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A "Baptized" Pocketbook

By J. E. FULTON

ONE of our preachers told us a short time ago about a brother who was about to be baptized. As he was preparing to go down into the water, he laid aside his coat, and gave into the keeping of a bystander articles he had in his pocket, when some one asked, "What about your purse? Do you wish to have that kept?" "No," was his reply, "I am going to have that buried with me in baptism, because I know that God wants me to have my pocketbook baptized as well as myself, and fully consecrated to God."

This presents a thought worth considering. Covetousness is one of those grievous sins that have greatly affected the church. J. Campbell White says: "Covetousness is one of the most deadening and damning sins described in the Bible, yet it is about the most responsible sin among modern Christians. One of the ten commandments of the decalogue deals exclusively with this sin, which marks it at once as one of the fiercest foes of a worthy life."

Paul puts covetousness in a very black list when he says, "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." Col. 3:5.

Again we quote: "It is necessary that Christians see clearly the perils of wealth, and the corroding, crushing sin of covetousness, in order properly to value the means of overcoming these temptations in themselves, and among their fellow disciples."

And again J. C. White says: "Our financial plans for the church must be based on the purpose of helping save our whole church membership from the blight and curse of covetousness."

Perhaps it will be remembered by many who read these words, that among the last chapters in "Early Writings"—right next to the chapter on "The Shaking"—is a chapter on "Covetousness." This is significant. Surely the pocketbook needs to be baptized.

Let the thought sink deep into the very heart. Let us fear to make the mistake made by Ananias and Sapphira.

Judging One Another

BY THE EDITOR

How shall we treat the instruction which has come to us through the Bible and the writings of the Spirit of prophecy, relative to the principles of health? Shall we regard the appeal as an idle tale, as a question of little value and import, or shall we recognize that there are involved principles of vital importance, having to do not alone with our physical existence and our good in this world, but influencing in a large measure our eternal destiny. We believe fully that the instruction that has come to us with reference to the principles of healthful living should be received as important and vital truth.

On this basis it should make strong and definite appeal. We may not see its importance in all details nor understand how we can apply it in our experience, but let us accept it in faith, plant our feet firmly upon its principles, and believe that the One who inspired the instruction will give us wisdom to work out the principles in our lives.

If Seventh-day Adventists had followed more fully the instruction which has come to us through the Bible and the Spirit of prophecy regarding the principles of health and temperance, we would have reaped much greater benefit physically and spiritually. Many lives needlessly sacrificed might have been saved, and many who have turned from the path of obedience through indulgence and carelessness might be walking with this people today in the light of the gospel.

Years ago, when this instruction was given to the church, it was in advance of much scientific research. Had the people of God more carefully heeded this instruction, our health principles would have proved to a much greater extent the entering wedge for the truth of God for this time. These principles have been such, we are glad to believe, in many instances, but how much more might have been done if we had accepted this instruction as from the Lord and acted upon it! Slowly, and little by little, scientific research is demonstrating the truthfulness of the positions which came to us through divine revelation long years ago.

Reformation of Life

A great revival and reformation in the church is forecast by divine revelation. Thousands will have a part in this quickening, preparatory to the reception of the Holy Spirit in the closing work of the message. A true revival and reformation must em-

brace in its scope a return to the instruction which has been given to this church in every line. It will embrace a reformation in the physical life. It will lead the believers to study, as they have been admonished, the laws of their being, and make an intelligent application of the principles of healthful living in their own persons and in their homes. It will lead to a reform in dress and a reform in diet, to the abandonment of every health-destroying practice.

Accepting with willing minds and glad hearts the light we have received will materially aid us in following the light. By this light as a part of the great system of truth we shall be judged at last. We can ignore it only at our own souls' peril.

The Lord in His infinite love and mercy calls us to take upon ourselves no trying burden. He only asks us to leave that which is injurious for that which is health giving. His restrictions and requirements are not arbitrary. He asks us to leave off unhealthful food, to discard stimulants, and flesh meats under normal conditions, because in the very nature of the case they do us harm, injuring our bodies and so beclouding our minds, and making us less capable of entering into His great plan and purpose.

Some among God's people are sick and afflicted. For this class there is given this assurance:

"The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. . . . If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They 'shall lie down in sorrow.'"—*"Testimonies,"* Vol. IX, p. 164.

We feel that it is incumbent upon those occupying the position of leaders and teachers, to take their stand upon this question. For their own sake and for the sake of those looking to them for direction, they cannot afford to ignore it. Our ministers and church elders should set the example to the church in their own lives and in their teaching. There should be a balanced consistency in profession, practice, and teaching.

Personal Accountability to God

It is for every believer to work out in his own experience his duty as

relates to what he shall eat and drink. The question of the choice of foods has always been and must remain to the end of time one of individual decision and responsibility. No man can be conscience for another. We may teach principles, but the application of those principles must be left to each person to apply as is best suited to his own individual condition and environment. We are definitely told that "we are not to make the use of flesh food a test of fellowship." But this is followed immediately by the statement, "We should consider the influence that professed believers who use flesh food have over others."—*Id.*, p. 159. Considering the influence of this class, we should put forth kindly, considerate labor to set the principles of Christian temperance before them in a true light. But having done this, we must leave the question with them. Meat eating is not to be made a test of fellowship.

Every one must render an account to God of the way he has related himself to the light which he has received. The apostle Paul deals with this principle in the fourteenth chapter of Romans. He is speaking there upon the subject of meats and drinks, and of the divisions and criticisms which this question is likely to arouse in the church. This is his conclusion:

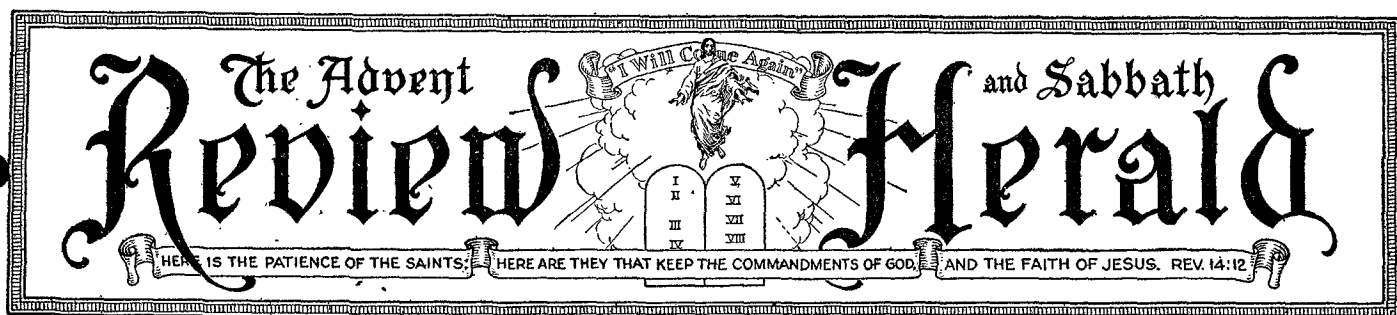
"So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14:12, 13.

"Judge Not, That Ye Be Not Judged"

The Bible and the "Testimonies" have much to say about the members of the church judging one another. In differences of opinion which arise, how greatly we need to cherish the spirit of brotherly love! Sometimes we feel that great error exists in some of our brethren, failing to recognize that still greater errors in other ways may exist in our own lives. The Master expresses this principle:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?"

(Continued on page 9)



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The Day of the Crucifixion

A Doubt Removed

BY A. L. KING

ONE of our readers has written us with reference to a recent statement in the Australasian *Signs of the Times* that the Lord Jesus was crucified on a Friday and rose from the grave on Sunday morning.

This, of course, is the commonly accepted view of all Christendom, and not one that we alone hold; but there are one or two scriptures that our correspondent finds it a little hard to harmonize with this view. These texts are not really difficult, and we are pleased to have the opportunity of helping him, and possibly other readers who may have met with the same perplexity.

Referring to a recent article in this journal, our correspondent says:

"In this article, the writer has stated, according to Luke 23, that the crucifixion took place on Friday afternoon and the resurrection on Sunday. If that is correct, how can we harmonize that with Matthew 12:40? In Matthew 27:62 it appears to have been Thursday, which would work out correctly according to Matthew 12:40, but the next three writers seem to say Friday. Please explain through the *Signs of the Times*."

It may be as well to quote here Matthew 12:40 and 27:62. The former text reads as follows:

"As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

And the second text thus:

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate."

Matthew 12:40 offers no difficulty whatever if we try to understand it in the way the Jews and Greeks of the Saviour's day and earlier times understood it, and not as we would under-

stand it in our language today. In our modern English parlance, "three days and three nights" would mean seventy-two hours or thereabouts; but it does not necessarily follow that the expression meant that among the Jews and Greeks of the Saviour's day and of even earlier times. In fact, there is abundant evidence that it did not.

"Three days and three nights" was an idiomatic expression of olden times. When interpreting idiomatic expressions from other languages, we must be careful, otherwise we may arrive at a wrong meaning. Take, for instance, as a simple illustration, the German idiomatic expression, "*Um halb acht Uhr*." Translated word for word into the English, it reads, "At half eight hour." That, we might be tempted to say, is four o'clock (for half eight is four). But no! In the German the expression means, *At half-past seven*.

Now, just as that German idiomatic expression must be interpreted as it is understood by Germans, and not as it would appear to mean in an English word-for-word equivalent, so the Hebrew and the Greek idiomatic expression "three days and three nights" must be interpreted according to its meaning among those peoples and times, and not according to what it would appear to mean in an English word-for-word equivalent, or rather, *seeming* equivalent.

The fact is, that among the Jews of the Saviour's and preceding times, a part of a day was spoken of as a whole day and night. To quote from the Angus-Green "Bible Handbook:"

"It is to be observed that the Jews and other Orientals generally speak of any part of a day, or of a period of time, as if it were the whole."—Page 351.

This is perfectly in harmony with

what Dr. Adam Clarke, the famous commentator, says concerning rabbinical usage in the matter. Dr. Clarke states that, according to rabbinical usage, "a day and a night make an *onah*, and a part of an *onah* is as the whole." Thus part of Friday was the first "day and night," or *onah*; Saturday, the second "day and night," or *onah*; and part of Sunday, the third "day and night," or *onah*, thus making in the Jewish idiom "three days and three nights."

Early in 1922 the writer received a communication (dated January 10, 1922) on the subject from the late Prof. J. Laurence Rentoul, of Ormond College, Melbourne University. Dr. Rentoul, who died in 1926, was the leading New Testament Greek scholar in Australia. He said:

"As Doctor Turner conclusively proves, it [the expression "three days and three nights"] never does mean that in Hebrew literature, and it never does mean that even in Greek and Latin literature. Doctor Turner is now the late Professor Sanday's successor in his chair at Oxford."

Professor Rentoul continued:

"Such a slavishly verbal method of counting time was quite unknown to the Jews, and even to the Greeks and Romans, who always (as Professor Turner conclusively proves) counted the day on which an event occurred and the day to which its limit extended, as 'days.' So the Friday, in whose later hours Christ died, the Saturday during which His body lay in the tomb, and the 'first day of the week,' in whose first hours 'very early' He rose from the dead, are 'three days.' 'On the third day' He rose. All this any scholar of Hebrew and Greek languages and chronology would admit."

It is well also to keep in mind that the expression "three days and three

nights," in Matthew 12:40, is explained and limited by kindred expressions that plainly declare that Christ would rise from the dead on "the third day" or "within three days."

The expression "three days and three nights" occurs only once in the New Testament, namely, in Matthew 12:40. On the other hand, "in three days" and "within three days" occur six times, and "the third day" occurs twelve times. It must be obvious that it is not right nor reasonable to strain the "three days and three nights" of Matthew 12:40 and give the expression a meaning that is altogether out of harmony with and even contradictory to all these other and many passages.

When, however, the Jewish idiom is understood, and the Jewish and other ancient custom of counting a part of a day as a whole day is grasped, everything becomes clear and harmonious.

Friday Definitely the Crucifixion Day

That the crucifixion day was a Friday is clear from the fact that the Greek word *Paraskeuē* (without modification) was the Greek name for the sixth day of the week, or Friday. It is so used in all the four Gospels, including the passage in Matthew 27:62, when speaking of the crucifixion day.

When we use the word "Friday," every one knows that we are speaking of the sixth day of the week. When, in the Greek of New Testament times (at all events, among Greek-speaking Jews), a day was mentioned by the name *Paraskeuē*, all knew that the sixth day of the week was referred to, the day *preceding* the seventh day, or the Sabbath. The word *Paraskeuē* (without modification) designated the sixth day of the week (the day on which the Jew made his preparation for the Sabbath) just as definitely as our English word "Friday" does today.

In fact, in the modern Greek also, *Paraskeuē* is the name for Friday. Ask any Greek to show you a Greek calendar, and this will be evident. An Englishman or an Australian living in Athens or any other town in Greece finds that the day he calls Friday is called by the Greeks *Paraskeuē*, the very name that is used in all four Gospels to designate the crucifixion day. Thus:

"Now the next day, that followed the day of the preparation [or, in the Greek, that followed the *Paraskeuē*, or our Friday], the chief priests and Pharisees came together unto Pilate." Matt. 27:62.

"Now when the even was come, because it was the preparation [Greek,

Paraskeuē, Friday], that is the day before the Sabbath [or, Greek, that is, the *Prosabbaton*]." Mark 15:42.

"That day was the preparation [Greek, *Paraskeuē*, Friday], and the Sabbath drew on." Luke 23:54.

"The Jews therefore, because it was the preparation [Greek, *Paraskeuē*, Friday]." John 19:31.

In his communication dated January 10, 1922, Professor J. L. Rentoul said:

"*He Paraskeuē* was the name among the Greek-speaking Jews for the day which preceded the Jewish Sabbath. It was the sixth day of the Jewish week, and was the day of 'preparation' for the seventh day (our Saturday). Therefore it was Friday, and could be nothing else than Friday."

In a Greek work called "Didache" (or "Teaching"), a work dating from

Arouse My Soul!

BY LOUISE C. KLEUSER

Oh, stir my soul to wrestle on in prayer,
Great issues lie before;
Dispel the stupor of this sleepy air,
The hosts of sin press sore!
Stir, Father, stir,
Till ev'ry nerve is tense;
Stir till Thy plan
My drowsy soul will sense!

Oh, stir me, Father, from my careless mood,
Sin's midnight hour speeds on;
I could arise in power, if I but would;
Stir, for I must be gone!
The crisis hour
Of Calvary I see;
Arouse my sleepy soul
To watch with Thee!

the second century A. D., we also find the word *Paraskeuē* used as the name for Friday. Thus:

"Let not your feasts coincide with the hypocrites. For they fast on the second and fifth days of the week [Mondays and Thursdays]; but do you fast the fourth days and the *Paraskeuē* [Wednesdays and Fridays]."

Not only is Friday still called *Paraskeuē* in the modern Greek, but in Greek calendars Saturday is still called by the name *Sabbaton*, its New Testament name. And *Sabbaton* means Sabbath. This is one of the many evidences that the Sabbath has never been lost. Our Fridays are in weekly succession to the crucifixion Friday, and our Saturdays in strict succession to the New Testament *Sabbaton*, or Sabbath.

Every week the modern Greek language witnesses to the fact that Saturday is the *Sabbaton*, or Sabbath day. There is another witness across the Ionian Sea and the Adriatic, in

the Italian language, the modern successor of the old Roman or Latin tongue. In Italian, Saturday is called *Sabbato*. If you are in doubt about which is the true Sabbath day, ask any Greek, and he will tell you that in his language Saturday is called *Sabbaton*, the very name used for the Sabbath in the New Testament. Ask any Italian, and he will tell you that in his language Saturday is called *Sabbato*, which means Sabbath.

In the streets of Athens and of Rome, and in the calendars hanging up in Greek and Italian homes—cottages as well as palaces—the Saturday is called the Sabbath day.

A Further Ancient Name for Friday

Not only does the word *Paraskeuē* conclusively show that the crucifixion day was a Friday, but another Greek name, namely *Prosabbaton*, used in Mark 15:42, does the same thing. This text reads:

"Now when the even was come, because it was the preparation [*Paraskeuē*], that is, the day before the Sabbath [*Prosabbaton*]."

Prosabbaton was another name used by the Greek-speaking Jews of Bible times to designate the weekly Friday. We have a witness to this in the book of Judith, one of the books of the Apocrypha. Thus Judith 8:6 tells us:

"She fasted all the days of her widowhood, save the *Prosabbatōn* [Fridays, or the days before the Sabbath], and the *Sabbatōn* [Sabbaths]."

Josephus, in his "Antiquities," III, x, 7, applies the term *Prosabbaton* to the day on which the showbread was baked, i. e., Friday.

According to the Talmud, the Jews had a particular psalm for each day of the week. Psalm 93 was known as Friday's psalm, and psalm 92 was the psalm for the Sabbath. In the Septuagint, a Greek translation of the Old Testament made before the time of Christ, psalm 93 is headed, "A Psalm for the Day of the *Prosabbaton*" (Friday), and psalm 92, "A Psalm for the Day of the Sabbath."

So that in Mark 15:42 we have a double finger, as it were, pointing to the fact that our Lord was crucified on a Friday. The crucifixion day is there called *Paraskeuē* and *Prosabbaton*, both of which names mean Friday. In view of the clear, definite pointing of that double finger, who dare strain Matthew 12:40 and try to read into it a meaning it never had, a meaning totally out of harmony and contradictory to numerous texts of Scripture?

We trust that the subject is now clear and plain.—*Signs of the Times (Australia)*.

Sketches and Memories of James and Ellen G. White

XVIII. Bereavement and Distress

BY WILLIAM C. WHITE

A SKETCH of the experiences of James and Ellen White during the time that the publishing work was carried on at Rochester, would not be complete without a further recital of the means which were used by the adversary of the rapidly growing enterprise, to break the spirits and health of those who were the leaders in the work. It seems that there was hardly a limit to the tremendous odds against which these courageous pioneers were called to wrestle.

For the greater part of two years, sickness was in the home, and three promising young people were laid to rest in the grave. There is a cheering side, however, to this sad experience, and that is that each of these young people was led to salvation through the ardent prayers and tactful labors of those who ministered to them.

Soon after the beginning of the work in Rochester in April, 1852, word was received from Mrs. White's parents in Gorham, Maine, that Robert Harmon was very sick, and to all appearances would live but a few days. It seemed impossible for Ellen White to leave the big family, but her sister, Sarah Belden, went at once, that she might be with their brother in his last days.

Prior to his illness, he had been unwilling to investigate the evidences for the new and to him strange religious views adopted by his sisters Ellen and Sarah and their husbands. Of his change of heart, Mrs. White has written:

"As soon as he was afflicted his voice was often heard pleading with God for the light of His countenance, and upon his sickbed he weighed the evidences of our position, and fully embraced the third message. He grieved that he had not looked into the subject before, and would frequently exclaim, 'How plain! . . . It is all plain now. I have deprived myself of many blessings that I might have enjoyed. I thought that Brother White and Sister Ellen were in error. I have felt wrong toward them, and want to see them once more.'"—*"Life Sketches of James White and Ellen G. White,"* p. 288.

Called to Maine Because of Illness

Contrary to expectation, Robert Harmon lingered for six months, suffering greatly, and his wish for a visit was granted while they were on their eastern tour in the autumn of 1852. Of their visit to him in Gorham, Ellen White wrote:

"It was an affecting meeting. He was much changed, yet his wasted features were lighted up with joy. Bright hope of the future constantly sustained him. He

did not once murmur, or express a wish to live. We had seasons of prayer in his room, and Jesus seemed very near. We were obliged to separate from our dear brother, expecting never to meet him again this side of the resurrection of the just. The bitterness of the parting scene was much taken away by the hope he expressed of meeting us where parting would be no more."—*Id.*, p. 289.

The forbidding circumstances under which they began their eastern journey with horse and carriage, and the remarkable recovery of little Edson in response to their faith, have already been narrated. In their travel and earnest work among Sabbathkeeping companies and scattered believers in the New England States, they had found much to cheer their hearts. They returned to Rochester early in October, triumphant over the progress of the message and the spirit which they found among the believers. But the rapid journeying from place to place and the excessive labor had been a heavy strain on their frail health, and they found themselves exceedingly weary and in need of rest.

New Perplexities

But instead of the rest which they so much needed, they were met with new perplexities. There were inexperienced persons with a superficial religious experience who urged that they be allowed to join the family at Rochester and assist in the work. At the same time they received word regarding the illness of near relatives, who, if they were in the home at Rochester and could there be given proper care, might be helped in their Christian experience. In their perplexity over the proper course to follow, instruction was received by Ellen White, cautioning against unwisely adding to their already large family of helpers in the work, and yet pointing out a duty to these afflicted relatives. Mrs. White wrote:

"I was shown that we were in danger of taking burdens upon us that God did not require us to bear. We had a part to act in the cause of God, and should not add to our cares by increasing our family to gratify the wishes of any.

Nathaniel and Anna White

"I saw that to save souls we should be willing to bear burdens; and that we should open the way for my husband's brother Nathaniel and sister Anna to come and live with us. They were both invalids, yet we felt to extend to them a cordial invitation to come to our house. This they accepted.

"As soon as we saw Nathaniel, we feared that consumption had marked him

for the grave. The hectic flush was upon his cheek, yet we hoped and prayed that the Lord would spare him, that his talent might be employed in the cause of God. But the Lord saw fit to order otherwise."—*Id.*, pp. 296, 297.

Nathaniel failed steadily, and died May 6, 1853, at the age of twenty-two years. Speaking of the last day of his life, Mrs. White wrote:

"I remained in his room and entertained him by reading the Bible and conversing with him. As I read he would say, 'How appropriate that is! How beautiful! I must remember that!'

"I then said, 'Nathaniel, you are very sick. You may die in two hours, and unless God interposes, you cannot live two days.' He said, very calmly, 'Oh, not so soon as that, I think.' He immediately arose from the bed, sat in the rocking chair, and commenced talking.

"He began back to the time when he was converted, and told how much he enjoyed, and how afraid he was of sinning, and then when he began to forget God and lose the blessing, how high his hopes were raised. He 'meant to be a man in the world, to get an education and fill some high station.' And then he told how his hopes had died, as afflictions had pressed heavily upon him, and how hard it was for him to give up his expectations. He said he felt he could not have it so, he *would* be well, he *would* not yield to it.

"Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and to be dependent. 'It seemed to me,' said he, 'that the kindness of you all was more than I could bear, and I have desired to get well to pay you for all this.'

"He then spoke of his embracing the Sabbath. Said he, 'At first I was not willing to acknowledge the light I saw. I wished to conceal it, but the blessing of God was withheld from me until I acknowledged the Sabbath. Then I felt confidence toward God.' Said he, 'I love the Sabbath now. It is precious to me. I now feel reconciled to my sickness. I know that it is the only thing that will save me. I will praise the Lord, if He can save me through affliction.'"—*Id.*, pp. 299, 300.

Toward evening he passed quietly to his rest.

Caring for Lumen Masten

It was not long after the death of Nathaniel White, that Lumen Masten, the faithful manager of the printing plant, manifested indications of consumption. Since his conversion at the time of his healing from the cholera, he had lived a humble, faithful, Christian life. He dearly loved the work in which he was engaged, and was respected and loved by his fellow workers.

In a letter to Brother and Sister Cyrenius Smith, of Jackson, Michigan, Mrs. White wrote, August 24, 1853:

"Lumen is coughing again; his lungs are affected. . . . His labors are much needed in the office. He has overdone often. Stephen Belden and Fletcher Byington do not return from the office until 10, 12, 2, or 3 o'clock. They have labored uncommonly hard of late, and God has strengthened them, or they must have

broken down. The Lord blessed us abundantly last Tuesday eve. Our hearts were made glad and to rejoice in God. Praise His holy name.

"We start on our journey east one week from today."—*Letter 1, 1853.*

While they were in the East, Lumen took a vacation, hoping that some weeks in the country would build up his health. But in this he was disappointed. On their return he confessed to Mrs. White that his physician pronounced him an incurable consumptive.

After expressing her sorrow over his condition, she said: "I hope that you have saved up something from your wages, so that you can have proper care. You know that you are the only one of the office workers that has received regular wages, and I hope you have put something by for a time of need."

Opening his purse, Lumen showed her one small coin, and said, "That is all I have in the world."

She was surprised and perplexed by this revelation, yet she acted kindly and bravely. She said: "Lumen, we will not cast you off. Come and live with us, and we will take care of you the best we know how."

And so the hand that had once given him offense by picking up the small potatoes, now ministered to his wants in time of need.

Regarding his decline, James White reported in the *REVIEW* of February 28, 1854, on returning to the office after an absence of twenty days: "Found all usually well, excepting Brother Masten, who is fast sinking with consumption. His hope in God is sure and steadfast."

A few days later, on March 1, he died, at the age of twenty-five years. "The faith and hope of the gospel sustained him in the last trying moments of life; and he fell asleep in Jesus in the most peaceful manner, leaving a pleasant smile upon his countenance."—*Review and Herald, March 14, 1854.*

Death of Anna White

A few months later still another death was added to the list of bereavements at the home in Rochester. At the age of twenty-six, Anna White, the sister of James and Nathaniel White, passed away, also of consumption. She died November 30, 1854. From a very brief statement of her experience, we copy the following from the *REVIEW*:

"At the age of six years, Anna manifested true repentance toward God, and faith in Jesus Christ, and although young, was a consistent and decided Christian. Living in the enjoyment of the Saviour's love, she was prepared to receive with joy the doctrine of Christ's speedy coming. And during the period of declension she maintained her profession.

"Soon after coming to Rochester, Anna examined the subject of the Sabbath, and reviewed the evidences for the soon coming of Christ, and came out decided and happy on the side of truth. About one year since, with a heart full of love for the young, she took charge of the *Youth's Instructor*, but was soon forced to leave the work in which she desired to spend her life. In her last sickness she manifested a great desire to be ready for her last change, and then submitted herself fully to Christ, in whose arms she seemed to breathe out her life."—*Review and Herald, Dec. 12, 1854.*

Accompanying the obituary, written by her brother James White, is a poem from the pen of Annie R. Smith, who herself was smitten with the same dread disease, and was to pass away six months later. Some verses of the poem have been set to music and used effectively as a hymn of comfort on funeral occasions.

"She hath passed death's chilling billow
And gone to rest;
Jesus smoothed her dying pillow—
Her slumbers blest.

"Parents saw with grief unspoken,
Only in tears,
Their sweet bud of promise broken—
Youngest in years.

"In yon lonely grave, a brother,
Friends, weeping, laid;
Called so soon to see another,
As lovely, fade.

"God support, while hopes have perished
In sorrow's tide;
While a sister, loved and cherished,
Sleeps by his side.

"When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom."

It was the "blessed hope" expressed so fittingly in these lines that gave a confidence and joy to these four young people, whose triumphant death has been recorded in this article, and that brought comfort to the hearts of sorrowing relatives and friends.

The recital of these tragedies may seem depressing, but they shed light upon the experience of James and Ellen White during the years when they were living in Rochester, and upon their work and influence in later years. Especially hard and trying was this period to Ellen White, who combined the responsibilities of motherhood and of caring for invalids, while continuing as best she could her writing and her evangelistic work.

Deliverance and Freedom

The fortitude and resignation to the hard lot that befell my mother during this period of her life are indicated in the following words from her pen:

"Trials thickened around us. We had much care. The office hands boarded with us, and our family numbered from fifteen to twenty. The large conferences and the Sabbath meetings were held at our house. We had no quiet Sabbaths; for some of the sisters usually tarried all day with their children. Our brethren and sisters generally did not consider the inconvenience and additional care and expense brought upon us.

"As one after another of the office hands would come home sick, needing extra attention, I was fearful that we should sink beneath the anxiety and care. I often thought that we could endure no more; yet trials increased, and with surprise I found that we were not overwhelmed. We learned the lesson that much more suffering and trial could be borne than we had once thought possible. The watchful eye of the Lord was upon us, to see that we were not destroyed."—*"Life Sketches of James White and Ellen G. White," pp. 309, 310.*

The work was not always to be continued under such trying circumstances. After this period of testing and affliction, deliverance came, and while the responsibilities of the work were ever accompanied by their perplexities, yet the workers were soon to be given more freedom and greater opportunities for the advancement of the cause they loved.

The Authenticity of the Scriptures---No. 3

The Story of Samson

BY LYNN H. WOOD

Not only have the higher critics discredited the historicity of the Scriptures regarding nations and places, but they have made bold with the statements that many of the patriarchs and important leaders in the Bible story are only mythological or legendary in character. In the days when the critics had nothing before them but the Biblical record, they broke up into various schools of thought, each with its own particular hypothesis, out of which all

future theories grew. These various groups gathered adherents by reason of intellectual status or prowess rather than by material evidence. Throwing away the foundation principle of Biblical exegesis that "spiritual things . . . are spiritually discerned," they wandered far afield. Much of their imaginings was an outgrowth of scholastic reaction against ecclesiastical dogma. Heresies multiplied; controversies raged. The well-thought-out arguments of

one seemed to be completely demolished by another. Was there no court of appeal? It almost seemed so. Was it necessary for the laity to lose faith in the Bible just because scholastics argued and disagreed? No! Man's extremity became God's opportunity.

Doors of Historic Truth Unlocked

The spade! Why had some one not thought of it before? It had long been man's friend. With it the soil had been turned and the nations fed. Before its advance the earth had yielded its wealth. But now it was to become the key to unlock the doors of historic truth. Little did some city king of ancient Babylonia dream, as he had his scribe write out a passport for one of his subjects on a small block of clay, that four thousand years later the spade would pass it over to an American museum for decipherment, as an inside picture of ancient civilization. Little did an Egyptian Pharaoh think, as he permitted a rebellious priesthood to lead out in the destruction of the capitol of his father, and make a ruinous heap of all his official records, that one day the spade would bring to light from this city archive chamber one of the most valuable sources for ancient history. The spade was to become the arbiter of men's controversies which have lasted a score of decades. Before its resistless advance nations lost to the ken of man for millenia, once more appeared; people thought to be of mythological character were revealed as historic personages. One has but to follow the workings of the spade during the last three decades to see how utterly some of the pet theories of the critics have had to be changed because of its revealings.

Critics Question the Story of Samson

One of the most interesting of these changes concerning which the latest published archaeological material has appeared only since the beginning of this year, has to do with the story of Samson. For years it has been argued that the entire Samson narrative is nothing but a mythological or folklore tale that grew by repetition. They saw points of resemblance between the accounts of his life and those of the Babylonian Gilgamesh, or the Greek Hercules. They thought Samson was much more human than his "counterparts in pagan myth," and some felt that there was some essence of truth in the statements made about him, but there were no advocates of its historicity.

As late as 1929 the Encyclopedia Britannica summarized the critical

attitude toward the Samson story by saying that his name was a derivative of uncertain meaning from the Hebrew word "Shemesh," meaning "sun," and since the town Bethshemesh, "House of the Sun," stood in the neighborhood of his home, and since long hair was a familiar feature of solar mythological heroes, and since his exploit with the gates of Gaza might be connected with the myth representing the sun as passing through a double-gated door on the eastern horizon, it was evident that the entire story was a solar myth. S. A. Cook, in the *Journal of Theological Studies*, 1927, page 372, in an article, "The Samson Saga and Its Place in Comparative Religion," finds aid (since the name

horizon. In a similar way the Biblical story depicts Samson as he takes the gates of Gaza and sets them up on a hill to the east of the town. Palmer even connects the incident of Samson's grinding at the mill and of his death with solar mythology. He imagines the thoughts of the "primeval gazer" on a sunset as follows:

“See, the mighty sun has fallen! His enemies were too strong for him! In dying he has dragged down the bright sky after him! The pillars of heaven are broken and darkness comes crashing down! But see, the place where he fell is red with the carnage of his foes! The clouds which obstructed him and exulted over him are ensanguined—involved with him in a common ruin.”—*“Judges,” A. Smythe Palmer, p. 408.*

Mere Imaginings of Critics

The imaginings of these critics have been set forth at some length that the reader may see the extent to which men will go in trying to explain away the simple, clear statements of the word of God. Satanic influences, battling against God, have caused men lost in the fog of selfish arrogance to present a confusing array of theories as an answer to their fellow man's natural questions concerning his origin and destiny,—theories that only entangle him the more tightly in the web of hopeless uncertainty. To the modern critic it is beyond the possibility of reason that any man could think or act in any different groove. To explain man's action from the standpoint of the "mystery of godliness"—Christ *in* you—is beyond his comprehension. He says, as did the wise men to Daniel, "There is a God, but His dwelling is not with flesh. Man must fight his own way out of all this morass." To find a man back in the days of the judges who had any different conception from the idolaters among whom he lived, is unthinkable.

Excavations in Beth-shemesh

But let us ask the spade! For several years now, the Haverford Expedition headed by Elihu Grant has been excavating the little Palestinian town of Beth-shemesh. The latest volume on their work has been published in the last few weeks. Was there evidence in the ruins of a sun-worship cult? Was there any evidence that the Philistines at the time of Samson were worshipers of Shamash, the Babylonian sun-god, or any of his Canaanitish counterparts? Speaking of the ruins of the temple found there, Grant says:

"Its pillar bases and side walls, bits of plastered floor and a few small cult objects are all that have been found of an impressive foundation. . . . There are two rows of column bases parallel with the

The Flame of Prayer

BY ESTHER WEDRICK

THE speeding orbs turn from the night
To meet the gleams of breaking day;
Always on time, by power they move
Of bidding law which they obey;
On cloudy skies light colors glow:
That they are there is all I know,
That they are real I can see,
Though mystery they are to me.

Nor do I understand the flame
That kindles when I offer prayer;
But this I know, that Jesus said
That He would come and place it there.
So when our skies look dark and gray,
Then is the time to watch and pray,
And slacken not, whate'er we do,
Till our petition carries through.

of Dan means "Judge") in the statement that Shamash, the head of the Babylonian Pantheon, was thought of as "judge of heaven and earth," and surmises that the tribe of Dan possessed the sun-god as a patron deity in his aspect as judge, and so begins to look for relics of solar mythology in the story of Samson.

Smythe Palmer suggests that instead of sending foxes through the grain, "Samson plays the part of the sun-god with his fiery heat letting loose the destructive plague of rust which burns up the standing corn of the Philistines." The Biblical story speaks of Samson's hair being in seven locks, and gives this as evidence of his consecration. Clay cylinders depicting the Babylonian mythological hero Gilgamesh, show him with six long curling locks which fall on either side of his head. These tally with the six rays depicted as issuing from the shoulders of the sun-god, Shamash, who is shown in Babylonian reliefs as passing through double gates held open by attendants, even as the sun rises over the eastern

long diameter, and at the east end of the long room, about midway in the short diameter, against the back wall is a round stone base on which the figure of the divinity may have stood. . . . May 3 we found two little clay animals, possibly deer or gazelles."—*"Beth Shemesh," Elihu Grant, pp. 48, 100.*

Kind of Stone Prophets Cried Against

The cult objects which he found in the temple were a clay image of Astarte, the Biblical Ashteroth; a clay cylindrical seal showing a stag looking backward, a tree and a deity; a bronze cover to a vessel; a three-story clay incense burner, similar to those devoted to the worship of Astarte found in other temple excavations in Palestine; and some broken bits of pottery. Outside of the temple wall two sacrificial stones were discovered, under one of which bits of decayed bone were found. Near by was found a sacred stone pillar which had been used in their idolatrous worship. It was the kind of stone the prophets had cried out against. At the northeast corner of the temple enclosure was a cistern containing some clay seals and broken pottery. It might have been beneath the spot where images were manufactured under temple control. No relics of a period earlier than about the sixteenth century before Christ were found in the excavation. Philistine ware was found all over the place.

Who was Astarte, whose image we find in this temple? Did she have anything to do with Shamash, the Babylonian sun-god? A. H. Sayce, the brilliant English archaeologist, says of Ishtar, her Babylonian counterpart:

"She took upon her the attributes of a Baal, and presided over war as well as over love. . . . She could not have a wife, for she was a goddess; it was equally difficult to assign to her a husband, as in this case the husband would have been her shadow and counterpart, which was contrary to all the preconceptions of the Semitic mind. Generally therefore, if not officially, she was conceived of as a virgin, or at all events as a goddess who might indulge in amours so long as they did not lead to regular marriage."—*"Religions of Ancient Egypt and Babylon," A. H. Sayce, pp. 339, 340.*

Astarte's consort among the Philistines was Dagon, who is known by the story of the capture of the ark from the Israelites. He was their leading god, and Astarte seems to have been their leading goddess. Thus the excavation shows no evidence that the worship of the Philistines here in the little town of Bethshemesh was anything different from that in the other towns under their control. It was a town set on a prominent rise of ground overlooking the surrounding landscape, and one

might give any one of a number of reasons why those who first established the site named it "The House of the Sun." Archaeological evidence indicates that it certainly was not because it had anything to do with the worship of Shamash, the Babylonian sun-god.

Accuracy of Scripture

Thus once more, when the spade has made it possible to check details, it is found that we can depend on the accuracy of historic detail as given us in the Scriptures. Inch by inch the higher critic is driven back from the strongholds he has main-

tained for decades. His attempts to discredit the word of God have only made it shine the brighter in the places where it is possible to gather all the evidence.

There will be many places where it will be impossible to find the necessary information. At that time, wise is the man who knows enough about those incidents whose authenticity can be demonstrated, to make him plant his faith firmly on the statements made by his kind heavenly Father, rather than on the insinuations made by the critics of our generation.

The Parable of the Sycamore Tree

BY ARTHUR WARREN

Two boys had just cut down a fine young sycamore tree in the wood. I had caught them almost in the act. They made some excuses, and I ordered them off the estate, feeling very angry at the damage they had done.

I had greatly admired the young sycamore trees, and after looking at this fallen one, I turned to an old sycamore tree and said:

"O sycamore tree, are you making any plans for producing more sycamore trees?"

"Oh, yes," he replied, "I have two thousand seeds I am going to drop into the ground."

"Two thousand! You don't expect all those to grow, do you? That would be a whole forest!"

"Oh, no. Many of them will be lost and spoiled. But if I drop enough seed, some will grow. Just look at all those saplings growing around from last year's seed."

I looked, and there certainly was quite a thicket of young sycamore trees.

"Sycamore tree," I said, "do all the trees plan like this?"

"Well," said the sycamore, "you remember that oak tree in the field? It dropped four thousand seed acorns last year."

"Ah! This oak tree near you hasn't been very successful," I replied. "There are only one or two young oaks for all that seed."

"Yes; but the smaller the results, the more seed one must sow. Isn't that sense? Remember how the ash tree sent its seed blowing all over the estate last year?"

"I remember."

"And don't you remember you counted the seed on a burdock plant, and found the burdock was preparing seed enough to produce five thousand healthy young burdocks?"

"Alas! yes, sycamore tree."

"And even the dandelions. Didn't you once count the seed from one dandelion, and find there was enough to produce one hundred fine dandelion plants on your front lawn?"

"Alas," I replied.

Said the sycamore tree: "Do I understand you belong to the Christian Church?"

"Yes, sycamore tree."

"I suppose your church has some seed. Is it planning to increase?"

"Well—oh, er—yes, I—Oh, yes! we have some seed. We have *Present Truth* and tracts—here they are—and we have some big books too. This is our seed."

"Is it good seed?" asked the sycamore tree.

"Why, yes, of course. People come into the truth when this seed is sown in their homes."

"I suppose your members sow a lot of that seed?" returned the sycamore tree.

"Well—er— Some members take six papers every fortnight."

"Six!! Only three a week?"

"Well—er—yes—you see they are busy. But then"—and a bright thought struck me, "we have some regular colporteurs who are sowing all the time."

"How many?"

"Well—er—I think it was a hundred last year."

"And how many this year?"

"About seventy," I replied sadly.

"Seventy? And how many members have you?"

"Well, about five thousand."

"Five thousand! And only seventy full-time seed sowers! What are you going to do about it?"

"Oh—er—I don't— Oh, I know! We are going to bring in a resolution about it at the annual conference."

Thirty Pieces of Silver

BY ROY LOVELAND

"I SAID unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zech. 11:12.

That power of choice! How shall we use it? Shall we "think good" to let the principles of His kingdom control every thought, word, and act; or shall we choose to part with Jesus for a few pieces of silver?

We are now being weighed in the balances of heaven; our choice will determine whether we shall be found wanting. Shall we not choose Jesus and life eternal?

Many today are holding worldly possessions in high esteem, while souls are valued at "thirty pieces." Selfishness is manifest in all their

dealings. The needs of others are of little concern to them. They do not regard themselves as stewards of the Lord's goods, nor do they feel responsible to Him for the way they conduct His business.

Today the Lord is asking every one of us, "Where is the guestchamber where I shall eat the Passover with My disciples?" Will you respond to the call with liberality, and give it "furnished"? Will you let the words, "Inasmuch as ye have done it unto one of the least of these," pierce your heart today; or will they pierce your soul when it is eternally too late to retrieve your loss? (Read Zech. 11:15-17; Luke 22:11-13; Matt. 25:34-46.)

An Altar of Prayer

BY MRS. MAUD HARTER

AN altar of prayer should be established by every child of God, where he can be alone with the divine Father, and receive inspiration to live aright, give thanks for the many blessings he receives, and pray for guidance as did David, who felt the need of a clean heart and who prayed earnestly that God would renew a right spirit within him.

At this prayer altar one finds great consolation and a warmth of feeling, a nearness of the divine presence, preparing one for life's turmoil and strife. To the Christian this is a sacred spot, a place of power, where God is, and where one learns to know God and to appreciate His gentle leadings. It is a quiet sanctuary where one gets a glimpse of eternity and a peaceful retreat for intelligent growth in spiritual things.

At this altar we shall find the key that opens and reveals the mysteries of God's work; here we shall find faith and strength such as we have not known before, to enable us to go forward through life. Our selfish wishes and desires and our own human frailties are disclosed, and we become conscious of the sweetest harmonies of thought. We are carried above and beyond our difficulties and trials, and are prepared for the real issues of life.

Man's spiritual heritage is a life of peace, for we are told, "Great peace have they which love Thy law," and, "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." But this state of mind is conditional; it is the fruit of a

ceaseless prayer life. When God is at the altar of our prayer life, the "earth" must "keep silence before Him."

At these quiet seasons we learn to let go of self-delusions and vanities, and become conscious of our own ignorance and littleness. It is here that we learn that the humble heart is one of God's treasures. When our heart is made humble, He can then place our feet upon a firm Rock, so that we shall not stumble, but be given spiritual poise and decision.

Never can one know the greatness of God's power until he learns the value of keeping tryst with Him at these appointed times. He is not concerned with vain repetitions and much speaking, but offers just a humble petition, the heart's appeal for help and strength.

Any one who makes this silent connection with the loving Father through His Son, will feel His power and strength according to His promise; for he who seeks the Father in secret will be rewarded openly.

The Saviour was often in communion with His Father. These personal contacts made Him a power in diffusing light and help to all whom He met in His daily walk of life. He learned that great truth which all must learn, that God does not often speak to the hurrying, bustling throng, but to the heart that is silent and in readiness to hear the still small voice.

If the Saviour needed to go apart into a quiet place for a preparation that would fit Him to stand undaunted before great temptation; if He needed to reflect upon the work which lay before Him, that He might stand before the human race pure and undefiled, how much more should we feel the need of coming close to the Great Teacher, that we may get a personal view of the height and depth of His purpose for us, and study the path over which we must follow if we are to attain to the graces of heaven, love, peace, courage, and hope—steps that lead to the Eternal City. We must ever be mindful of the altar of prayer.

Judging One Another

(Continued from page 2)

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:1-5.

"Now, while probation lingers, it does not become one to pronounce sentence upon others, and look to himself as a model man. Christ is our model; imitate Him, plant your feet in His steps. You may professedly believe every point of present truth, but unless you practice these truths, it will avail you nothing. We are not to condemn others; this is not our work; but we should love one another and pray for one another."—"Testimonies," Vol. V, p. 345.

We need today, as never before, to pull in even lines. Our constant prayer to God should be that He will give us the spirit of discretion, of wisdom, of sound minds, that He will keep us from fanaticism and from extremism. Let us avoid a spirit of

aggressiveness which runs ahead of God's providence, and condemns all who do not follow our lead; and let us just as carefully avoid a conservatism which leans backward, which fails to respond when God speaks, which refuses recognition of the message of reform, not alone in a general way, but in its details.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter 3:8-11.



That Little Word "No"

A DAILY newspaper in a large city has taken a vote as to the most useful word in the English language. A very small word received by far the highest vote—the little word "No." This, we believe, shows a measure of heartening common sense on the part of the public. "No" is indeed a very valuable and useful word.

There is a certain plausible and appealing philosophy abroad today that we should not attempt to inhibit our desires, no matter how far from accepted standards they may be. For example, this doctrine would teach parents not to restrain their children; that these dear little ones must be allowed self-expression; that if we say "No" to them very much, they will fail to develop normally. This philosophy of living bears its evil fruitage a little later in life, when youth give free rein to every transient emotion.

The Basis of the Wrong View

The real basis for this wrong attitude toward life is the implied, if not openly expressed, belief that human beings are essentially good, and need only the opportunities of ideal environment in order to live happy, worth-while lives. But the Bible view of man presents an entirely different picture. Man stands revealed there as sinful by nature, as having a heart deceitful above all things and desperately wicked. Paul declared in that notable seventh chapter of Romans that there was a constant warfare between his higher nature, which told him he should follow one course, and his lower nature, which led him into an entirely different course. And he goes on to explain in the next chapter that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. His immediate conclusion therefore is that "they that are in the flesh cannot please God." We remember also the apostle's program of living in relation to this condition described in Romans. Said he: "I keep under my body."

It is not difficult to see why the view of living which would justify giving expression to every desire of the heart is very popular today. It

squares with the carnal nature of man. It is easier always to surrender than to fight, and viewed in the light of Scripture, this present-day doctrine is a doctrine of surrender, abject surrender.

However, it is not really correct to refer to this as a present-day doctrine, for, after all, this evil view of life is very ancient. The only thing new about it is that it parades in the impressive dress of learned psychology, and often in the halls of so-called Christian institutions of learning. In its moral aspects, this doctrine is nothing but a restatement of the pagan view of life best described in those words that Paul used to picture the pagan code of living, "Let us eat and drink; for tomorrow we die."

In fact, there is nothing more evident concerning a great many of the so-called modern ideas than that they are not modern. Youth, particularly, has a way of attempting to answer all objection to any wrong course of living by declaring that the criticism is based on an old-fashioned, outmoded view of life. In truth, neither the view of the youth nor that of the one who challenges his view, has anything modern about it. Through all the centuries there has been a conflict between the Christian and the pagan program of living. And this warfare will continue to the end of time.

There is one phrase in the sermons of Sister White that stands out clearly in our memory even at this date. Often she used these words in her preaching: "There is a heaven to win, and a hell to shun." The counsel is very appropriate in this connection. It presents a sound philosophy of living, and reveals to us that right living consists in seeking for certain things that are good and right, and also in fighting against certain things that are evil. And certainly if we would win heaven, we must fight. True, we fight in the strength of the Lord, and not in our own, but we will never call upon the Lord for the strength we need unless there is an ever-present consciousness that a daily fight confronts us.

We may well have as one of the subjects of our supplication in prayer

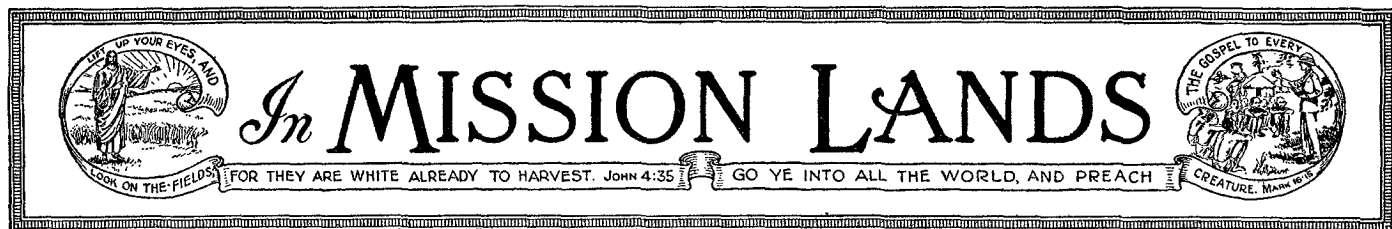
that God will give us the will power and the moral courage to say "No" whenever we are tempted either by the desires of our own heart or by some associate, to any course that is contrary to the will of God. There is one gratifying fact about this whole matter. The more we display the courage to say "No," the easier it is to say this morally significant word.

It is worth while to note just here that God's great moral law contains frequently the terse phrase, "Thou shalt not." In other words, God says "No" to a wide range of actions and desires.

A False Idea Corrected

There is need, however, that we guard against the false idea that because the word "No" holds a prominent place in the Christian program of living, therefore Christianity is a negative religion, and that Christians are bound and shackled on every side. This is only a half truth. We are bound and restrained on only one side, the evil. We are held back from going in one direction, the broad way to hell. But there is open before us another way to go, that provides opportunity for the most active endeavor, and for the expression of a wide range of effort, for a display of all the best qualities of the soul. The Christian life is a positive and not a negative one, despite the fact that the warning word "No" must often sound in our ears. There is nothing more negative in such living than in the case of the traveler who is confronted with warning signs along the highway, that are intended to inhibit a great many possible desires to turn to one side or the other, or to make some move in his traveling that would turn him from the right road and into the way of danger. It is because the traveler heeds these warnings that he is really able to make his journey count for something and to reach a desired destination. Even so with us who are walking in the path of righteousness. There are the warning signs and the word "No" confronting us from time to time. Yet we are not shackled; we are not stultified; we are not leading a negative life. We keep moving onward in a positive, aggressive way toward the desired end, the kingdom of God.

F. D. N.



A Good Investment

BY H. H. COBBAN

THE value of an investment is determined largely by the returns or dividends it pays and by the security of the amount invested. Some investments appear attractive because they promise large dividends, and these may be paid for a time, but eventually the enterprise may fail and the investor lose all. Thousands of people formerly considered wealthy, in recent years have joined the ranks of the poor simply because their investments, once considered good, have proved to be otherwise.

What great satisfaction there is in knowing that one's investments are safe, and that good dividends are certain! Every Seventh-day Adventist has the privilege of making such investments, and thousands know the joy and satisfaction it gives. For years our church members have been investing their money in our foreign mission enterprises. They have been laying up treasure where thieves do not break through and steal. Their money is absolutely safe. Bank failures and economic depression, fire and flood, drouth and crop failure, strikes and labor troubles, revolution and war, have no effect upon it.

What about the dividends? Those who have invested their means in foreign missions have done so without expecting any personal benefits, but have looked for returns or dividends in souls won to Christ. Have they any reason to be disappointed because their investments have failed to yield a return? Certainly no individual or group could have more reason to be pleased with the dividends paid on investments. As we look out upon the mission fields and learn what is being accomplished, we are forced to exclaim, "What hath God wrought!"

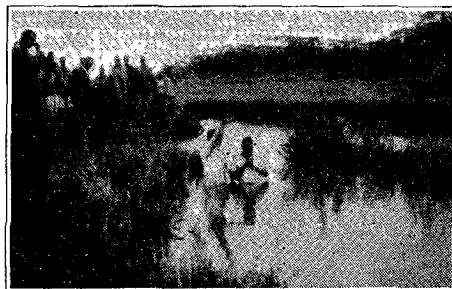
It matters little whether we look at the reports from China, South America, Africa, or the islands of the sea; the story is the same. Hundreds and thousands are accepting the message each year, and our missionaries in these countries are perplexed beyond measure to know how to care for the rapidly developing interests, and at the same time give proper leadership to the work already in

hand. At the last Autumn Council in Battle Creek, J. F. Wright, vice-president for the Southern African Division, described the situation by saying, "We have ceased to be leaders of the work, for it is all we can do to keep up with it. It goes before us and we follow on."

Think of the progress in the Southern African Division in recent years. In 1919 the church membership was 2,383, and now it is nearly 25,000. In 1919 there were 600 persons enrolled in baptismal classes, now the number exceeds 22,900. Interests are developing on every hand, sometimes in unexpected places and unlooked-for ways. Native boys who have attended the mission school for a time, return to their villages in unentered sections of the country, and soon a light is kindled that continues to grow until large numbers have been added to the church.

An example of this is found in the experience and work of Anderson, a native boy who came to the Malamulo Mission and applied for admittance. He was ignorant, dirty, and ragged—a most unpromising specimen of humanity, so much so that the brethren in charge questioned the wisdom of admitting him. He expressed a willingness to work if he could but go to school, and with some misgivings they allowed him to stay. After a few months the grind of school-work, simple as it was, proved to be too much for him, and he left the mission, the brethren not knowing where he went. He married, and as is the custom in that section of Africa, went to live in his wife's village, in a part of the field before unentered by the message.

After a time the district commis-



Baptismal Scene in Southern Rhodesia

sioner in whose territory this village was located, sent an inquiry to the Malamulo Mission, asking by what authority the mission was conducting a school in this village. The brethren knew of no school there, and so informed the commissioner. Upon investigation, however, it was found that what had been mistaken for a school was nothing less than a large Bible class conducted by this boy Anderson, who had seemed so unpromising and who had spent but a few months at the mission. On his own responsibility and without pay he was teaching the people of the village the message of salvation as he had learned it at the mission. A large interest had been awakened, and a short time ago word came to us that in this village fifty-seven persons have been baptized, and many others are interested and will be baptized in the future. Who will say that the small investment made in Anderson has not paid good dividends? This is only one example out of many of how God is at work in the mission fields.

While these accessions to the faith bring great joy to the hearts of our missionaries, they also bring great perplexities. How can our thin line of missionaries, who are already overburdened, take care of these new believers without neglecting those for whom they are already responsible? These new believers, coming as they do out of the darkness of heathenism, need schools, teachers, both native and foreign, dispensaries with nurses and doctors, but the present appropriations fall far short of being able to provide these special needs.

If our brethren and sisters in North America will meet the Midsummer Offering goal of \$75,000, there will be provided an overflow of \$25,000 out of which many of these pressing needs in Southern Africa can be supplied. If every church member will do his best to make the offering on Sabbath, July 20, a liberal one, I am confident that we shall be able to flash the word to our expectant leaders in Africa that \$25,000 is available to them for new facilities and new work. Having aroused their hopes, we must not disappoint them.

Every dollar given to the Midsummer Offering for the work in Africa, is a good investment.

The Weapon of the Christian

BY F. LYMAN MAC CALLUM,

of the American Bible Society's Agency in Istanbul

TRULY a discouraging town to work, thought Paul, the colporteur. The people were suspicious, the officials hostile, and perhaps only waiting for a pretext to make trouble. Time and again this Adventist colporteur kept meeting a rather tall man, whose hard glances filled him with uneasiness. Yet the weary day wore to a close without any of Paul's foreboding being realized. With a great sense of thankfulness he took a seat in the evening bus, and if he unobtrusively shook from off his shoes what he could of the dust of that place, who can blame him?

Somewhat to his annoyance, he noticed that the tall stranger was a fellow traveler in the bus, though he sat at a distance which made conversation impossible. After the bus ride, began a nightlong train journey. The train was practically empty. Not only did Paul have the whole compartment to himself, but there seemed to be no one else in the entire car. Toward ten o'clock, as he was preparing to stretch out for a sleep, the door opened and closed suddenly, and Paul found himself faced once more by the unpleasant stranger. The colporteur was startled, but invited him to sit down.

"I think we traveled in the same bus from Y—," began the stranger.

"Yes," said Paul, "I noticed you even before that, in Y—."

"Do you carry much money with you?" asked the stranger, with a sudden change in manner.

"No. Why do you want to know?"

"As much as five hundred lire?"

"No. But what has it got to do with you?"

"Four hundred lire, then?"

"I refuse to answer till you tell me who you are."

"Do you go armed?"

"Yes," said Paul, after a perceptible hesitation. "Do you?"

One quick move of the stranger's hand, and the colporteur found himself gazing at the flat side of a dark and efficient-looking pistol. "Now show me yours," he challenged.

"One minute. It's in my bag." As Paul stood on the seat and felt in the bag for a familiar object, he prayed for wisdom and deliverance. That haunting sense of danger which had been with him all day, seemed now to have clothed itself in flesh and bone, and come to do battle in this lonely place. Yet Paul felt that

One was here stronger even than this stranger.

"There," he said, stepping down, "there's my weapon."

The stranger stared. "You're crazy," he said; "that's not a gun—it's a book."

"Maybe it looks to you like a book; but with this very gun I've killed six men, perhaps more."

"You're crazy. How can such a little book kill a man?"

"Don't make any mistake. My gun is far better than yours. Yours kills whomever it happens to point at. Mine works only on the wicked; but it's sure death for them. I know, because when I was living a bad

life, it did that very thing to me too."

"How does it kill? How do you use it?" asked the stranger, interested in spite of himself.

"Put away that piece of hollow iron, and I'll show you how we use this, which we sometimes call the 'Sword of the Spirit.'"

And so, under these curious circumstances, Paul began the familiar yet ever-powerful story of God and sin, of judgment and salvation. The stranger sat straining to catch and remember every word. At last he burst out, "Faster! Please talk faster. My station is almost here, and I want to know the end."

Too soon the train slowed down, and the friends parted, one of them with the light of a new resolve shining in his eyes. "No one will know what your gun saved me from to-night," he confessed, just as the train rolled slowly off.

Saved From a Watery Grave

BY W. E. BAXTER

It was March 14 that we bade farewell to more than one hundred of our brethren and sisters returning to the Bay Islands from the general meeting in Belize, British Honduras. For this purpose they had chartered a seventy-five-ton auxiliary sloop.

A group of us, including Brother and Sister Andross, went out to the ship to bid them good-by aboard. They were a happy company of advent people, and so thickly crowded together on the deck of their small vessel that we could hardly make our way among them.

The weather was not altogether favorable, and at night, before we retired, we thought of those dear people out at sea, and asked the Lord to care for them. Again in the early hours of the morning Elder Andross awoke and felt impressed to pray for their safety, for that boat carried more precious human freight to the square foot than I had ever seen on a boat before. A few days after, when a letter came from Brother Garbutt, our worker in the islands, who was aboard, we were reminded of the wonderful way in which our loving heavenly Father watches over His children. The ship was wrecked on the reefs along the rocky shore of the island of Utila. But the experience can better be given in the words of Brother Garbutt, so we quote a few excerpts from his letter to Brother Sutton, superintendent of the British Honduras Mission:

"Thank the Lord I am spared to write this. Little did we think on the memorable day we parted that

we were so near a watery grave. All went well till toward morning. The boat was running well despite the rain. The wind was behind us and driving the boat faster than the captain calculated.

"About four o'clock there was a deafening crash and a terrible grating sound. Never can I forget the cry of anguish that escaped the captain's lips when he realized that his boat, loaded with human cargo, had struck a rock. 'What must I do to save these people?' he cried. As far as the human eye could see there awaited us no other fate than that of being washed overboard by the cruel waves that already were breaking over the deck. It was dark, and we could see nothing. My first impression was that we had struck a rock in mid-ocean. There was panic aboard, but I managed to get the crowd composed, and then some began to sing, others to pray.

"About this time the mate put on the searchlight. O, had this been done ten minutes earlier, this sad accident might have been avoided! We could then see that we were almost up against the iron shore of Utila. Those cruel rocks, sharp as knives, stared us in the face. The captain grasped the situation, jumped over into the boiling waters, and after a desperate struggle, reached the shore with a rope which he secured somehow on the rocks. The other end was fastened to the boat.

"Then began the rescue of the 119 persons on board. Never have I seen the manifestation of God's

power as I did then. How it was possible to rescue so many people, many of them helpless, can be explained only as miraculous. At dawn the last person was on the shore. We were all wet and seemingly helpless, but He who sees the fall of the sparrow kept His eye on us. Though it rained a bit, God sustained us. As soon as we were all ashore, we had a praise service. I read the ninety-first psalm. There was not a dry eye among us as we prayed and sang the doxology, which seemed more solemn and more sweet than ever before."

They were stranded on an uninhabited part of the island. Parties were sent out in search of help. Then Brother Garbutt proceeds:

"The first rescue party reached us about six in the evening; and by ten the first party of refugees were taken to Utila. The rest of us remained till the next day, when we were rescued. We have lost almost everything, but our confidence in God is unshaken and our faith in Him is stronger."

We thank the Lord for His protecting hand over our brethren and sisters.

Week this spring, we understand, and we are persuaded that all our brethren the world over will have joyfully rallied to the aid of this memorial in the capital of the Holy Land. A vote of thanks was cabled to the General Conference at Washington.

Our next problem is to establish medical work at Baghdad, on the banks of the ancient Tigris in Mesopotamia, which has been planned so long. We have not abandoned hope of its final accomplishment, though at present the prospects are not very favorable.

The Sabbath of our conference was a day of special blessing. Following the dedication of our new building, two native brethren were ordained to the gospel ministry. One of them was Nashid Yakub, son of the brother at Beni Addi, Upper Egypt, who started keeping Sabbath some years before 1912, when he made several futile appeals to George Keough to visit their place, until he inquired how often Cornelius had to ask Peter until he came. Several churches have been established in this section as the result of opening work there at that time. The other brother is our senior native worker, Ibrahim Alkhalil, who connected with the work some twenty-five years ago. It is of interest to note that he embraced Christianity as a result of attending a mission school when a young man. He is the only ordained minister in our ranks coming originally from Mohammedanism.

As we look back upon this short season of communion with our workers in old Jerusalem, we believe that it will mark a turning point in many ways in the history of our work in these Arabic fields. We hope that it may be possible to hold the longer institute planned for the summer of 1936, when more time can be devoted to actual study. We all long and pray for the time when the Lord will make bare His arm in a special manner in these lands, and again cause a voice such as that of John the Baptist of old to be heard across the Jordan and throughout these other countries of the Near East, "Repent ye: for the kingdom of heaven is at hand."

Jerusalem, Palestine.

THOU art to know that thy soul is the center, habitation, and kingdom of God. That therefore to the end the Sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void, and peaceable—clean from guilt and defects, quiet from fears, . . . and peaceable in temptations and tribulations.—*Miguel Molinos.*

Workers' Institute in the Arabic Union

BY W. K. ISING

SINCE 1930 we had not had the privilege of gathering all the workers of our union mission in a general meeting until April 16-22 of this year, when we met in the new building at Jerusalem, which was then dedicated to the service of the Lord. All fields were represented, namely, Mesopotamia, Lebanon, Syria, Egypt, Palestine, Transjordan, and Cyprus, R. S. Greaves coming from this last-named field. G. W. Schubert and W. Mueller had come from the Central European Division. We were happy to have the division president and secretary with us on this important occasion, and greatly appreciated their experienced help in the studies and the general council. We were pleased to have among us also F. F. Oster and K. Tulaszewski, from Persia; and F. Bäcker, from Istanbul, Turkey.

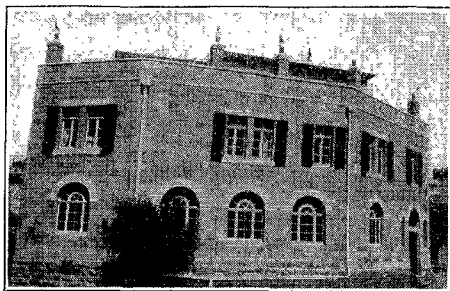
It was interesting to hear the reports of all the workers as they sounded an encouraging note, notwithstanding the many difficulties they have had to meet. It is a curious fact that in these countries where the Lord has wrought so mightily, as is revealed in the history of the past, the people seem immovable in their complacency and contentment.

With the ascendancy of nationalism, there is a growing aversion to missionary work in any form. It is becoming extremely difficult to secure permission for new men to enter the field or to effect necessary transfers from one country to another within our territory.

Overshadowing this is the great Moslem problem that has hardly been touched in our union, where more than 90 per cent of our population of 30,000,000 are adherents of the prophet of Mecca. It was, therefore, on this question that the deliberations of our council mainly centered. We

also studied to equip ourselves with the requisites that will fit us to approach this great mass of Mohammedans successfully with the message. A cooperative organization has been formed within our field for this purpose, and we believe that the foundation has been laid for an intelligent plan that will help us to grapple with this problem in real earnest. Further details will be given in a later article.

Much study had to be given also to our finances. As we reviewed the past years, with their depression and perplexing uncertainties, we nevertheless had reason to thank God for His blessing that has attended our efforts. It was possible even to strengthen certain branches of our work, such as the medical, educational, and literature. Our workers have cheerfully shouldered the bur-



Southwest and Northern Views of the New Mission House in Jerusalem.

den of raising funds locally through the sale of literature and Harvest In-gathering.

We were greatly relieved on learning that the General Conference has made it possible to assure our budget for the current year; also for making it possible to complete our building in Jerusalem at a time when the outlook seemed really hopeless, as no funds had been received from our home base since May of last year. Some of this is to be raised in the Big



Conducted by Promise Kloss

Compensation

BY VERDA BURG BECRAFT

A CAR hurtled past, traveling furiously. It rounded the curve at a perilous angle, and came to a sudden stop with a jerk which all but threw its occupants into the windshield. With a bound the boy reached the walk, the porch, the door, and in a voice meant to be calm, he called, too quietly, "Mother, dad's been hurt. Get your wraps and come. Don't wait to pack a bag." One glimpse of a white, frightened face as the car sped by once more, and they were on their way to the logging camp, fifty miles away. Fifty miles seems endless when it may mean a race with death.

The little village waited anxiously for details, and finally they came. Hurt? Yes, a spine injury and possibly a fractured skull. Seriously? Oh, yes, though probably not fatally. A few days later the wife returned, for stern duty is relentless in her demands. The anxious friends were happy to hear of the doctor's welcome reassurance, giving quite certain promise of a complete recovery in the months to come. The neighbors knew the hardships which would be entailed upon the family, and were doubly relieved when the word came that satisfactory compensation would be received.

Compensation? Ah, yes. In such a case the compensation law relieves many a burden, and bridges chasms which otherwise would be gulfs of despair. And yet that compensation will be only partly sufficient to meet the monthly bills which come with the regularity of the calendar and stop for no man. It cannot pay for sleepless nights of pain, and a future which may mean lessened physical vigor. No, I would not say that this compensation fully compensates.

But there is a compensation that is full and complete; I know, for I have been made the favored recipient of it. Let me tell you how.

I have certain friends who have houses finer than mine, and clothes which have written all over them a price mark the like of which is a stranger to my flattened purse.

Sometimes, I confess it in shame, I have felt scrubby and too obviously cleaned and mended and pressed, and quite too preoccupied with very homely matters, as we spent a social hour together. Indeed, I am quite certain that I have detected a gleam of pity pass ever so discreetly from one to another, on occasions.

Now I suppose you immediately infer that I have felt hurt and a bit jealous because of the contrast which is so evident? If so, I smile at you just as I have at my friends when they, in all kindness I am sure, extended me a portion of well-meant sympathy. It is a smile of understanding, for I know that from their point of view I have been burdened with three cumbersome, mischievous, altogether superfluous bits of young humanity; and from my own viewpoint, these very dear and very short-sighted friends have been denied

heaven's very richest treasure—little lives to love and guide and cherish and adore.

Price tags on my garments are kept prudently out of sight, for they savor too plainly of basement bargains and dollar-day sales. Boots and balls, overalls and vanishing quantities of food for ever-empty stomachs, preclude even the thought of new clothes with the seasons, for mother and father.

The furniture in my house has upon it marks which the most diligent application of approved polish will not efface. Toys proclaim the presence of ruling young America, for they refuse to "stay put." Indeed, on stormy days my house can assume the appearance of a young hurricane.

We need no alarm clock, since three rested young bundles of perpetual motion start their day right by invading the parental bedroom, and this rule holds good for any day in the week, including those rare occasions when an extra hour of sleep

"I Need My Mamma"

BY MINNIE EMBREE PARKER

A BABY chanced to pass my way,
While I in meeting sat one day;
I heard the little fellow say,
"I need my mamma!"

There women large and women small,
The young and old, yet 'mong them all,
But one could answer to his call,
"I need my mamma!"

I wonder if, as years go by,
She'll let her work or pleasure lie,
And heed that plaintive little cry,
"I need my mamma!"

They need her still, the girls and boys,
To share their sorrows and their joys,
Need help with work, and books, and toys—
They need their mother.

Ah, many times, perplexed with care,
I feel I need a counselor,
Alas! I find an empty chair!
I need my mother.

Many sweet babies live today
With their own mother laid away;
Will not some woman hear them say,
"I need my mother?"

A baby lies upon my knee,
I hold his future destiny;
His very presence says to me,
"I need my mother."

Shall I, who bore the little man,
Let any pleasure, any plan,
Keep me from doing all I can
To be his mother?

If I for selfish pleasure seek,
Or overwork till I am weak,
I hear from lips too young to speak,
"I need my mother."

At most, 'tis but a little while
We feel their love and see their smile,
And shield them from all worldly guile,
And be their mother.

Dear mothers, while this work is ours,
Let's make the most of all our powers,
To fill, until our latest hours,
Their need of mother.

And when at last the race is run,
And all the loving work is done,
True motherhood's reward is won—
They're saved with mother.

could be indulged in with no injury to the conscience.

The list is endless. No doubt it would be horrifying and barbarous to the ears of the aforesaid friends. And yet I smile, a reminiscent smile, and wise, for I know what I know.

Compensation! Not a compensation which reaches only far enough to make living possible, but which is deeper than the sea, wider than the universe, as big as the heart of

God, who made fathers and mothers and little children. Little feet that fly to me for comfort in every little woe; tiny arms that have learned to hug so tight; baby lips and those of little men not yet ten years old, that whisper the sweetest words in any tongue, "I love you." They are mine of all the world to love and guard and guide, and therein lies full compensation for sacrifice and toil. Therein lies happiness.

Why Ann Teased Sally

BY JANETTE STEVENSON MURRAY

ANN finished pasting the last picture in her geography notebook, then, leaning over, slyly pinched Sally, who was practicing. There was a shriek and a scuffle.

"Ann, you're always annoying Sally," scolded mother.

Soon there was more trouble; Sally's music had disappeared. Mother, exasperated, shook Ann and sent her upstairs.

"You never punish Sally; she's your pet," said Ann, making a face at Sally as she passed.

"It's just a constant fuss," mother complained to father after the girls were in bed. "I've ignored it, thinking they would outgrow it, but I believe they're getting worse. They are so nearly the same age they ought to enjoy each other."

"Well, who's to blame?" inquired father.

"Why, Ann, of course; she's always teasing Sally."

"She must have some reason. If we could get at the cause of the teasing, we might stop it."

"Cause of the teasing! I have thought of that. I wonder if there really is a definite cause."

Mother, meditating on this, slowly rolled up the mended stockings. "Last winter, the teacher suggested that we give Ann more attention so she wouldn't think we were partial to Sally. I said, 'Ann isn't jealous,' but I could see the teacher was not convinced."

Mother went on sewing, turning the matter over in her mind. A little while later she looked up.

"Alfred," she said, "I'm afraid I'm to blame. The teacher is right; Ann is jealous. Do you remember how Ann loved to carry her pink baby blanket about, and would never go to sleep without it? Well, one day, I wrapped Sally in this blanket. I remember I didn't ask Ann to lend it to Sally, I just took it. Ann cried very hard and scorned the larger blue blanket I gave her. After that,

I never could leave her alone with Sally, although up to that time she had delighted in her baby sister. Once, I found Ann sitting on Sally, another time pounding her with her little fists. Sometimes she took the pink blanket away from the crib. She was only a baby, herself, but I punished her to keep her from doing it again."

"Then you were busy with Sally, and naturally turned Ann over to

White Hyacinths

BY MARY VALLIANT-NOWLIN

WHITE, snowy petals, fragrant as Eden's bloom,

And pure as little baby fingers,
Have you no charm to chase away the gloom

That round my drooping spirit lingers?
For I am weary and can find no cheer.

Many a time you gladdened me, lovely things,

Out in the old garden long ago;
There in the sunshine of the early springs,
Where like dream flowers you used to grow;

And life to me was just as fair as you.

Through the windows of the old, long-sided house

Your breath of rare perfume was wafted;

Here old memories are suddenly let loose
That deep down in my heart were grafted;

Like moths that flit in the summer's dusk,
they come.

Old memories, back to your shades, away;

In you no longer have I a portion;
The time of hyacinths cannot always stay,

No more serenely blue the ocean;
The springtime gives its greeting, and is gone.

How the wan face brightened in the darkened rooms

Long shut in from the outdoor mission,
A thrill was in the cry, "These lovely blooms,—

Are they for me?" Now a new vision
Is mine. Sweet hyacinths, I have my cheer.

me," said father. "She liked me, but wanted you."

"Yes, I remember how she often came asking, 'Do you love me, mamma?' I would say, 'Of course,' but in a careless way. Really, she was so aggravating, pulling Sally's hair and snatching her toys, that I felt she had a disagreeable disposition."

"That wasn't a good way to improve her disposition, though, was it? I think I've heard you say that Sally was sweeter, right before the girls. You thought they didn't understand."

"But I'm afraid they did," the mother admitted. "Do you think Sally is selfish?"

"She can't help being selfish; we've been so partial to her. Suppose we try being partial to Ann for a while. It will do them both good."

"Ann mussed my curls!" shouted Sally next morning, rushing downstairs.

Mother was angry and started for the stairway, but father's eyes warned her.

"Sally, you aggravate Ann by making so much of your curls," she said. Then she added, "Try to stop running to us with everything."

The surprised Sally went meekly upstairs.

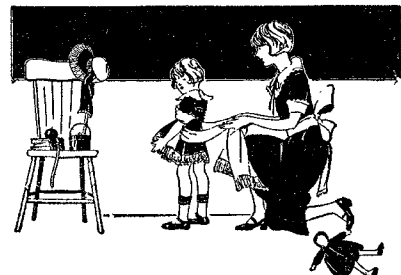
"See the sunshine on Ann's hair!" exclaimed father at breakfast. "How it brings out the gold!"

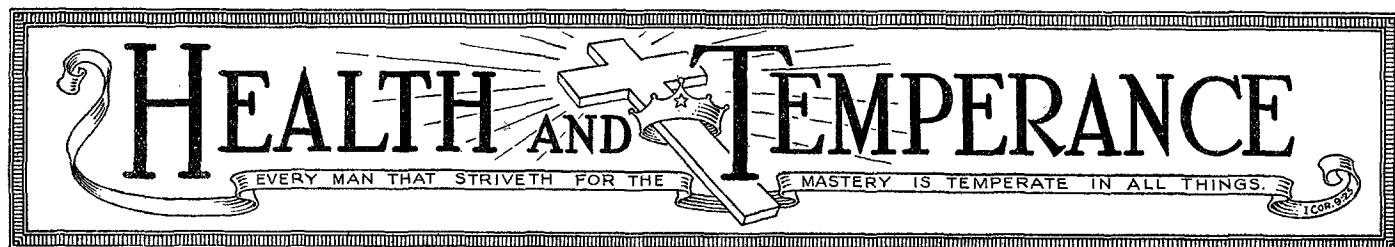
"Yes, your hair is lovely, Ann," said mother, "and you've combed it nicely. Straight hair has so much style. How about a ribbon? What color suits Ann's hair? Sally, you say. Her dress is neutral, so her hair decides the choice."

Sally forgot herself in considering the headband, while Ann beamed with happiness over the unusual attention.

"That was fine," said mother after the girls had gone off happily to school.

"Yes, it worked like magic," father agreed, "but there will have to be a lot more of this. We can watch the teasing. When it stops, we shall know that Ann is no longer jealous of Sally, and that we are treating the two girls fairly."—*Issued by the National Kindergarten Association.*





Artificial Pep and Artificial Rest

BY BELLE WOOD-COMSTOCK, M. D.

WE are living in a tense nervous age. The normal alternation of vigorous muscular work with periods of restful relaxation is largely a thing of the past. Most of the things done today are done with a sense of hurry and greater nerve tension than would be warranted by the actual physical activity involved. And moreover, the exhausting effect of this more or less continuous nerve strain tends to deplete the body reserves of vital force. And still more, nerves, having formed a habit of tension, forget how to let down into complete restfulness. Normal nerve impulses for relaxation are lacking. In fact, one of the first evidences of an exhausted nervous system is this loss of power to rest.

Excitement, enthusiasm, emergency need, spur on to renewed effort, but have no such effect on the nerve condition necessary for forgetfulness and mental rest. Even recreation, so called, has largely degenerated into mere amusement, and to a very great extent is that which excites and stimulates, exhausting nervous systems the more.

So we have people who are greatly out of balance as far as the relation between work and rest is concerned, and are apparently unable to depend on nature for the restorative and constructive changes of relaxed sleep and restful recreation.

Nature Robbed of Ability to Maintain Balance

Nature having been robbed of her ability to maintain the proper balance between muscular contraction and relaxation, a large part of our population are coming to lean more and more upon artificial means to accomplish that which under normal conditions would follow as a matter of course. The morning fatigue resulting from an inadequate night's rest is overcome by a cup or two of coffee, which, with its stimulation, brings a feeling of energy and ability to carry on. The demand for rest, which so often comes in the middle of the day, is silenced by another cup of coffee or perhaps a cup of tea. In order to feel fit for

the evening's demands, social or otherwise, the evening meal is completed with another cup of stimulant. And so the body is whipped up to carry on an intensive program from morning till often late at night.

This feeling of fatigue and desire for rest being ignored, the nervous system often reacts with a feeling of exaggerated tension and irritability. The comfort of rest having been denied, the discomfort of taut nerves takes its place. The call for rest having been unheeded, the power to rest is removed, and there is gradually being substituted in the lives of modern people something which gives a false sense of restfulness, a feeling of well-being which normally is bestowed only after a period of complete relaxation, the most perfect being that of sleep.

This false sense of being rested comes with the use of the cigarette. It relieves the feeling of tension and nerve irritability, and makes the individual feel that he has had a good rest when as a matter of fact he is in more need of this boon of nature than he was before. Such a person soon gets to the point where he is entirely dependent upon artificial means for both his exhilaration and his repose. When he gets so tired he can go no longer, a cup of tea or coffee spurs him on. When he is so keyed up that his nerves cry out in angry remonstrance, he quiets them with a cigarette.

And so we have with our modern public today an alternation of stimulation and sedation that is entirely artificial, and which, when depended upon, destroys the automatic powers of the nervous system to adjust itself and its sensations according to present needs.

Glandular System

The body's glandular system is a wonderful mechanism. In time of great stress and need the adrenal glands throw out an emergency secretion which makes it possible for the body to rise to the occasion. When the excitement is over, these same glands work at low ebb, and there is a feeling of exhaustion. "The

body forces work slowly, and the exhausted system calls for rest. During this rest period, normal gland secretion is restored and balance is regained. But under the regime of artificial pep and artificial rest, the body loses its power to adjust itself to emergency need, or to bring about conditions necessary for normal let-down.

Thus the one who depends upon the artificial substitution becomes more and more dependent and enslaved. Glandular poise is lost; the glandular chain is thrown out of balance. It is only because man is wonderfully and fearfully made that he is able in any individual case to withstand this continuous insult to his body and nerves. This may continue for some time, and nature may manage to carry on in an apparently normal way. With a strong constitutional background the individual may seem to get along pretty well, but wronged nature always demands restitution, and in time the debt will have to be paid.

Emotional Instability

Even at the best, nature's wonderful automatic controls are, under present-day conditions, losing more and more their ability to regulate the activities of the body mechanism. More and more many so-called nervous symptoms are manifesting themselves. These may show in the circulatory system with increased pulse rate, thumping heart, and changes in the blood pressure—too high in some cases, too low in others. There may be emotional instability, digestive inadequacies—just anything due to a disordered nervous and glandular organization.

Next Generation Suffers

These are conditions which are becoming more and more common today, due, first, we may say, to the abnormally tense conditions of living, to the all-too-common mental attitude of worry, anxiety, uncertainty, loss of faith and religious principle; and to the many deviations from the natural plan of eating, sleeping, and exercising. Hereditary factors play an important part. Fathers and mothers are not able to pass on to their children the

(Continued on page 22)



A Call to Service

BY NATHAN RUSSELL

THE Lord does not always call the highly educated or the rich to accomplish His will. He also calls men, now as in ancient times, from the farm, and sometimes from the sea. I belong to the latter class. For many generations my forebears were all seafaring men. I myself spent some time as a fisherman up on the stormy, rock-bound coast of Labrador. In fact, almost all the people of Newfoundland depend to a large extent on fishing for a livelihood. I am still fishing, but now I fish for men. "He saith unto them, Follow Me, and I will make you fishers of men."

I first heard this precious truth when I was just a lad, eight years of age, in the little town of Bay Roberts, Newfoundland. My mother accepted the truth then as the result of the faithful and untiring efforts of Elder and Mrs. R. A. Hubley. However, I did not accept it until I came to the United States about twelve years ago. Then I was baptized, and united with the Boston Temple church.

My first thought was, How can I be of service to the Lord? I was providentially led into the colporteur work. I have canvassed for about nine years, during eight of which I have canvassed for that wonderful volume, "The Great Controversy." Words cannot express my love for that good book. I have read it through twenty-two times. I feel that the colporteur work is one of the greatest agencies, if not the greatest, in the finishing of the work of God in the earth.

In the "Colporteur Evangelist" we are told: "The intelligent, God-fearing, truth-loving canvasser should be respected, for he occupies a position equal to that of the gospel minister." Sister White, speaking again in connection with this work, says: "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.

From my personal observation I know there are many young men who have been graduated from our

colleges and are now without conference employment who should be in the colporteur work, for "there is no higher work." The servant of the Lord has written, "God has ordained the canvassing work as a means of presenting before the people the light contained in our books [and periodicals]. . . . We cannot too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning."—*Id.*, p. 5.

As a people we are agitating the possibilities of the radio as a means of quickly carrying the message. We know that this privilege will not always be ours. Much of our public

work will be stopped; hence the need of more colporteurs.

The question is often asked me, Can you make a living? My answer is always in the affirmative. I believe that when God says He will give success, He means just what He says. We are told by one whose authority we do not question: "A great and good work may be done by evangelistic canvassing. The Lord has given men tact and capabilities. Those who use these entrusted talents to His glory, weaving Bible principles into the web, will be given success."—"Testimonies," Vol. VI, p. 340.

Dear young people, if you have anticipated some part in God's work, the canvassing work offers most excellent opportunities. Will you not try it?

Sent to Save

BY LOUIS HALSWICK

SURELY the workings of God are wonderful. A few years ago a man said good-by to his wife and children in Norway and sailed for America. Years went by, but no word came back to the family that he had reached his destination. His eldest daughter then decided that she would go to America to try to find her lost father. She came to New York and rented a room near the steamship docks. Every evening she would stand outside some dock or factory gate, and watch the workmen as they left for their homes. She was a Lutheran girl and believed in prayer, but as she was a stranger and very lonely, she felt like giving up in despair. Every day she prayed God to help her find her father, and later she also prayed that He would send some one whom she could trust to counsel with.

One day one of our ministers was giving a Bible study to a family near the steamship docks in Brooklyn, when he was told about this young woman who had come across the sea to find her father. They also urged him very earnestly to go to see her that very afternoon.

The address given was near the busy freight docks, and the minister finally found his way to the place—

a house with an outside stairway to the top floor. He climbed the long, rickety stairs and knocked at the door. When the door opened, he saw a young lady, her face tear-stained, looking at him in surprise. As he told her about his work and mission, she smiled happily and asked him to come in. She then informed him that when he knocked at her door, she was on her knees praying God that He would send some one of His ministers to her home.

To make this story short, suffice it to say that this young woman soon accepted the truth and was baptized. One day, while she was standing outside a dock gate watching the men leave for the day, she saw her father. Later her father went back to Norway with her for a happy family reunion. Her mother and sisters soon accepted the blessed message.

"As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:18.

"Home—man's abode made sacred by love, loyalty, and understanding, and surrounded by hallowed memories of happy days in shared experiences."—R. S. Duke.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

The Melting-Pot Offering

BY W. H. WILLIAMS

CENTURIES ago there was a call made by God to His people to build a house for Him, and Israel responded willingly, for they were glad for the prospect that God would come and dwell among them. The record states that "they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold, unto the Lord." Ex. 35:22.

Something more than a year ago, our churches throughout North America were called upon to search their homes for buried treasures of gold and silver, such as old rings, watches, pins, and earrings, in order that they might bring to the Lord a thank offering for foreign missions; and with the same spirit which moved ancient Israel our people responded willingly.

Soon after the collection was taken, boxes and packages began to pour in to the General Conference office, and these continued to come for weeks. The response far exceeded our expectation.

When the collection was planned, gold was quoted on the market at \$20.67 an ounce, but by the time we were ready to sell, we received a price

of \$35 an ounce, less a small expense for refining. Likewise the price of silver had greatly increased in value.

After carefully sorting the items making up these packages, we found there were more than 7,279 rings and 875 watches, together with thousands of pins, bracelets, and old pieces of jewelry, some of which no doubt had

been laid aside for years in the homes of our people.

We are happy to report that there has come into the general mission treasury as a result of the melting-pot offering the amount of \$34,256.39. We feel sure that all contributors to this offering will be happy to have had a part in it, and glad that our needy mission fields may benefit by this large sum that has been realized from the sale of the articles sent in.

Literature Work in the Far Eastern Division

BY J. C. THOMPSON

LITERATURE sales during 1934 in the four unions comprising the Far Eastern Division—Japan, Chosen (Korea), Philippine, Malayan—amounted to \$76,765.85, United States currency. This is an increase over 1933 of \$1,322.46.

This literature was prepared, for the most part, in four publishing houses: the Japan Seventh-day Adventist Publishing House, the Signs of the Times Publishing House in Seoul, the Malayan Signs Press, and the Philippine Publishing House. It was in the form of subscription and trade books, pamphlets, tracts, and seventeen different periodicals.

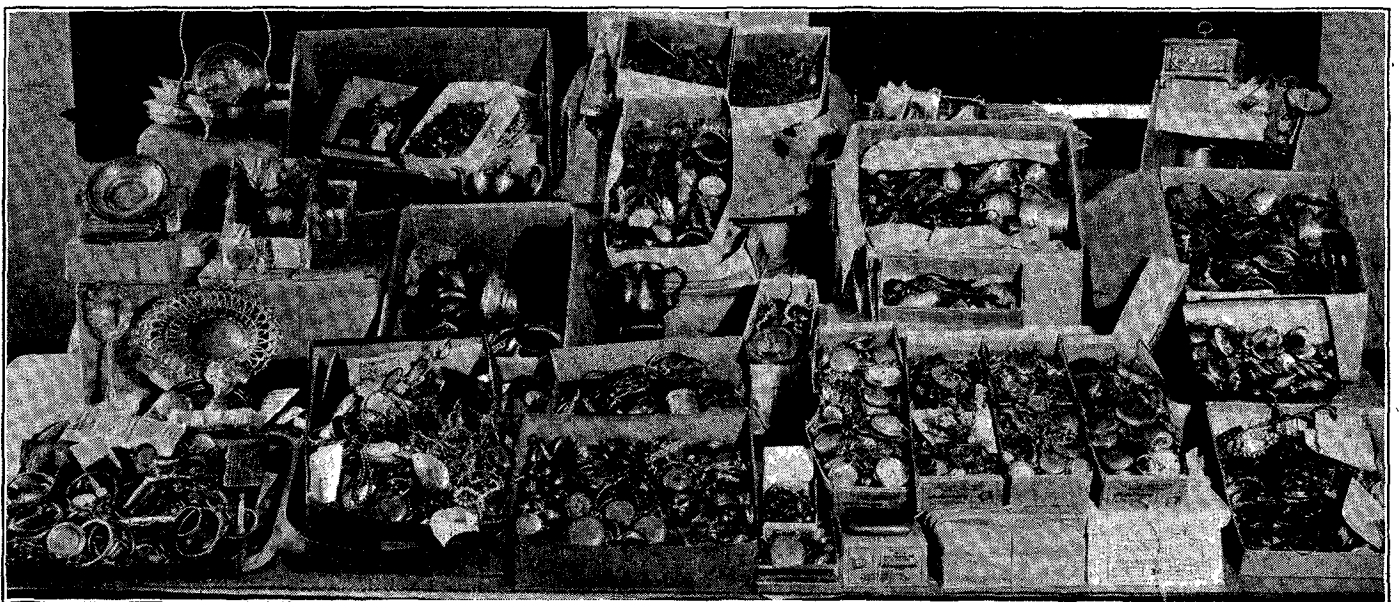
Sixteen languages, besides English, are used in this printing—one each in Japan and Chosen, five at the

Malayan Signs Press, and nine at the Philippine Publishing House. They are:

Anamese	Korean
Bicol	Laos
Cambodian (Khmer)	Pampangan
Cebuan	Panayan (Ilongo)
Dusun	Pangasinan
Ibanag	Samareno (P. I.)
Ilocano	Siamese
Japanese	Tagalog

Literature published outside the division—in French, German, Italian, Portuguese, and Spanish—is also sold by colporteurs within this far-flung field.

Our work is conducted orally in twenty-seven languages additional to the sixteen in which our literature is produced. The names of many of these are strange and interesting:



Old Gold for the Melting-Pot Offering

Amoyese (Hokkien)
Ati (P. I.)
Bagobo
Bajaus (Borneo)
Benguet-Igorot
(Inibaloi)
Bontoc-Igorot
Bukidnon
Cantonese
Dyak (Land)
Hakka
Iban (Sea Dyak)
Kalinga
Lepanto-Igorot
(Kankani)
Mandarin
Moro (Jolo)
Moro (Lanao)
Murut (Borneo)
Palau
Papar Dusun
Punjabi

Subano (P. I.)
Swatowese (Tie Chiu)
Tamil
Telugu
Tingian
Tonkinese
Zanbal (P. I.)

J. H. McEachern is secretary of the publishing department of the Far Eastern Division.

Manila, Philippine Islands.

Sabbath School Growth in Inter-America

BY W. L. ADAMS

DURING the last five years the Sabbath school work in the Inter-American Division has been very marked in nearly every way. In order that this may be seen clearly, I shall give a few of the most outstanding evidences of these improvements:

Increased Membership

At the close of the year 1929, the church membership was reported to be 14,602, and the Sabbath school membership at that time was 20,262. The church membership at the close of 1934 was 26,100, making an increase of nearly 12,000, or nearly double what it was five years ago, and the Sabbath school membership had increased during this five-year period to 38,263, indicating a gain of about 12,000. We have thus nearly doubled the Sabbath school membership within this time.

It will be observed that the Sabbath school membership is keeping well ahead of the church membership, which is an indication that the Sabbath school is a feeder for the churches throughout the field. In some fields, the churches are quite active in the organization of branch Sabbath schools for those who cannot be induced to go to the church, where the regular Sabbath school meets, but later, when they have learned something of the teachings of the denomination through the medium of the lessons studied, they are ready to attend the regular service, and in time enter the baptismal class, ultimately becoming regular members of the church. Among the places so working is Santo Domingo City. When I was last there, they had a branch Sabbath school organization with about two thirds the membership of the regular one. Many other places might be mentioned. They have one fine little group thus organized by some of the members of the church in Havana, Cuba, and this group meets very near the union office in that city.

Gain in Offerings

For the year 1933 the Sabbath school offerings amounted to \$33,452.16, while for 1934 the offerings were \$36,942.99, making a gain of \$3,490.84. While not all the reports

for the first quarter of this year are yet in, a comparison of the reports that have appeared reveal an increase over the previous quarter amounting to about \$500. This is not a very great increase, but we must remember that during the last quarter of 1934 we had the Investment programs, which bring in quite a little sum of money. The Investment Fund received for the year usually amounts to about \$1,500.

One feature of our offerings worthy of mention is the fact that, though our general aim is to see that our Sabbath schools give one half of the

funds for foreign missions, for the past two years we have given through the Sabbath schools about 60 per cent of the funds for foreign missions. During the last four years, the depression has materially affected the funds, but I am glad to report that our Sabbath school offerings have not fallen more in proportion than have the tithes and other funds. We have endeavored to hold the Sabbath school program strong.

We are glad that the swing of the offerings has now turned to the upgrade. We are hoping to keep this going in that direction.

The language situation is a bit complicated in these fields. We have the great Spanish-speaking areas, and the English-speaking fields, and then we have a small portion who speak the French, a few among the Dutch, and a large Indian population, many of whom are turning to the message which we hold.

Pray for us in the great Inter-American Division, that we may be diligent in the prosecution of the work to which we have dedicated ourselves.

"Seventh-day Adventists Not Religious Laggards"

THIS is the title of an article appearing in the Syracuse (N. Y.) *Post-Standard*, May 20, 1935. It is written by Ernest J. Bowden, a representative of the journal. The meetings being held by Sidney N. Rittenhouse in Syracuse called forth the statement. Here it is:

"Think what it involves in a society like ours to take a public obligation that you will abstain from tobacco, . . . intoxicants, worldly amusements, gay attire; that you will strictly observe the seventh day as Sabbath; and that one tenth of all your earnings, great or small, shall be given to Christian service.

"This was the obligation taken by thirteen people at the Seventh-day Adventist church, 817 South Avenue, on Saturday. They showed their sincerity by accepting the rite of baptism by immersion. There will be another such service June 15.

"Lloyd George said during the World War that there was one section of national service which never lacked for volunteers—the deadly front-line trenches. It looks as if a church that exacts heavy toll from its members in sacrifice and discipline will never lack for converts.

"Consider Yoke Light

"You are putting a binding yoke on your necks," say their critics.

"They respond at once in the words of Jesus, 'My yoke is easy, and My burden is light.'

"In the things that can be measured, Seventh-day Adventists certainly live up to their obligations. The Syracuse group has 192 members, all working people; last year their offerings totaled

more than \$14,000. The same standard of liberality is maintained through their North American fellowship of 2,300 churches with 136,000 members; which explains the breadth and energy of their foreign missionary enterprise.

"Adventist preaching is largely expository, centering in the great familiar and picturesque passages of the Bible. . . .

"Jesus ministered to the sick. They do the same. Their hospitals, dispensaries, and sanitariums are scattered over the world. Any person who has visited their nursing homes will testify that there are no finer. I have had friends in them, so know. The college where they train their medical men has an A rating with the American Medical Association.

"Teach Children

"Jesus cared for children; so wherever Adventists go they maintain schools for the young. Their parochial school in Syracuse is taught by Miss Norma Heiser, and its grades are accepted in the city high schools.

"Jesus proclaimed truth; they do the same by missionaries and through fifty publishing houses issuing literature in 130 languages."



THOU art so near! through all my joys
and sorrows
Thou ledest, though Thy face I may
not see;
My yesterdays were Thine, and my to-
morrow
I leave with Thee—I leave them all
with Thee!

—Frances Moore Geiger.

Our Dental Affiliation

BY W. E. NELSON

At the Autumn Council of 1932 it was voted that "arrangements be made with the Atlanta Southern Dental College to receive Seventh-day Adventist dental students." This action was carried out, and at the present time we have a class of seven finishing their freshman year of the dental course at this college. An affiliation has been worked out whereby Adventist young men who are recommended by the General Conference Department of Education may enroll at this class-A dental college, and the usual Saturday classes are arranged for during the week. The school has on its faculty three respected Adventist dentists, which, of course, makes the attitude of the college much more sympathetic toward our affiliation.

The young men attending this year have been well satisfied with the work they have received, and we are glad to report that they have given a good account of themselves. The General Conference has provided for Seventh-day Adventist students a home, which is subject to the usual college dormitory regulations. Mr. and Mrs. L. D.

Randall are in charge of the home. It is situated at a convenient distance from the college.

If any others are interested in pursuing the dental course, and are not now in touch with our Department of Education, they should write and secure application blanks from the General Conference Department of Education, Takoma Park, D. C. The requirements for entrance this year are fifteen secondary school units and one year pre dental work, which closely corresponds to one year of the premedical course, or thirty hours of standard, collegiate, pre dental education, including biology, chemistry, English, and physics (a high school unit may be substituted for the physics). In 1937 the requirements will be raised to two years, or 60 hours, of pre dental work.

We are anxious that those who feel that they are especially adapted to take up dental work, who come for the purpose of doing earnest, faithful work, and who desire to receive a training as missionary workers, have the opportunity to obtain this type of education.

Stoneham may indeed count itself fortunate in obtaining the New England Sanitarium and Hospital. Unlike Winchester, Melrose, Woburn, and other communities, it has been relieved of the obligation of building and equipping its own hospital or the responsibility of maintaining one. Reading and Wakefield, it will be remembered, started a movement some five years ago to build a hospital for themselves, and are finding it a difficult task. Yet the New England institution serves Stoneham better than would a hospital built and maintained from local funds. The sanitarium takes care of Stoneham patients first, and charges fees no higher and very often lower than other hospitals.

Many Benefits Derived

There are many other benefits derived by us from the New England Sanitarium and Hospital. With no intention of reciting the whole record, we may recall many services it has performed as part of its continuous program for community health and welfare. Through its public courses on diet and health and right living; through its solicitude for the poor and aged, especially at Christmas time; through its support of our charitable and welfare movements, it has earned our special thanks for this service.

As to the particular charity work performed in the hospital itself, the Board of Public Welfare, we are sure, can give much information. The number of charity patients has mounted yearly during the depression, and the extent of the hospital sacrifice measured in terms of money would amount to many thousands of dollars.

Only last week we learned of a little Stoneham charity patient who underwent six successive operations at the sanitarium before she was cured. Today she is skipping around as chipper and healthy as any youngster in town.

Some Reflections on the New England Sanitarium and Hospital

NEXT Sunday is national hospital day. On that day the feet as well as the eyes of hundreds of Stoneham residents will be turning, some eagerly, a few anxiously, to the New England Sanitarium and Hospital. This interest on the part of our citizens is becoming more marked every year. It is due in part to the steadily increasing number of Stoneham patients, and above and beyond to the realization that the sanitarium is Stoneham's haven for its sick and afflicted. . . .

The True Appraisal

The town . . . has found in the Spot Pond Hospital a precious jewel, the potential value of which it had never accurately appraised. The true appraisal is beginning to dawn on us. It is indicated by the many Stoneham patients at the sanitarium; the increasing number of Stoneham births there; and the growing tendency of our townspeople to make use of the hospital facilities, baths, electrical treatments, etc., as outpatients.

The Federal Government places the New England Sanitarium and Hospital as a grade A hospital. The town of itself could not hope to build

and maintain a hospital like it. It is equipped with modern surgical devices, and is admirably staffed. It owes its establishment to the zeal of a religious organization that is world-wide in scope. It owes its permanence to two factors: First, by reason of its large organization it can draw patients from all parts of the world; second, its officials, doctors, nurses, and other employees are so imbued with religious and charitable fervor that they give their services with willing sacrifice for small salaries.



Seventh-day Adventist Dental Home Group, Atlanta, Georgia

Seated, from left to right: Harmon H. Kier, Viborg, S. Dak.; Ralph S. Halvorsen, St. Helena, Calif.; Arthur F. Guenther, New York City. Standing, from left to right: W. Ross Stromberg, Miami, Fla.; Donald H. Moon, Battle Creek, Mich.; Mrs. L. D. Randall, Matron; L. D. Randall; James C. Trivett, Fletcher, N. C.; Ralph R. Steinman, Takoma Park, D. C.

No Distinction Between Wealthy and Humble

What is more, the New England Sanitarium and Hospital shows no distinction between the wealthy and the humble. The poorest receive the same treatment as the richest and most influential.

This was very forcibly brought to our attention about six years ago by an old and indigent resident, who had been operated on at the sanitarium. Three years ago he passed to where, beyond the tumult, there is peace, yet before he died he never tired of telling us of the "wonderful care he received at the sanitarium." Encouragement and care and material aid have been given to all classes of

people alike, and it has been a great inspiration to every one who has come in contact with it.

As a whole, the plan, the philosophy, the program and teachings, not to mention its service of healing the sick and distressed, have exerted a profound interest in Stoneham, tending to make us better Christians, better citizens, better home folks, and better neighbors.

The sanitarium is drawing us to it with a bond that is stronger than any monetary tie, and which is becoming yet stronger with service. Stoneham will take special pride in saluting the Christian soldiers of the sanitarium on Hospital Day.—*From an Editorial in the Stoneham Press, May 10, 1935.*

ministry and missionary training. The new hospital building has added greatly to efficiency in caring for the sick. The dignified appearance of the main buildings, the hospitality of Dr. Butterfield and his staff, and the fine spirit among the family of workers, give promise of still better service in the cause we all greatly love.

Evangelism in Michigan

LESS than a year ago I was transferred from Wisconsin to Michigan to engage in evangelistic work. I had the feeling that Michigan had been so long and extensively worked that evangelism here would not be so fruitful as in many other places. Doubtless this is true, but the few months I have labored here have proved to me that there are still many to be won to the message of truth in Michigan.

Thus far forty members have been added to the church in Bay City, thirty-six by baptism and four on profession of faith.

All glory and honor is due to Him who has placed His blessing upon the work. C. L. VORIES.

Church Funds in the Antillian Union Mission

BY H. E. BEDDOE

THE following summary covers the first four months of 1935, and shows the percentage amounts raised in 1934 during the same period.

Cuba shows a 36 per cent increase in tithe. Jamaica's gain over the same period a year ago is 14.5 per cent, while the Bahamas show an 11 per cent gain.

The other fields are not faring so well. Our union as a whole shows only the modest gain of 10 per cent in tithes. The gain for the same period last year over 1933 was about 30 per cent.

Think for a moment what this means! The tithe receipts in the An-

tillian Union show an increase of 43 per cent for the first four months of 1935 as compared with the same months in 1933.

The gain in mission funds is not quite so good in comparison with 1933 (35.5 per cent), but the gain over 1934 is even greater than the gain in tithes—13 per cent. This is due partly to Porto Rico's showing a gain in the mission funds while showing a shortage in the tithe.

We can but thank God, "who giveth the increase," and pray that the losses in other fields may yet be turned to substantial gains before the year is out.

A Visit to Paradise Valley Sanitarium

BY W. E. HOWELL

FOR the first time since its establishment, I recently had the pleasure of visiting one of our most unique and favorably located sanitariums, Paradise Valley, near National City, California. It is only six miles from San Diego, in a remarkably salubrious climate, with abounding sunshine and fresh, cool air even in hot weather. It stands in an elevated position, with a commanding view, and is not far from the ocean with its salt-laden and bracing breezes. It is in a part of California to which many health seekers from the East resort, especially in winter.

Paradise Valley Sanitarium is one of the pioneer institutions of Southern California. It belongs on the roll of opportunities mentioned in the Spirit of prophecy as properties that would become available at a very low price. In its purchase and

founding years ago, Mrs. E. G. White and Mrs. Josephine Gotzian took so strong a personal interest as to furnish the funds for the down payments when the faith of the brethren was not too strong at the time it was secured. Since then thousands have benefited from its beneficent ministry to body and soul, as it stands like a beacon light of present truth to the multitude.

C. H. Watson and I had the privilege of attending its annual meeting this year, presided over by E. F. Hackman, chairman of the board. The reports indicated marked progress the past year. The buildings have been improved in appearance and utility, so much so in fact that they give the impression of being new. Definite plans were laid for further improvements in furnishings and equipment, as also in spiritual

CAMP MEETINGS FOR 1935

Canadian Union

Manitoba-Saskatchewan, Saskatoon	July 9-14
Alberta:	
Lacombe	July 11-21
Roycroft	July 23-29
British Columbia:	
Kelowna	July 24-28
Vancouver	July 31-Aug. 3

Central Union

Missouri, Clinton	Aug. 1-11
Kansas, Enterprise	Aug. 8-18
Nebraska, College View	Aug. 14-24
Iowa, Nevada	Aug. 22-Sept. 1

Colored

Missouri, Kansas City	August
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Columbia Union

E. Pennsylvania, Wescoesville	July 4-14
W. Pennsylvania, Export	July 11-21
Chesapeake, Catonsville, Md.	July 19-28
Ohio, Mount Vernon	Aug. 15-25
West Virginia, Parkersburg	Aug. 22-Sept. 1

Lake Union

Michigan	Aug. 22-Sept. 1
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North Pacific Union

Montana	July 25-Aug. 4
Oregon, Gladstone	Aug. 1-11
Washington, Auburn	Aug. 8-18

Pacific Union

Central California:	
Mountain View	Aug. 5-11
Santa Cruz	Aug. 13-18
Arroyo Grande	Aug. 20-25
Northern California:	
Eureka	July 25-28
Nevada-Utah:	
Salt Lake City	July 13—

Southwestern Union

Texas	Aug. 4-10
Texico, Roswell, N. Mex.	Aug. 8-18
Oklahoma, Guthrie	Aug. 15-24
Arkansas-Louisiana	Aug. 23-31

Artificial Pep and Artificial Rest

(Continued from page 16)

margin of nervous reserve that is the right of every child to receive. The toll exacted by nature may be taken from the legacy due the offspring, parents not being conscious of any lack in themselves. So because of the errors of one generation, the next generation suffers.

Such a situation is manifesting itself in our adolescent population today. This hereditary factor, together with the ever-increasing strenuousness of school application, the tendency of children to follow the example of their elders as regards nutritional inadequacies, tea and coffee drinking, to say nothing of the fast-increasing tendency toward the use of the cigarette, is giving us a generation wholly unfit for the tasks that must come to them as men and women. Many of these children can never fully mature. Like the stubby ears in the cornfield, they never reach the beauty and fullness of normal and complete development.

Modern-day shortcomings are made markedly worse by the habits of dependence upon artificial stimulation and artificial relaxation. This is true both as to immediate effects and as to the result as far as any future for the race is concerned. The more these things are depended upon to bring about the relief that nature would offer if she were only given a chance, the more rapidly will our race, which is well-nigh reaching its fag end, come to that end with the dissolution which is inevitable.

Responsibility of the Enlightened

A people who are professing to live above the plane of the uninformed and the unrestrained cannot in their lives contribute either for themselves or their children to a situation that is plunging society into a state of physical unfitness and enslavement.

Something is wrong with the individual who must have a cup of coffee or tea before he can feel ready to take up his work; who needs the artificial push of such stimulation before he can do his best; who must have a cup containing caffeine or theine lest he suffer from a headache or equivalent discomfort; who substitutes such nutritional nothingness for food that he really needs; who yields to the lure of such a cup, because of either the boost it seems to give him or the pleasure of its so-called aroma; who is tempted occasionally to indulge because he "likes it so well," and thus by his example

and influence shows where his interests are, and excuses such deviation in the minds of those who often need to be helped away from such habit rather than confirmed in it.

The beauty of eating and drinking and living for fineness and strength of physique has its result, not only in the physical, mental, and spiritual life of the one who works to this end, but also in his influence over those weaker ones who may be guided by his example.



TEMPERANCE and labor are the two best physicians.—Rousseau.

Appointments and Notices

BRITISH COLUMBIA ASSOCIATION

Notice is hereby given of the biennial session of the British Columbia Association of Seventh-day Adventists to be held in the City Park, Kelowna, B. C., July 24-28, 1935. The purpose of the meeting is to elect officers and trustees for the corporation.

E. A. Beavon, Chairman.
Hylda B. Green, Sec.



BRITISH COLUMBIA CONFERENCE

The biennial session of the British Columbia Conference will convene at the City Park, Kelowna, B. C., July 24-28, 1935. The first meeting of the said session is to be called on July 24 at 8 P. M. All churches are entitled to one delegate for the organization, and one additional delegate for each ten members or fraction thereof. The purpose of the meeting is for the election of officers, and for the transaction of any other business that may come before the delegates.

E. A. Beavon, Pres.
Hylda B. Green, Sec.-Treas.



SOUTHERN OREGON CONFERENCE ASSOCIATION

The biennial session of the Southern Oregon Conference Association of Seventh-day Adventists will be held in connection with the biennial session of the Oregon Conference of Seventh-day Adventists, at Gladstone Park, Gladstone, Oregon, July 31 to August 2, 1935. The first meeting will be held at 10:30 a. m., August 1, 1935. Officers for the association for the next biennial period will be elected and other necessary business transacted. All delegates to the biennial session of the Oregon Conference of Seventh-day Adventists are also delegates to the session of the Southern Oregon Conference Association of Seventh-day Adventists.

E. L. Neff, Pres.
H. C. Kephart, Sec.



WESTERN OREGON CONFERENCE ASSOCIATION

Notice is hereby given that the biennial session of the Western Oregon Conference Association of Seventh-day Adventists will be held in connection with the biennial conference session of the Oregon Conference of Seventh-day Adventists, at Gladstone Park, Gladstone, Oregon, July 31 to August 2, 1935. The first meeting will be held at 10:15 a. m., August 1, 1935. The meeting is called for the purpose of electing officers for the ensuing term and for the transaction of such other business as may properly come before the session. All delegates to the biennial session of the Oregon Conference of Seventh-day Adventists are also delegates to the biennial session of the Western Oregon Conference Association of Seventh-day Adventists.

E. L. Neff, Pres.
H. C. Kephart, Sec.



"Present Truth" for July

THESE two numbers deal plainly with subjects that have been the cause of much controversy. In No. 86 the difference between the two laws is explained, and Paul's view of the relation between the law and the gospel, also what Protestants believe regarding the decalogue. The difference between the two covenants and the meaning of the new covenant are explained in No. 87, which includes an article, "The Law of God Still in Force," by Mrs. E. G. White.

All *Present Truth* subscriptions begin with the first issue of the year. Single subscriptions are 35 cents, or three for \$1. (In the District of Columbia, Canada, and foreign, 60 cents.)

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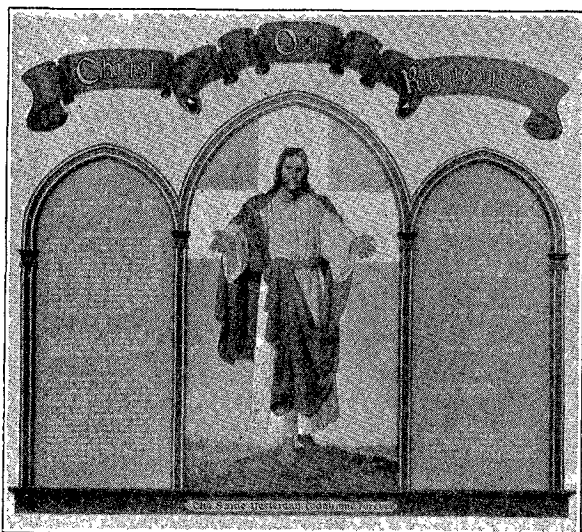
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A Wonderful Picture

The Greatest
Attraction at the
World's Fair
in the
Hall of Religion



Reproduced for
the Homes and
Churches of
All Seventh-day
Adventists

THE ORIGINAL PAINTING, of which this picture is a reproduction, by T. K. Martin, of the Review and Herald Art Department, is ten feet wide by eight feet high. This large painting was sent to Chicago, where it made a profound impression upon the millions of people who visited the Century of Progress Exposition. The picture was returned to Takoma Park, where it was hung in the Takoma Park Church. It has now been sent on to California, where it is to be displayed at the California-Pacific International Exposition at San Diego. All who have seen this painting pronounce it a masterpiece, and it will doubtless be sent to other large centers for similar exhibition. You are privileged to have a likeness of this picture in your own home.

A WORD DESCRIPTION: Christ, with His outstretched arms and beckoning palms, is appealing to the modern world to come unto Him. His eyes seem to speak for the inward spirit that draws. He stands on a knoll, robed in His mantle of color, with the cross in the heavens, supporting the portrayal of His loving self. In the background is a modern city and farm scene. Below the panel of Christ are the words "The Same Yesterday, Today, and Forever." On each side of the Christ, as if to give to the observer His unspoken thoughts, is the Law of God in two tablets, printed in gold letters. Overhead is a beautiful scroll, unfurled above the entire picture, inscribed with the words, "Christ Our Righteousness." What a silent sermon this picture will be in the home of every Seventh-day Adventist.

A BEAUTIFUL REPRODUCTION. Were the publishers to furnish a life-size reproduction of this painting, it would nearly cover one side of most rooms and cost hundreds of dollars. However, a beautiful facsimile of this picture, printed in colors on fine enamel paper, 22 x 26 inches, has been prepared at no little expense. Anticipating the great demand by our people for this reproduction, to be framed and hung on the walls of the homes and churches of Seventh-day Adventists, the price has been placed at only 50 cents, postpaid, in a mailing tube.

Place your order early with your Book and Bible House.

REVIEW AND HERALD PUBLISHING ASSOCIATION,
Takoma Park, Washington, D. C.

OF SPECIAL INTEREST

How much could be raised in the Midsummer Offering if every Seventh-day Adventist owning an automobile would forgo its use sufficiently to enable him to give to the offering an amount equivalent to the cost of ten gallons of gasoline? We do not know how many automobiles are owned by our church members, but if one out of every twelve owns a car and the cost of gasoline the country over averages fifteen cents a gallon, then these car owners would contribute, if such a plan were followed, \$37,500 to the Midsummer Offering, or half the goal of \$75,000. This would leave an equal amount to be raised by the 137,000 church members not owning cars. This computation merely suggests a way by which many might give to the Midsummer Offering without sacrificing a single necessity of life. All they would need to do would be to forgo a certain amount of riding for pleasure, in order that the cause of God in Southern Africa may be built up and strengthened. Those not owning cars can find other ways of sacrificing for God at this time. Surely, with the needs so great and the end of time so near, the goal of \$75,000 which has been set for the offering, is not too high and ought to be met. (See article on Africa, page 11.)

The Gospel of Health

IN this issue of the REVIEW we publish the last of the series of articles on healthful living. In response to a number of requests and suggestions from the field, it has been decided to publish these articles in book form. They therefore have been incorporated into a book of 132 pages, under the title of "Gospel of Health." This book sells for fifty cents, and is obtainable through our Book and Bible Houses.

This Number

WE feel that every article published in the REVIEW is valuable and that every number of our church paper is well worth reading from beginning to end. We desire, however, to call attention to several articles of very special interest in this week's REVIEW.

Read "The Day of the Crucifixion," on page 3, by A. L. King, editor of the Australasian *Signs of the Times*. It affords a fine answer to the question sometimes raised as to whether Christ was really crucified on Friday and resurrected on Sunday.

"The Weapon of the Christian," on page 12, reads almost like fiction, but the account is a true one. On this same page is an article by W. E. Baxter, telling how our brethren were spared in a shipwreck. Surely we must recognize that the day of miracles is not past, but that God still works in a very marked manner for the deliverance of His children.

On page 13 is an article by W. K. Ising regarding our work in the Arabic Union, and there is shown a picture of the new building recently erected in the city of Jerusalem. Thrilling is the thought that our work in that capital of

ancient Israel, in the city toward which the attention of the world has been directed through all the years, is taking on added power and strength.

You will be interested in the picture on page 18 and the accompanying article by W. H. Williams, giving the result of the melting-pot offering.

Mission Board Correspondence

MANY will remember the sense of relief which comes to a nation when, after having been in war, peace is declared. The following note from G. E. Stacey, of Bolivia, indicates what an opportunity comes to our people when the conditions are peaceful in a nation:

"Today is a great day here for the closing of the war. And it is certainly a happy day for us after working under war conditions for three years. Tomorrow would mark the passing of three years of war had they not stopped hostilities today at noon. We have fifteen church schools that will start next week and ten more that will start as soon as we can get a few of our men loose from the army to teach them. This is the largest number of church schools to function during one year in the history of our work in Bolivia. The demand for the message of salvation is greater here than I have ever seen it anywhere."

Surely, all will pray for the peace of the world, that the gospel may go forward.

A new inspiration comes to our believers whenever they learn that the work has made advancement in a new field. The following cable from the president of the Australasian Division brings cheer and encouragement to us all:

"ADMIRALTY GROUP ISLANDS, SOUTH PACIFIC, ENTERED. SITUATED ONE HUNDRED MILES WEST OF MUSSAU. CONTAINS FIFTEEN THOUSAND INHABITANTS. FOUR NATIVE TEACHERS PIONEERING WORK. PROSPECTS MOST ENCOURAGING. NEW WORK RAMU IN INLAND NEW GUINEA RAPIDLY DEVELOPING. ADDITIONAL WHITE COUPLE AND TEN NATIVE TEACHERS JUST APPOINTED. TWO HUNDRED THOUSAND NEWLY DISCOVERED PEOPLE IN TERRITORY OFFER VIRGIN SOIL."

These islands are located north of the east end of New Guinea, in what is known as the Bismarek Archipelago. The work at Ramu is in the mountainous areas of New Guinea. Let us pray that these new workers will be sustained by the Spirit of the Lord, and be successful in their work of bringing the gospel to these people.

H. T. ELLIOTT.

"Those Pioneer Days"

As I read with pleasure the article entitled, "A Word From a Pioneer Teacher," printed in the REVIEW of April 4, 1935, memories were awakened of a still earlier date, when it was my privilege to attend Professor Bell's grammar classes when he had no schoolroom in which to hold them.

We gathered under the friendly shade of the trees on his front lawn, and there received his wise instruction. When cold weather came, we moved into a vacant room over the carpenter shop just back

of where the first Review and Herald office stood.

Knowing the interest in the beginnings of our enterprises, I thought perhaps some of our "lay workers" might be interested to learn a little of the beginnings of our "lay movement."

It was in the year 1877 that Miss Elsie Gates and I left our homes and went to Newark, Ohio, to engage in self-supporting missionary work.

We rented an attic room with cooking privileges, for which we paid 50 cents a month.

Our bill of fare will doubtless interest the present generation. We went to a flour mill, where we purchased "middlings" at one cent a pound, from which we made our unleavened bread and porridge. The system of milling at that time left the most nutritive part of the wheat in the "middlings," which were very healthful. This food was supplemented by a little milk, haricot beans, and dried apples, with the occasional addition of vegetables brought by a brother from the country.

Our average expenditure for food was twenty-five cents a week.

With this diet our health was kept in such good condition that we were enabled to walk frequently as much as ten miles a day in our work of distributing tracts and talking with the people. Our lunch hour was spent frequently in a park or at the station, where we could meet the people and talk with them and offer them a tract.

We planned to remain there six months, but our stay was cut short, first, by Miss Gates' being called home on account of illness in her family, and a few weeks later by a call for me to go to Switzerland to assist Elder Andrews in opening up our publishing work in Europe.

We did not have the privilege of seeing results from our labors immediately; but later Elder Waggoner held a series of meetings in a tent there, and a fine church was raised up.

MAUD SISLEY BOYD.

To World War Veterans

WE are addressing this note to our brethren who were engaged in service during the World War.

1. Were you able to obtain noncombatant standing, or in other words, did you secure exemption from the bearing of arms?
2. What steps did you take in order to secure this exemption?
3. To what noncombatant work were you assigned?
4. Were you able to secure exemption from work on the Sabbath?
5. By what means were you able to secure this Sabbath exemption?
6. Did you pass through an especially trying experience?
7. Do you feel that the Lord especially worked with you in your endeavors?

We are anxious to secure some of the experiences through which our brethren passed. Will you not kindly write a letter to the editor of the REVIEW, and tell him of your experience? Be as brief and concise as consistent, but at the same time do not sacrifice necessary details to brevity. It may be that some of these experiences will be worth reproducing for the encouragement of our youth in coming days.

F. M. W.