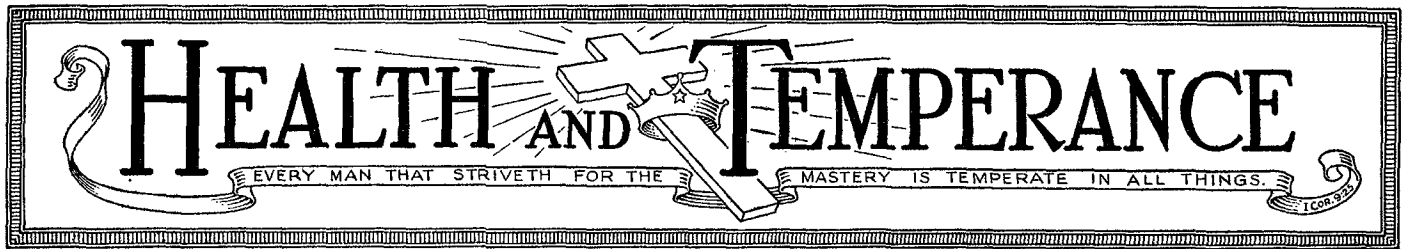
Lions and tigers are two very popular animals with children, particularly boys, so naturally Alvan's thoughts turned to them as they talked of the wonders of the past in the animal kingdom, and he questioned, "Were the tigers and lions larger then?"

"Judging from the bones we find today, they were from one-third to one-half larger than those living today," Uncle Ray replied. "And there were more kinds of lions and tigers in those days, for there are only about half as many kinds of animals living today as then. One family, known as the saber-toothed tiger because of its long, knifelike eyeteeth, were large enough to eat wild pigs like rabbits, just as the mastodons could eat a haystack for breakfast and strip a grove for dinner."

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If we turn our backs on the Lord, we have no right to wonder that we do not meet Him face to face.—*Henry Clay Trumbull.*





## *An Appeal to Seventh-day Adventists---No. 2*

### *Their Duty in Temperance Work*

BY MRS. E. G. WHITE

#### *Working Among the Higher Classes*

AMONG the victims of want and sin are found those who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by the indulgence of lust, and have fallen under temptation. While these fallen ones demand pity and help, should not some attention be given to those who have not yet descended to these depths, but who are setting their feet in the same path?

Thousands in positions of trust and honor are indulging habits that mean ruin to soul and body. Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of self-control in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance.

We should show these persons the result of harmful indulgences in lessening physical, mental, and moral power. Help them to realize their responsibility as stewards of God's gifts. Show them the good they could do with the money they now spend for that which does them only harm. Present the total abstinence pledge, asking that the money they would otherwise spend for liquor, tobacco, or like indulgences, be devoted to the relief of the sick poor, or for the training of children and youth for usefulness in the world. To such an appeal not many would refuse to listen.—“*Ministry of Healing*,” pp. 210, 211.

#### *Educate in Self-Denial and Temperance*

WE must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth,

and live the truth, bringing it with its gracious, health-giving influences, within the reach of those who know it not. As the sick are brought into touch with the Life-giver, their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial, and be temperate in all things. Thus only can they be saved from physical and spiritual death, and restored to health.—“*Medical Ministry*,” p. 262.

Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related, and show the need of keeping both in the very best condition.—*Id.*, p. 263

#### *Education to Precede Reform*

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.—“*Ministry of Healing*,” p. 335.

#### *Arouse Intellect and Conscience*

God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth.

Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and

teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. “Educate, educate, educate,” is the message that has been impressed upon me.—“*Counsels on Health*,” p. 449.

#### *Our Sisters Can Do Much*

If the moral sensibilities of Christians were aroused upon the subject of temperance in *all things*, they could, by their example, commencing at their tables, help those who are weak in self-control, who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death.

Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things, and in encouraging self-denial and benevolence for the good of others.—“*Testimonies*,” Vol. III, p. 489.

#### *Fatal Results of Indulgence*

We should be at the head in the temperance reform. We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform. The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite.

Moses preached a great deal on this subject, and the reason the people did not go through to the Promised Land was because of repeated indulgence of appetite. Nine tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of

appetite, and we can only regain it by the denial of the same.—*Review and Herald*, October 21, 1884.

#### Importance of Temperance Publications

The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors.—*Id.*, June 23, 1903.

#### An Untold Influence

The people are in sad need of the light shining from the pages of our health books and journals. God desires us to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.—*"Testimonies,"* Vol. VII, p. 136.

#### Training the Child for Right Living

The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own firesides? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light or a small work; but it is a work that will pay. One youth who has been instructed by right home training, will bring solid timbers into his character building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls.—*Review and Herald*, July 10, 1888.

#### Youth to Press to the Front

As Christians, we should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more in the cause of temperance, than our God-fearing youth. If the young men who live in our cities would unite in a firm, decided army, and set their faces as a flint against every form of selfish, health-destroying indulgence, what a power they might be for good! How many they might save from becoming demoralized by visiting the halls and gardens that are fitted up with music

and every attraction to allure the youth! Intemperance, Licentiousness, and Profanity are sisters.

Let every God-fearing youth gird on the armor, and press to the front. Let no excuse be offered when you are asked to put your name to the temperance pledge, but sign every pledge presented, and induce others to sign with you. Work for the good of your own souls, and the good of others. Never let an opportunity pass to cast your influence on the side of strict temperance.—*"Counsels on Health,"* p. 441.

## Time for Decided Action

BY W. W. RUBLE

"OF all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. For many years a flood of light concerning the principles of true reform has been shining on our pathway, and we are accountable before God to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."—*"Gospel Workers,"* p. 384.

Truly this is a challenge that ought to stir every Seventh-day Adventist into action along the line of temperance work, for activity is the call of the hour.

There are those who are counseling a do-nothing policy, but that should never be the counsel of God's people. Men and women, boys and girls, even children, are being enticed by the enemy and dragged into the lines of intemperance by the subtle plans of the liquor traffic.

Laws that were passed to regulate the liquor traffic are violated on every hand. Beer is flashed in the faces of our boys and girls in almost every eating place. Some of the drug stores are even contributing to the development of a taste for liquor by supplying intoxicating liquors in small bottles, to be purchased for a few cents, to induce the youth to drink.

We cannot afford to be negligent of our duty to educate along the line of temperance. The voice of every minister, the voice of every worker, the voice of every lay member, should be raised in protest against the persistent and enticing methods that are used to educate both young and old in intemperance.

"Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the

souls of men, and is causing violence and crime of every description? With the great light that God has intrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as a result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?"—*"Counsels on Health,"* p. 432.

The call is for action—intelligent, vigorous, persistent action. Every man and woman, young and old, should arise, and with intelligent, indisputable facts present the cause of temperance before the people in public address or in private conversation, distribute temperance literature, circulate the petition for local option, and unite with every just and honorable movement to restrict the liquor traffic and advance the cause of temperance.

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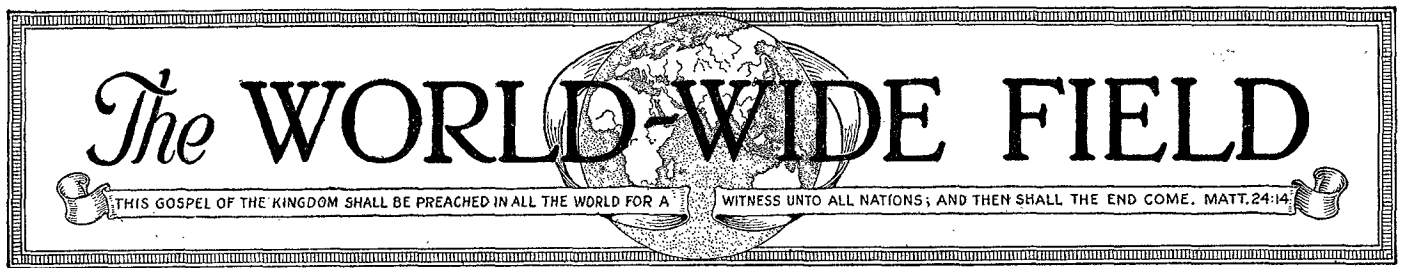
A FAST in its deepest meaning is a volunteering of the individual soul. It can neither be imposed upon another, nor, except in outward observance and sympathy of soul, can it be shared. It is at most the offering of an opportunity. It must not be paraded. It must never turn us from our sense of deep responsibility for an atmosphere in which our neighbor's cheerfulness may flourish.—*Isaac Edwardson*.

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FROM first to last a man should maintain his character, and in all things be consistent.—*Horace*.

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"THE faithful discharge of today's duties is the best preparation for tomorrow's trials."



## *The Power of Prayer*

### *Memories Awakened by the Reading of a Page in My Autograph Album*

BY MRS. MAUD SISLEY BOYD

IN November, 1877, Elder William Ings, his wife, and I, set sail from Boston, U. S., for Liverpool, England, to connect with Elder J. N. Andrews in establishing the first foreign branch of our publishing work.

It was a bright, sunny Sabbath morning when the "Minnesota" steamed out of the harbor. As soon as familiar faces and scenes faded from view, with Bibles and hymn books in hand, we sought out a secluded spot on the upper deck where we held our first Sabbath services, to which the Lord added His blessing.

As the gong called us to the dining saloon for dinner, we learned that we were the only first-class passengers. The "Minnesota" was taking her last trip as a passenger vessel, and so had not advertised as usual. Being the only first-class passengers, we were thrown into friendly and intimate association with the ship's officers. Captain Burwell, a fine specimen of a true gentleman, was particularly solicitous for our welfare, and extended to us unusual privileges. Morning by morning he would suggest to Elder Ings, "It is time for us to take the ladies for their walk." Without exception, daily comments were made on the unusual pleasantness of the weather.

We were often taken to the captain's bridge and to the chart rooms, where much interesting and instructive information was given in regard to navigation and the use of signals in communicating with passing vessels. As we were nearing the end of our eleven days' voyage, the captain remarked: "I cannot understand this November weather on the Atlantic. This has been a veritable picnic for me." The thought flashed into my mind, "Give God the glory." So I replied, "Captain Burwell, I believe I can account for this unusual weather. Many prayers have ascended to the throne of God from our friends that we might have a safe and comfortable journey, and the Maker

and Master of the ocean has heard and answered these prayers."

"I understand now," he reverently replied, and added, "It would richly repay every steamship company to take a party of your missionaries with them free on every trip they made. I have spent nearly my whole life on the Atlantic, and have never

before experienced such a trip in November."

Would it not be to the honor of God and the comfort of His missionaries if such earnest prayers would accompany all sent out in His name?

Before we left the boat, Captain Burwell wrote the following in my autograph album:

"To inscribe my name on a page of this your valued treasure, I esteem a great privilege. And may I say, you take from this ship the highest respect and best wishes of your true friend. A. H. Burwell. S. S. 'Minnesota.' At sea, Nov. 25, 1877."

## *Christian Education---How? Where?*

BY CHESTER E. KELLOGG

SEVENTH-DAY ADVENTISTS are a people of prophecy. Their young people are expected to consummate the work begun by their forefathers in fulfillment of numerous lines of prophecy which find their focal point in the day in which we live.

And because we are a people of prophecy, we are a privileged group. And with these privileges go heavy responsibilities for diligent study and hard work, in preparation for special duties, which ultimately will lead us into the kingdom.

One day the Master, in teaching a mixed multitude, said to them relative to their relationship to the kingdom, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

Paul, in writing to the brethren in Corinth, as recorded in 1 Corinthians 9:24-27, implied that the preparatory work of a Christian may be summed up in such verbs as "run," "strive," "fight," and the noun "self-control." And when he had come to the end of his own race, as recorded in the second epistle to Timothy, written from Rome about the time that he was brought before Nero the second time, Paul declares, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

No, the writer is not preaching a doctrine of salvation by works *alone*.

Never! The following from the pen of the servant of the Lord, quoted from "Christ's Object Lessons," page 331, will fully explain the point of view maintained:

"Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies."

"But," the reader may ask, "wherein does Christian education function?" And we reply, It is a part of the strife, the battle, the foot race, the endurance test, as referred to by the Master and by the great apostle Paul.

### *Education Defined*

Education is variously defined as "social adjustment," and "preparation for complete living," but we were advised by the Lord's servant more than three decades ago that "our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. . . . It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual

powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*"Education,"* page 13.

And as if this were not complete, we read again from the same source that "the great principles of education are unchanged. 'They stand fast forever and ever,' for they are the principles of the character of God."—*Id.*, p. 30.

And again, to climax this series defining Christian education, we read again from the pen of the messenger of the Lord: "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."—*Id.*, pp. 15, 16.

#### *Character Defined*

Character is said by the authors of Webster's Dictionary to be "the stamp or individuality impressed by nature, education, or habit; that which a person or thing really is."

Keeping in mind the definition of character as being that "which a person or thing really is," we read in the Scriptures of man that "as he thinketh in his heart, so is he." Prov. 23:7. And the only conclusion which we can logically draw is that a man's manner of thought determines his character. This is further evidenced by the Master's statement, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And again, "Out of the abundance of the heart the mouth speaketh." Matt. 12:37, 34.

Retaining in mind the further implication of the definition of character, that it is the "individuality impressed by nature, education, or habit," we are led again, and quite logically, to conclude that a person's character is the result of his habits of thought.

#### *Character Has a Physiological Basis*

The noted psychologist, James, "pictures habit as being set up through paths of least resistance formed in the nervous system by repeated stimulation and response in certain definite direction."—*Colvin, "The Learning Process."*

Dr. Thorndyke, in his "Educational Psychology," states that habit formation is an "obvious consequence of the laws of readiness, exercise, and effect," in our thinking processes.

In other words, after centuries of time have passed, these modern educators are stating in voluminous paragraphs what the Lord, through His

servant, declared of man as to his habits of thought and his character, "As he thinketh in his heart, so is he."

#### *Far-reaching Consequences of Habit in Education*

Gordy, in his "New Psychology," quotes James as follows: "The physiological study of mental conditions is thus the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young realize how soon they will become mere walking bundles of habit, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never-so-little-scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes."

What a tragedy, then, by wrong or inefficient education, to build in our growing boys and girls and young men and women wrong habits of thought. What a pity for developing young people to allow wrong habits to be formed in their own nervous fibers, in their habits of thought—in their character. Little wonder there is, then, that the messenger of the Lord has declared, "A

noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies."—*"Christ's Object Lessons,"* p. 331.

#### *The Place of Christian Education*

Where, then, shall our young people obtain these thought-habit-forming experiences which constitute character?

If Godlikeness, or a restoration of the image of God in the soul, is our goal, and if it is still true that the principles of education are "the principles of the character of God," then by the most simple logic our young people must be trained in correct habit forming in homes, in churches, and in schools wherein Christ and the principles of His character and His kingdom are upheld as the basis of all worthy endeavor, and the goal of every Christian's education.

Our own schools may have weaknesses, but remember this, they were established in the providence of God for training our young people for the kingdom. They are conducted in the fear of God, and they are known by their fruits for what we claim them to be, namely, institutions where our young people learn to live.

As in the parable it took all to buy the field, so also in Christian education it may take all that we have and all that we are to train these sons and daughters of ours for the kingdom of God. But in the end, what dividends or gains will be ours on the comparatively small investment we shall have made.

## *Evangelism in the Southwestern Union Conference*

BY R. L. BENTON

DURING the month of June there were thirty-two evangelistic efforts in our field, conducted by conference workers. At the same time there were a number of such efforts conducted by laymen. While all this is going on, the Southwestern Union Conference has 51 per cent of its membership reporting activities in missionary work. Our young people are helping in this evangelistic program in a good way. The colporteur secretaries are leading their workers as never before into evangelistic lines, and already we see results from our faithful young men and women going from home to home with the printed page.

It is yet too early to attempt to give

any picture of the final results of our radio work. Suffice it to say that a large number of people are listening to our weekly programs. From the many comments coming in we are led to believe that the programs are listened to with real interest, and we sincerely believe that many who otherwise would be unreached will be led to examine our message as the result of this radio broadcasting. On the final results of this we shall have to report later.

The efforts by our conference workers include a number by our Negro workers. In every department of the work in the Southwest the spirit of evangelism predominates. Conference presidents as well as other work-

ers are conducting these meetings. We are expecting an excellent report on additions to the church by the close of the second quarter. With renewed courage our conference work-

ing force and our laymen go forward, determined to do their part in finishing the work in the North American Division, and at the same time giving full support to the work beyond.

## Health Education in Southern Asia

BY MARCELLA KLOCK-ASHLOCK, R. N.

EIGHT earnest young people have completed the course in home hygiene and care of the sick, as outlined by the General Conference Nursing Department. This class was sponsored by the Missionary Volunteer Department and was unique in many respects.

The class consisted of one teacher, one stenographer, five publishing house workers, and one Missionary Volunteer secretary. The stenographer and publishing house workers were Indians, and represented several of the great language areas of India, namely, Bengal, Tamil, Telugu, and Malayalam.

The sincerity of this group and the motive which prompted them to prepare themselves for better service, is shown by one Indian boy's answer to the question, "Why are you taking this class in home hygiene and care of the sick?"

"I take this class because I feel that I am the living temple of my God, and I want to keep it in the best way possible, so my God will find pleasure in dwelling in me. Also I study this hygiene because I feel that it will help me in some way to be a help to the needy people who are in danger of their health; and because

of my help to cure their diseases, it may enable them to lead a correct life, may help them to keep their bodies in a healthy way. Above all I desire to point out through my ministry the saving power that is in the



A Group in Poona, India, Who Received Certificates in Home Hygiene and Care of the Sick

blood of Jesus Christ and the love of God toward us."

Already the influence of these young people has been felt in their community, and we believe that this is the beginning of greater health education in India.

the bleeding, but could not stop it. I grew so weak that the doctors arranged for a blood transfusion. The hemorrhages continued. The doctors decided to perform an operation, which they did on the twelfth day after my fall. It meant life or death. After the operation, another brother in the church gave of his blood in a blood transfusion in order to keep me alive. The hemorrhages still continued after the operation, and on one night I had as many as three severe hemorrhages. A third brother was called in, and gave of his blood in a third blood transfusion. Day and night nurses gave me the best of care, yet without results. I was on the operating table five different times, suffering terrible pain. The doctors knew nothing more to do.

"The faithful believers in our church prayed for me day and night, that the good Lord might spare my life. I myself likewise resolved to present my case to the Great Physician, who has never lost a case. Upon request, our pastor, C. W. Weber, and several of the brethren came to my bedside, anointed me with oil in the name of the Lord, and in faith, believing, prayed very earnestly for my recovery. In a very few minutes after the brethren were gone, my pain stopped. Not a drop more of blood passed from either my nose or my mouth. For the first time since the operation I could turn myself on my bed on either right or left side, despite the deep incision in my back and across my entire side. I felt at once that the Lord had healed me.

"Only two days before, the able surgeon who performed the operation had stood beside my bed with closed eyes, shaking his head, not knowing what more to do. After I was healed, he came again, shaking my hand and offering congratulations. A council of a dozen or more doctors ensued. Now their problem was how to diagnose and report my case. One doctor spoke with conviction, saying, 'This case must be diagnosed as a miracle!'

"I offer my thanks and give praise to our dear Saviour, Jesus Christ, who heard and answered prayer when all the skill of doctors and nurses had failed.

"And now, five months after the accident, without pain and in good health, I am still glad to praise the Lord. I rejoice to know that Israel's God is working wonders for the salvation of His people, both spiritually and physically. To Him alone belongs the praise and the glory."

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Whoso offereth praise glorifieth God.

## Divine Healing in Answer to Prayer

BY MILTON G. CONGER

IN a visit, some weeks ago, to our Pittsburgh German church in the presence of the pastor, C. W. Weber, who personally vouches for these facts, the writer heard the following testimony given to the praise of the Lord by M. Schneider, happy recipient of God's wonder-working and healing power:

"While at my work in a Pittsburgh bakery, I slipped on the wet steps, falling all the way down a long flight of stairs. I was badly shocked, and for some time lay in a daze on the floor. When I was able to get up, I could hardly walk because of severe pain in my side. I shook and trembled, and began to spit blood, but I forced myself to work the remainder of the day and also the day following, which was Friday, December 22, 1933.

"When Sabbath came, I was unable to go to church. After the Sabbath, when I retired, I began to have hemorrhages. The blood spurted out of my mouth and nose a number of times during the night. I was alone, and not being able to call any one to my aid, I thought I would not live to see daylight again; yet in my greatest fear, the assurance was given me: 'Be of good cheer, My child; thy sins are forgiven thee. Thou art washed in the blood of the Lamb.' At once I felt the peace of God in my heart, and my fear was gone.

"The next morning some of the brethren called in the doctors, who tried to stop the bleeding, but without result. On the sixth day after my fall, I was taken to the hospital, where a number of experienced doctors did all in their power to stop



## Chile Conference Session

BY N. P. NEILSEN

THE biennial session of the Chile Conference was held in Santiago, April 4-8. The time was fully occupied during the day with devotional services, Bible studies, and business sessions, while each evening a discourse on some phase of our message was broadcast, accompanied by appropriate instrumental music or song. Meetings for the young people were also held twice each day. There was a very good spirit present during the whole time, and unity and harmony prevailed in all the business sessions.

Especially during the evening services and on the Sabbath there was a very large attendance, so that the church building was taxed beyond its capacity. At the Sabbath forenoon service quite a number of our people could not find a place even to stand, so they gathered in the open in the rear of the church, and there listened to the sermon through a microphone and loud-speaker. I believe our people received real, practical help during these meetings, and our prayer is that they may continue to grow in their Christian life.

L. D. Minner was elected president of the conference. He has spent about fifteen years of service in the Inca Union Mission, and for the last four years has been superintendent

of the union mission; but because of the health conditions of his family, it seemed necessary for them to be changed to a more favorable climate. We believe the Lord will continue to bless Brother Minner as he now leads out in our work in this large republic.

Our work has been progressing in the Chile Conference. We have a number of young, energetic workers in this field, and the Lord has blessed their efforts. There were 190 people baptized last year, and the conference membership now is 2,290. Their tithe showed an increase over that of 1932. Their book sales were more than doubled last year over those of the preceding year. Their Sabbath school offerings also increased. We were glad that W. E. Phillips, of the General Conference, could attend a part of the time, as he was on his way to Buenos Aires to audit the division books. C. L. Bauer and H. B. Lundquist, from the division, were also present at this meeting, and assisted in the services.

Chile is a very promising field for our work, and we hope to see still greater advancement made this present year. Surely the time has come when this message must be given with power, and a people must be made ready for the return of our Lord.

On Sabbath, May 26, I had the privilege of baptizing nineteen more in the First Minneapolis English church. Among these nineteen were a young man and his twin sister, who are of the literal seed of Abraham. They are the first ones of their people in this great city to be converted to Christ and this message of truth, so it was a joy indeed to bury them in the watery grave of baptism and to see them rejoicing in their Saviour. This baptism brings the number up to forty-five baptized. These, with three who were added by profession of faith, make a total of forty-eight who have been added to the church in the ten months of my pastorate here.

L. E. NIERMEYER.

MAY 26, H. F. Brown, home missionary secretary of the Southwestern Union Conference, baptized eleven new members, and we organized an English church with thirty-one charter members in Shattuck, Oklahoma. Some of these were members of our German churches, and others belonged to the conference church.

June 2, C. D. Hein closed his effort in Omega, Oklahoma, with a baptism of eleven. One was taken in on profession of faith.

J. J. REISWIG.

C. A. WALGREN recently closed a hall effort in Sweetwater, Texas. Fifteen accepted the truth. F. E. Wilson baptized nine at Las Cruces, New Mexico, and five at Mogollon. G. A. Nelson has baptized eleven in various places.

R. P. MONTGOMERY.

## North American News Notes

WE are glad to report that during the last month there have been sixty-eight baptized in different parts of the Arkansas-Louisiana Conference. On May 12, twenty-nine were baptized by the writer at Gentry, Arkansas, and on the same date J. D. Smith baptized six at Harrison, Arkansas. During the latter part of May, M. L. Wilson baptized five at Hiwasse, Arkansas. On Sabbath, June 2, I. C. Pound baptized eight at Baton Rouge and eight at Hammond, Louisiana. On Sabbath, June 9, eight were baptized by the writer at Little Rock, and on the same date four were baptized by M. L. Wilson at Fort Smith, Arkansas.

At a recent meeting of the conference committee, seven evangelistic summer efforts were arranged for, four white and three colored, and nearly all of these are now under way. These efforts are to be held in New Orleans, Bogalusa, Minden, Shreve-

port, and Monroe, Louisiana, and at El Dorado and Hope, Arkansas.

We are happy over the progress of our book work. A strong corps of both white and colored colporteurs are doing successful work. We are launching a strong campaign for the distribution of our magazines, especially the *Watchman*, and the new *Message Magazine* for the colored people. Our people are of good courage, and there is a good spirit of unity and progress throughout the conference.

H. C. HARTWELL.

E. G. CROSIER reports twenty-eight persons added to the Elgin and Brenham churches as a result of evangelistic efforts recently held in these two places. There are now twelve efforts in progress in the Texas Conference, which we hope will result in a rich harvest of souls.

G. F. EICHMAN.

THE Lord is blessing the work in Loma Linda, California, and vicinity. Many Bible studies are being given in the homes of the people, and a very definite interest in our message is shown by some of the patients of the sanitarium, several of them having recently taken their stand for the truth.

Sabbath, June 9, twenty-eight were baptized by the writer and received into church fellowship, twenty-two uniting with the Loma Linda church and six with the Loma Linda College church. Quite a number of these were young people from our church school and academy. Another baptismal service will be held in a few weeks.

H. H. HICKS.

WHOSOEVER will may come to Christ and be saved.



## 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. S. A. LOCKWOOD

Sheridan A. Lockwood was born in Elk County, Kansas, Oct. 18, 1874; and died after a brief illness from pneumonia at National City, Calif., May 29, 1934. When he was fifteen years of age he took his stand for the truth in the face of great opposition, and ever remained true to its principles. While attending Healdsburg College he decided to enter the medical course, and went to Battle Creek, Mich., for this purpose, being graduated from the American Medical Missionary College in Chicago, Ill., in 1900.

It was while they were both members of the staff of the Portland Sanitarium at Portland, Oreg., that Dr. Lockwood was united in marriage to Dr. Myrtle E. Spenser. In 1902 they answered a call to Japan, where Dr. Lockwood pioneered the medical work by opening the Kobe Sanitarium and superintending it for five years. On their return to this country, he accepted an invitation to become superintendent of the Portland Sanitarium. After spending two years there, and several years in private practice in Medford, Oreg., and Oakland, Calif., he came to San Diego, where his gentle courtesy, chivalry, and deep interest in his work made him much beloved by his friends and patients.

He is survived by his wife, Dr. Myrtle Lockwood, and one daughter.

A. O. Sage.

### ELDER T. H. JEYS

Thomas Henry Jey was born in Warren County, Iowa, January 21, 1864; and died at Nevada, Iowa, June 7, 1934. Born into a Seventh-day Adventist home, he accepted the faith of his father at the age of nineteen. As a young man Brother Jey took up active work in the message as a colporteur during the summer months, and taught public school in the winter. He was united in marriage with Miss Nettie Louis, of Missouri Valley, March 3, 1889. There were born to this union two boys and two girls, who are all faithful members of the Seventh-day Adventist Church.

Brother Jey, having demonstrated to his brethren his ability as a minister, was granted missionary license in 1894, and was ordained to the gospel ministry two years later in Des Moines. He labored for a number of years as a minister in different parts of the State.

In 1902 it seemed the time had come to start advanced denominational school work in Iowa, and Elder Jey was chosen as the first principal of our academy at Stuart, which later became Oak Park Academy, now at Nevada. He served in this capacity for two years. In 1904 he was elected president of the North Carolina Conference, in which capacity he served in North and South Carolina until 1911, when he was called to serve as Bible teacher in Oakwood Junior College. Elder Jey was a faithful Bible teacher in Oakwood, Ala.; Plainview, S. Dak.; and Oak Park, Iowa. He was always popular among his students, many of whom can recall until this day the strong spiritual uplift that he gave them.

After that he was pastor and district superintendent at a number of places in the State of Iowa. In 1931 he was called to be pastor of the local Nevada Seventh-day Adventist church, and to act as chaplain of the Iowa Sanitarium. He was also a member of the executive boards of the conference, sanitarium, and academy.

It seems providential that Elder Jey should have given us a soul-stirring sermon the last Sabbath of his life, which message will linger long in the minds of the Nevada members. On Thursday morning, the day of his death, he conducted the regular service at the sanitarium, after which he returned to his home.

Leaving for an errand at the other side of town, he was crossing the Northwestern Railroad tracks, when his car was struck by a special east-bound train traveling at a high speed. The car was totally demolished, and the body badly mutilated. It was not possible to postpone the funeral until the arrival of the relatives from a distance. So Friday at two o'clock p. m. a special prayer service, attended by the relatives and close friends of the deceased, was held at the grave by the writer, assisted by Elder B. A. Scherr.

Sunday morning at ten o'clock a special memorial service was conducted. A full house of relatives and friends came to show their respect for this prince in Israel. Many of the workers came in from over the State to take part in this memorial service. The officiating minister was Elder Charles Thompson, president of the Missouri Conference, who has been a long-time friend of the family. He was assisted by Elder R. S. Fries, president of the Iowa Conference; Dr. J. F. Morse, of the Iowa Sanitarium; and Elder Stemple White, pastor of the Davenport church.

Elder Jey leaves to mourn his death, his wife and four children.

Elder Jey was a man of many talents. His sermons always gave food for thought, and he was a natural born teacher. He was a printer and a writer of both poetry and prose, as well as a good social leader and a gifted spiritual adviser. At farewells and special occasions he was always there to contribute his part, which was climaxed by a poem fitting the occasion. His joy of living, his wholesome good cheer, his natural gift of poetry, his cherished counsels, his prayers and consecrated life, will be missed by all his friends and brethren.

K. L. Gant.

### ELDER M. R. PROCTOR

Montie Reynolds Proctor was born at Climax, Mich., Oct. 30, 1866; and died at Loma Linda, Calif., May 21, 1934. He became a Seventh-day Adventist at the age of nineteen years, and since that time had been a constant and sincere student of the Bible. He had an unusual faith in God, and a great burden to save souls. This led him to enter the colporteur field, working in Colorado and South Dakota.

In 1899 he was married to Miss Minnie Johnson, a Bible worker in the Iowa Conference. Brother Proctor then entered the Bible work and later the gospel ministry. Together they labored in the Master's service in Colorado, South Dakota, New Mexico, Tennessee, Greater New York, and the Texico Conference. His last field of active labor was in El Paso, Texas, where he was pastor of our church for twenty-two years, his health breaking in May, 1931. Among the surviving relatives are his faithful wife and one sister, the wife of Elder Luther Warren, of Paradise Valley Sanitarium.

H. H. Hicks.

Harrison.—Mrs. Alice Carrie Harrison, née Parkhurst, was born in Boone County, Indiana, Jan. 8, 1861; and died at Oklahoma City, Okla., May 9, 1934. She was united in marriage to A. F. Harrison in 1881. She accepted the message in 1886, and since that time had always been in some way connected with it. While her husband was in charge of the book work in the South, she was the conference Sabbath school secretary. After they moved to Keene, Texas, she was selected to be preceptress for Keene Academy. Later she taught church school in Oklahoma City. She is survived by her husband, Elder A. F. Harrison, one son, a foster daughter, and a granddaughter.

Almetta Garrett.

Bye.—Mrs. Thora Henriksen Bye was born at Mankato, Minn., May 11, 1892; and died at Loma Linda, Calif., May 29, 1934. In 1915 she was united in marriage to Edwin Bye, a young minister in the Minnesota Conference. They labored in this conference for three years, and then accepted a call to labor as missionaries in Manchuria, sailing for China in 1918. On account of ill health they were forced to return to the United States in 1924. Elder Bye died in 1927. Mrs. Bye had been confined to her bed for several years. Two daughters are left to mourn.

Waters.—Delbert Waters was born Aug. 14, 1876; and died at Mansfield, Pa., May 23, 1934.

Peterson.—Peter M. Peterson was born Oct. 30, 1870; and died at Elk Horn, Iowa, May 22, 1934.

Pool.—Ben Zuar Pool was born in Kansas, May 4, 1873; and died at Oakland, Calif., May 11, 1934.

Dann.—Mrs. Mae G. Dann was born in Wales, May 31, 1893; and died in New York City, May 1, 1934.

Child.—Mrs. Addie May Child was born Dec. 20, 1863; and died in Oregon, May 20, 1934.

Kemp.—Mrs. Sadie S. Kemp was born in Illinois in 1869; and died at Wellington, Kans., June 4, 1934.

Sampson.—William D. Sampson was born July 14, 1866; and died at New Columbia, Pa., April 8, 1934.

Watson.—Elisha Lafayette Watson was born in Missouri, Jan. 7, 1855; and died at Portland, Oreg., April 8, 1934.

Vantress.—B. W. Vantress was born in Oregon Sept. 11, 1887; and died at Union, Oreg., May 16, 1934.

Collins.—Mrs. Lucinda Amelya Collins was born at Russell, Pa., March 6, 1859; and died at Warren, Pa., May 15, 1934.

Garside.—Mrs. Lottie Garside née Paxman, was born in London Township, Ontario, Canada, in 1900; and died June 2, 1934.

Wolfe.—Mrs. Rachel Katherine Wolfe was born at Danville, Ill., in 1864; and died at Chanute, Kans., May 29, 1934.

Emerson.—Irving E. Emerson was born at Rochester, N. Y., Jan. 18, 1862; and died at Levering, Mich., April 19, 1934.

Valentine.—Mrs. Christina Valentine was born in Sweden, Sept. 24, 1854; and died at Vancouver, Wash., June 19, 1933.

McAllister.—Earl McAllister was born at Walsenburg, Colo., Nov. 2, 1889; and died in Walla Walla, Wash., May 14, 1934.

Predmore.—Mrs. Lorena Grace Predmore, née Stone, was born Feb. 23, 1902; and died at Mauch Chunk, Pa., May 24, 1934.

Chinnock.—William Edward Chinnock was born at Bloomfield, Ohio, Jan. 17, 1856; and died at Oakland, Calif., May 17, 1934.

Wagner.—Mrs. Jennie Fannie Wagner was born at Tiskilwa, Ill., May 23, 1860; and died at Minneapolis, Minn., May 3, 1934.

Garbe.—William Franklin Garbe was born at Green Point, Long Island, Oct. 9, 1856; and died at Denver, Colo., May 24, 1934.

Hickman.—Thomas Morgan Hickman was born in Surry County, N. C., in August, 1855; and died at Milton, Oreg., May 1, 1934.

Hardin.—Mrs. Sobilia Elizabeth Hardin, née O'Conner, was born in Ohio, Jan. 5, 1849; and died near Swanville, Minn., May 18, 1934.

Hayes.—Mrs. Marcia Elizabeth Hayes was born at San Francisco, Calif., Feb. 1, 1876; and died at Templeton, Calif., April 23, 1934.

Forde.—Gladstone Reginald Forde was born on St. Lucia, British West Indies, March 6, 1909; and died at Chicago, Ill., May 11, 1934.

Tuley.—Mrs. Russie Jackson Tuley, née Feagan, was born at Palmyra, Mo., Dec. 12, 1855; and died at Glendale, Calif., June 6, 1934.

Brown.—Mrs. Julia A. Brown, née Hardy, was born in Huntington County, Ind., Feb. 4, 1850; and died near Anderson, Ind., April 18, 1934.

Tucker.—Wiley A. Tucker was born Aug. 1, 1847; and died at Oklahoma City, Okla., May 14, 1934. He was a faithful Adventist for half a century.

Lang.—Mrs. Fredericka Lang was born in Germany, Jan. 2, 1858; and died at Trenton, N. J., March 25, 1934. She was the mother of Mrs. C. H. Keslake.

Miller.—George Wellington Miller was born at Stillarton, Nova Scotia; and died at Valley City, N. Dak., May 11, 1934. He was for many years a faithful colporteur.

Johnson.—Mrs. Ethel May Johnson, daughter of Elder and Mrs. U. S. Anderson, was born at Dugger, Ind., Oct. 26, 1889; and died at Muncie, Ind., April 26, 1934.

Swan.—Franklin W. Swan was born at Lincklaen, N. Y., eighty-three years ago; and died at Battle Creek, Mich. He was a firm believer in the Adventist faith.

George.—Ada Helen George, daughter of the doctors W. A. and Lyra George, was born at College View, Nebr., Feb. 2, 1904; and died at Loma Linda, Calif., May 26, 1934.

## Appointments and Notices

### ADDRESS WANTED

Any one knowing the whereabouts of Mr. and Mrs. Fred Gilmer, please communicate with E. D. Thompson, 839 Beckford St., New Castle, Pa. Miss Esther Schmidt, a sister, desires to get in touch with them.

### NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

#### Canadian Union

Manitoba-Saskatchewan:  
Saskatoon ----- July 10-15  
Alberta, Lacombe ----- July 19-29  
British Columbia:  
Kelowna ----- Aug. 2-6  
Vancouver ----- Aug. 8-12

#### Central Union

Iowa Regional Meetings:  
Davenport ----- Aug. 16-19  
Des Moines ----- Aug. 23-26  
Nebraska, Lincoln ----- Aug. 10-18  
Kansas, Manhattan ----- Aug. 16-25  
Missouri, Clinton ----- Aug. 24-Sept. 2

#### Columbia Union

East Pennsylvania, Westcoastville ----- July 5-15  
West Pennsylvania, Export ----- July 12-22  
Chesapeake, Catonsville, Md. ----- July 26-Aug. 5  
Ohio, Mount Vernon ----- Aug. 9-19  
West Virginia, Parkersburg ----- Aug. 23-Sept. 2

#### Lake Union

Michigan, Grand Ledge ----- Aug. 23-Sept. 2

#### North Pacific Union

Washington, Auburn ----- July 26-Aug. 5  
Oregon, Gladstone Park ----- July 26-Aug. 5  
Montana, Bozeman ----- Aug. 2-12

#### Pacific Union

Southeastern California-Arizona:  
Arizona, Prescott ----- July 18-22  
Southern California, Regional Meetings  
Central California, Camp Fremont, Menlo  
Park ----- Aug. 2-12

#### Southwestern Union

Texas, Keene ----- July 26--Aug. 5  
Arkansas-Louisiana, Shreveport, La., Aug. 3-11  
Oklahoma, Guthrie ----- Aug. 9-19  
Texico ----- Aug. 16-26  
Union Colored Camp Meeting, Shreveport,  
La. ----- Aug. 23-Sept. 2

#### 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 Michigan sister who is to undergo an operation requests prayer for her recovery.

Prayer is requested for a nine-year-old boy in New York who is suffering with a bone tumor.

A Michigan sister desires prayer for the restoration of her hearing and the strengthening of her eyesight.

A sister in Illinois requests prayer that she may be healed, and makes the same request for her sister in Kansas.

A sister in California who has spent two years in bed requests the prayers of God's people that she may be healed.

A sister in Canada desires prayer for the healing of her father and mother, and also of a friend, who is in a mental hospital.

Prayer for the restoration of her daughter, whose health is seriously impaired, is requested by a sister in California; also that she may be strengthened physically.

#### 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*, *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 publications. 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 mat-

ter 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 report to us the names of any using free literature for personal gain or advantage.

Miss Manila Hacker, Jack's Creek, Ky.

E. H. Heppner, 2059 O St., Lincoln, Nebr.

Mrs. R. F. McConathy, 2N21 St., Temple, Tex.

Dr. John W. Ford, Box 43, Bowling Green, Ky.

Mrs. C. M. Riggs, 509 Galveston, Muskogee, Okla.

H. G. Miller, 248 Highview Ave., Jackson, Tenn.

Mrs. Esther Runnels, Box 37, National City, Calif.

Mrs. W. H. Green, Box 146, Wilberforce, Ohio.

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

## A Remarkable Increase

### The Circulation of

## LIFE AND HEALTH

*has doubled since the beginning of the year.*

From all over the United States and Canada have come expressions of appreciation for the improved appearance of *Life and Health*, and with these letters of congratulation have come orders that testify to the sincerity of these compliments.

The July issue has been accorded a reception that leaves no doubt as to the enthusiasm of the magazine workers throughout the country for this number. Soon after the first copies were sent out, orders came in by the thousands. One day's mail brought the largest number of bulk orders ever received in one day, so far as any one connected with the office can remember.

THERE IS A REASON for this renewed enthusiasm for *LIFE AND HEALTH*.

Colporteurs find orders for books are taken more readily in combination with *Life and Health*.

People respond readily to the appeal for yearly subscriptions that is made in connection with the new *Life and Health* prospectus.

Single copy workers find sales resistance reduced to a minimum when they can offer an attractive magazine for only ten cents. Profits of 35 to 50 cents an hour for beginners are not uncommon.

Send to your Book and Bible House for 25 copies of *Life and Health*. The sale of these will provide capital for more extensive work.

The prospectus is only 75 cents. Yearly subscriptions are \$1 and the agent's discount is 50 per cent. Begin now to drive the "entering wedge" for the entrance of other truths of the third angel's message.

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Mrs. Frances Thomas, 743 Ninth Terrace, Muskogee, Okla.

Emma O. Magnuson, General Delivery, Bakersfield, Calif.

Mrs. Edith Landgrebe, 3819 Merritt Avenue, Bronx, New York City.

Mrs. C. F. Buntain, Helena, Calif. Also song books for an effort Sabbath school, and Crisis Series books.

Mrs. J. Harold, care City Temple, 562 W. 150th St., New York City, desires French literature for free distribution on boats.

The Panama Conference, Box M, Cristobal, Canal Zone, requests denominational books for libraries in their churches, especially the "Testimonies" and Conflict of the Ages Series. In some parts of the field the churches are too poor to support a church school and the government is not providing schools for them, so the libraries are especially needed.

### Our Doors Are Always Open

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

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

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## OF SPECIAL INTEREST

### A Correction

In the report of the Spring Council of the General Conference Committee in the REVIEW AND HERALD of May 31, 1934, an item concerning the Danish-Norwegian school work states that a plan was approved by the spring meeting for the transfer of this work from Maplewood Academy to a department in Union College. The statement should read that the Danish-Norwegian department will continue at Maplewood Academy in the academic grades, and that the Spring Council approved the opening of a Danish-Norwegian department at Union College for advance study, thus harmonizing the work in the two schools.

W. E. HOWELL.

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### Blessings Amid Difficulty in Central Argentina

BEFORE we left South America a year ago, many of our farmer brethren, owing to the locusts and drouth, were receiving help from the government in order to live. This year conditions are evidently still worse. C. E. Krieghoff, secretary-treasurer of the Central Argentine Conference, tells how conditions are, and how God is blessing even amid the difficulties:

"The Lord has blessed us during 1933 in a special way, a way that we had not dared to hope for as we considered the acute conditions surrounding us on every side. But the problems of 1934 are still more acute. This year conditions are simply disastrous here. We had a tremendous drouth until, during the first days of March, it began to rain. Thousands of horses and cattle died for lack of pasture and water. Many of our brethren lost half of their horses. Now, when it is time to begin their plowing, the horses they have left can hardly walk. Many are not able to draw the plow.

"It is pitiful indeed to see the conditions that exist; but notwithstanding all this, for reasons I cannot explain, we have had not only as much tithe as last year, but a small gain. If one should pay attention to all that he sees, he could not help being discouraged. But we are trusting in the same God who has helped us until now, and He will help us also in the future.

"When I consider the program of work we have planned, it seems almost presumptuous. We have included in our budget every cent we could lay hold of. We have absolutely nothing in reserve. We must walk by faith, and this faith in the soon-coming Saviour has given us courage to plan for aggressive work."

N. Z. TOWN.

✻ ✻

### Earthquake in the Republic of Salvador

ON June 7, 1917, the city of San Salvador was partially destroyed by a severe earthquake, and on June 6 and 7 of this year another major calamity visited the city and surrounding country. During the week previous it had rained almost constantly, and on June 6, in the evening, unusually heavy rain was fall-

ing. At midnight we were awakened by the wind, which had now become very strong. The mission headquarters is a two-story building, the only one in the vicinity, so it was fully exposed to the fury of the storm. We listened, constantly expecting to hear the roof go, but everything withstood until daybreak with only slight damage done.

The heavy rain (over fifteen inches) rapidly swelled the streams, and one part of the city through which the river passes was seriously damaged, while the adobe houses all over the city fell by the score, leaving several thousand people homeless. About \$1,000,000 damage was done to the railroads, and they will not be able to resume their schedules for weeks. All the highways are impassable, and sustained losses about equal to the railroads. The total losses in property will be very large. The present conservative estimate places the dead at about three thousand. In one department (state) over a thousand were drowned. Many of the bodies were carried directly to the Pacific by the swift mountain streams, as the distance is short; so it will be difficult to know the exact number of dead. Several towns and villages were almost entirely swept away by the swollen streams.

The coffee plantations have been greatly damaged by the many landslides. Since most of the coffee is planted on the mountain sides, all the crops are seriously damaged. Food is scarce, and high priced. The city is practically without water, and there is little prospect of having any very soon, as the springs are mostly below the city and must be pumped, and there is no electricity. All the electric plants have been damaged to such an extent that it will be weeks before they can be put in order again.

Due to lack of communication, we do not have word from all our churches yet, but we know that all the mission property was spared. We praise the Lord for His care over us, and go forward again in His service.

L. H. OLSON.

### Good Words From the Far East

God is working miracles of saving grace over here, and I'm sure our people will be encouraged by them.

In two different villages of British North Borneo nearly every soul has accepted Christ and begun to observe the Sabbath. Strong churches are being raised up, and the movement is spreading through that region. In central Malaya, near the city of Kuala Lumpur, another great movement is taking place. A Mohammedan who had become a Christian was one day passing one of our chapels. Attracted by the sign, "Seventh-day Adventist Chapel," he went in and met our worker. He began the study of the truth and in due time was baptized. He has suffered much persecution. But he is preaching the truth among the Telugus, several hundred of whom are keeping the Sabbath, with over seventy baptized.

In French Indo-China, near the city of Tourane, a Christian Anamese pastor learned of the truth through literature sent him by a friend in France. He, with eleven others, was baptized by Pastor R. H. Wentland of Saigon. The work of this man has created a great interest in our message in central Anam, and here again hundreds are preparing for baptism. We are in difficulty in carrying on our work in Annam, for the government wishes our work to be supervised by a missionary, and we have none that we can now place there.

These movements toward God, within the last eighteen months, are indicative of a spirit that is moving among the peoples of many tongues of the Far Eastern Division. We cannot begin to answer the numerous calls to teach the truth that are coming to us. God is going out before us, and we believe He will provide men and means with which to give the truth to every honest heart in our field of many languages and customs.

We are at this place attending a general meeting. It is one of five in this union. We have attended similar meetings in the Malayan and Japan Unions. They have all been exceptionally good.

FREDERICK GRIGGS.

Shoteiri, Japan, May 25.

### Midsummer Offering

Sabbath, July 21

THERE are two immediate reasons why the Midsummer Offering should be larger than in previous years. One reason is the shrinking of the American dollar in foreign fields, calling for not less than \$250,000 additional appropriation unprovided for. Of this, India calls for \$55,000. The treasurer, C. L. Torrey, writes:

"We have come to the place where there is one of two things which we must soon do. As our statement will reveal, we will not be able to go on very much longer. When our funds are used up, we shall have to send some of the workers home, for we cannot retrench general expenses further, or the General Conference will need largely to increase appropriations."

The other immediate reason is the drouth affecting our people's gifts, especially in the Central West.

Dr. J. B. Kincer, chief of the Weather Bureau's Climate and Crop Division, says that "the drouth is now seriously affecting no less than twenty-seven States, reaching all the way from Maine to California. It covers more of the country than any other drouth on record, and it is also unusual because it comes so early in the year." We trust that recent rains in some parts may help the situation.

In this critical hour of missions the General Conference is asking each church to give an average of \$1 a member. Large offerings are earnestly solicited from those able to give.

J. L. SHAW, Treasurer  
of the General Conference.