

...who were acquainted with the laws of health as given to that nation by the Lord himself, and all He needed to say to them was, "Go and sin no more lest a greater plague come upon thee".

But in these last days the masses of mankind are ignorant of those laws and in constant violation of them. Hence to be consistent, the miraculous healing comes from God must be accompanied by enlightenment regarding these laws and a determination to forsake their transgression.

Let us cherish a love for the truth, hiding His word in our hearts that we may not sin against Him, acquainting ourselves with all His laws which are to govern our being, and being influenced only by such miraculous manifestations as are in harmony with, and lead toward, obedience to God's laws for the well being of the whole man, mental, physical and moral.

INFIDELITY

Through infidelity, agnosticism, atheism to Christianity. My life's experience, by Evangelist Tindall. What it was in early childhood in a Christian home and while attending Christian church that sowed the seed which later in life ripened into infidelity and atheism. Becoming a "free thinker", priding myself as a "man of reason" I met various circumstances and experiences, later meeting a man of mystery who took me from the rocks to God. Brimful of interest from start to finish. A real life's experience. Beginning next Sunday night at the Contemporary Club. Don't miss it. The lecture is free.

EVANGELIST TINDALL TELLS AUDIENCE STORY OF HIS LIFE IN NIGHT LECTURE

Those who have been hearing Evangelist Tindall Sunday nights in the Wyatt and the Contemporary Club, have looked forward for weeks to the time when he would tell the people of Redlands his life's experience,—how he became an infidel and what converted him to Christianity. Last Sunday night he gave the first of a series of lectures narrating his experience. He said:

"I was born in the city of Van Wert, Van Wert county, Ohio. My father moved to Albany, Delaware County, Indiana, when I was but four years of age. My childhood life was spent in that vicinity until the age of sixteen.

"As a child I was like many children, a veritable question box, and desired to know where things came from,—father, mother and people in general, the world, and everything I saw. As I gazed upon the stars that familiar little rhyme of childhood days voiced the query of my heart:

"Twinkle, twinkle, little star,
How I wonder what you are—
Up above the world so high,
Like a diamond in the sky".

"But I received no satisfactory answer to the riddle of the world and the universe or the mysteries of life and death; all these were shrouded in mystery.

"The death of my brother Willie brought a new and strange experience into my life and stamped my mind with thoughts that germinated and grew and ripened into atheism. They put him in the cold ground, but told me he was in heaven. When I looked at him in the casket I saw his eyes were closed, but they told me he could see and that he was pained at any wrong I did and smiled at my good behavior. When I saw him he was cold and could not talk, and I wanted to know if his soul could talk and had eyes and feet and hands and could play,—if he was the same little Willie up there as I knew him here. How does it come that he is up there when I saw you put him in the ground? But they could not explain it. My mother, being a Methodist, took me to her preacher, but he gave the same answers my mother gave. About this time a noted Methodist evangelist came to town and held revival services. He said many good things and I do not speak in disrespect, but I want to show you things that confused my mind. Psalms 139:7-13 was read to show that we could not get away from God; Heb. 4:12, 13, that God knows our thoughts and sees every act;

I John 2:15, which requires that all men love Him. Then he emphasized that if we are not converted and love God, it is known by Him and there is no place where we can go and get away from Him, and that we have an eternal destiny to meet, either heaven to enjoy eternal bliss, or hell to suffer eternal torment. It was either to love God or burn forever. Rev. 20:10 was read and an awful word picture drawn of the eternal fires of hell burning millions of people for millions of years because they did not love God. It was so terrible that I nestled closer to my mother. And when going home mother appealed to me to love God and give my heart to Him and be prepared to join little Willie in heaven. To such pleas I had nothing to say, for I greatly feared, but did not love God; I had been impressed that the evidence of our loving God was when all fear was cast out of the heart; therefore, I knew that I was not prepared to die or to meet God. Mother would ask me if I did not want to go to heaven where Willie was, and I would not answer for I dared not express my feelings. If I expressed an honest conviction I was condemned, and if I lied about it God would know it and punish me, and so I was silent. I wanted to be with Willie but not with God. I wished God was as good as my father, but did not dare say so.

"Then, too, I heard that if men did not love God, the devils would torment them,—heard about ghosts and haunted houses and so lived in constant fear of these said-to-be spirits of bad men and demons, of graveyard and dark places in the woods, of the dark at bedtime, and of the black man under the bed, etc.

"One day as I looked into my dog's eyes the thought struck me, I wonder if Nero has a soul, and what becomes of him when he dies. Mother said, 'No, Johnny, when dogs die they're dead and that is the end of them'. Then I went back to my dog and said, 'O Nero, I wish I could be like you'. I envied the dumb brutes who did not have a soul to be punished.

"So I grew up with such feelings and left home to mingle with the world, feeling more and more that it was impossible to love God, who would treat poor finite creatures so unjustly. The church had no attractions for me. If a friend tried to talk to me about my soul I avoided him, because it only brought more distress and agony of mind, having had such a sad experience all my life over the fear of God that I wanted to be let alone upon that subject.

"My associates in later life were college graduates from Europe and America, practically all of whom were skeptics in regard to the Bible and religion. I came into close association with a scholar from Europe who knew conditions there and the influence of Romanism. Later a graduate of the Law Department of the University of Michigan read from 'Tom Paine', 'Bob Ingersoll', and others, to me. As I associated with men who thought like Paine and Ingersoll I became convinced that the codes of morals advocated by Plato, Socrates, Confucius and others were as good as the Bible, and did not contain its inconsistencies. I became convinced that science was contrary to the Bible and that the Bible was untrue; that it had been fabricated by priesthood to grind down the people and bring them under their will, and the purgatory and hell had been invented to scare people into obedience. History seemed to bear out the theory that wars and strife of the world were caused largely by religious fanatics attempting to force other men to bow to their superstitious ideas. I considered religion to be the chief curse of families and nations. Thus I came to regard Voltaire, Paine, Ingersoll and such men as champions of true liberty,—that they were 'free men', noble and true, braving the storm and persecution of religious fanatics, fighting the battles of freedom to think and act. Like Eve, when she took the forbidden fruit, I felt a delight and exhilaration of freedom and liberty which words fail to express. Now being delivered from the thralldom of superstition, the fear of judgment, hell, and God, I decided to be 'a free thinker', 'a man of reason', a fighter for liberty. I felt this to be the greatest need of the world. A passion seized me that this was indeed the true righteous cause to which I should devote my life. I aspired to take the public platform in the interests of humanity and liberty.

Without Hope and Without God in the World

"While my heart was now free from the fears of earlier life, I longed for companionship that would help me to solve the future, for although I was cut off from the fear of hell, there was yet no hope for the future. To me the future was dark—death a leap in the dark beyond which I could not see. I wanted to live. The thought of living forever was indeed sweet to me, but I had no confidence that this life would be perpetuated. I longed to converse with somebody who could give me some ray of

light that would solve the mystery of the future. I longed to be associated with some good man who was filled with wisdom and who could fill up the empty space in my life.

A Dream

"While in this condition of mind I had a dream one night. I seemed to be leaving this world and gliding through space. The world seemed to grow smaller and smaller and finally fade away in the distance. As I approached another small speck in the sky, which grew larger and larger until a world appeared covered all over with the most beautiful flowers and trees. Before me appeared a path leading up to a building covered all over with flowers. A tall, stately old gentleman with long white beard, who seemed to be the owner of the place, appeared to be expecting me and as I approached the building his kind, benevolent face gave me courage to tell my mission to his world. I told him I was tired of earth's environment and wanted to live with him in his world. He said, 'Come and follow me', and led me by a circuitous path to a great hole in the ground whose depth I could not fathom. As my eyes grew accustomed to the darkness of the pit I perceived the most horrible creatures at the bottom, leaping up at me. My guide gravely said, 'My son, do you want to live with me forever in this better world?' I said, 'Yes'. 'Then', he said, 'You must voluntarily plunge into that pit and let those beasts eat you up, and I will bring you back to life, and you may then dwell with me forever'. I hesitated a moment but thought 'It is my only hope', and I plunged into that horrible pit, and the reality could scarcely have been worse, for I could feel those beasts crush my body until I knew nothing more. That dream made a lasting impression upon my mind. I could not understand it then, but now I know that God meant for me to make the plunge into this dark and wicked world bearing the Cross, that I might dwell forever in that better world, and that 'Whosoever will save his life shall lose it, but whosoever will lose his life for My sake the same shall save it' (Luke 9:24). However, I dismissed the matter as only a dream, and having plunged deeped into atheistic evolution, I now considered that death ended all and that while the race lived on, man died and that is his end. As this thought fastened itself upon me I became like the Stoic of old, 'Eat and drink for tomorrow ye die',—henceforth I took the plunge right,—I felt I did not come here by my own free will and had no responsibility outside of man's duty to man, and as I saw in business, in politics, in society generally, that it was indeed the survival of the fittest, I decided that this world owed me a good living and a good time. I entered the newspaper and publishing business, later becoming a promoter of many enterprises. Desiring to see the world, I took to travel. I had the utmost freedom at horse races, ball games, theaters, cards, etc., wore on proper occasions my silk hat, my Prince Albert, carried my leather satchel case and changed clothes as often as three times a day. 'Oh, friends', said the Evangelist, 'I know what I am talking about. I have been in the 'swim' and through the 'mill'.

In a Cyclone Without God

"While located at Oklahoma City, Oklahoma, for several months, one hot summer afternoon I noticed the peculiar condition of the atmosphere, which seemed to ebb and flow like the waves of the ocean. Between these was a death stillness, not a leaf seemed to rustle. I asked the meaning of this peculiar condition of the atmosphere, and was told that a western tornado was in the distance. During the storm which ensued and which raged throughout the night, a great fear laid hold upon me, and I was caused to utter out of the distress of my heart the following prayer: 'Oh, God! If there be a God, deliver me from this hour'. Next morning I drove around the city looking at the wreckage, and by 10:00 o'clock I was in a 'cinch game' at the hotel, with no thought of God or the hereafter. I was angry at myself for showing such weakness, considering it the result of my early training, and I plunged deeper into atheism and rebellion against the 'God theory'.

On a Train with a Messenger From God

"When James J. Hill put his fine transcontinental flyer on the Great Northern, I took this train from Seattle, Washington, for the Buffalo Exposition, on its initial trip across the continent, which made but few stops. A party of seven or eight gentlemen being gathered in the smoking room of the buffet car, after talking over everything from game shooting to politics, finally drifted into a discussion of religion. Always ready for an argument, and particularly so on this subject, as I was honestly

at war with what I believed to be the greatest fraud ever perpetrated on mankind. I soon had things going my own way. After about half an hour or so a tall, stately gentleman, with a very pleasant countenance, came in and took a seat almost directly in front of me and listened attentively to my arguments. After a little he asked me a question which seemed at once to open the whole controversy anew. It took some time for me to give what I supposed to be an intelligent and logical answer to this question. When I finished, he asked me another quietly and unobtrusively. His second question staggered me. I had hard work to handle it, but I did my best, after about ten minutes' reasoning, when he asked a third question, which so completely upset my arguments that I was speechless. I verily felt dumbstruck. My mind failed me, and I was not able even to utter a word. After a few moments the gentleman arose and passed quietly out, and one by one the others followed until I found myself alone, humiliated, defeated. The more I thought it over, the more humiliated I became, until anger and grim determination to find this man took hold of me. As I tried to think of just what he had asked me I was unable to recall exactly the questions. That train did not stop within an hour or more, being a through train, making very few stops, and I hunted that train through and through, making inquiries of those who were in the smoking room, watching every door, leaving no corner unsearched, but the man could not be found. The train was running at least forty-five or fifty miles an hour—the man did not get off; who he was, where he came from, what became of him, is a mystery, but I believe him to have been a messenger from God to me, and no ordinary being. From that experience I passed into a state of agnosticism, for in my heart I felt I had been talking about a subject which I had better take the negative side of rather than the positive, and that I would never again say, 'There is no God'; but I did not know there was a God, and that I did not believe that anybody knew.

"On my way to Buffalo I visited the University of Michigan at Ann Arbor, where I came in touch with unrestrained liberty,—wine, women, cigars, cards, and an inspiration to graft and to have 'a good time'.

Influence of Noble Womankind

"Several years more of migratory life and I met a woman in whom I felt sure I could have confidence, as before that time I had seen so much in society that disgusted me that I felt a loss of confidence in womankind generally, but this one so greatly attracted me with her quiet, modest, sensible ways, together with the sweetest face I had ever looked upon, that I sought her society through her uncle, a friend of mine. The more I met her, the more I admired and loved her. My attractions for old friends began to change—I would rather be with that woman than all the rest of the world, and so she drew me to a more quiet and settled life. We were married and settled in San Diego, California, where I was preparing to practice law.

"I became interested in mining properties in the mountains near the Mexican border, where I met the long-looked-for man who cleared up the mysteries of life and death and solved the riddle of the universe for me, taking me from the rocks to God. This will be my second lecture on my life's experience next Sunday night".

TINDALL TELLS OF STEPS TOWARD CONVERSION

EVANGELIST CREDITS SAN DIEGO MOUNTAINEER WITH HIS CONVERSION

"From the Rocks to God" was the subject of Evangelist Tindall's lecture in the Contemporary Club last Sunday night.

"On a prospecting trip into the mountains of San Diego", said Mr. Tindall, "I was told that we would stop at the humble home of a very peculiar man,—a man of about 65 years, who would not wish me to smoke in his house, who ate no meat, and who was very peculiar in his religion and in many other ways, but who would make us in every way comfortable and at home. He received us cordially and gave us the best of everything in the house. When we went out prospecting he wished to go along, and in spite of his years and peculiar diet we found he always led the party and came home in a far better condition than the rest of us. When we asked him where he got his strength without eating meat, he replied that real strength does not come from meat and that all the elements of value gotten from meat were taken secondhand and would better be taken direct from vegetation. I saw that he was

keen mentally and strong physically and bethought to test his character and his peculiar religion, and so for many days I purposely did those things which I knew would displease him to see if I could make him show temper, and even made fun of his religion and his keeping part of Friday and part of Saturday for Sunday; but he was always of the same sweet temper. One day I told him I had been fooling with him, but now wished to ask him some serious questions. I said: 'Why do you keep Saturday for Sunday?' 'Because I believe the Bible', he answered. 'Do you believe in the God set forth in the Bible, and do you get your peculiar religion out of that book?' 'Yes', he said. Then I took him back to the hard questions my parents had faced in my childhood and asked him why a God of infinite love should torment a poor, helpless man in hell-fire always,—asked him if man did not have an indestructible soul and that at death went either to heaven or burning hell forever. He replied: 'Let us not argue the matter, but let us see what the Bible really does say on that point'. He gave me Eccl. 9:10 to read, 'The dead know not anything'. And then I read to him Rev. 20:10. He replied he would study that a little later, and he showed me Psalms 146:3-4 'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish'. Then he said, 'The Bible does not teach that when a man dies he still lives or that he has an immortal soul; but the Bible teaches that immortality is a thing to be sought after and obtained through the gospel of Jesus Christ only.—Rom. 2:7, II Tim. 1:10, I Tim. 6:16 says: 'God only hath immortality'; 13:31-35 says that the time will come when this 'mortal shall put on immortality'; in this world take place at the resurrection when Christ comes (I Thess. 4:16-17). In John 5:28-29, at the resurrections both the righteous and the wicked are brought out from their graves, showing that Jesus taught that both classes are in the grave till His second coming and the time of the resurrection', when the righteous will be raised, the wicked not being raised until a thousand years later. Rev. 20:4-6. He read I Kings 2:1-2; II Sam. 23:1-2 and Acts 1:16 Acts 2:23-34, how David said by inspiration that he was going, at death, the way of all the earth, and Peter by inspiration, a thousand years later, said that David had not yet gone to heaven but that his tomb was with them at that day. All these things greatly interested me, because from this question I had gotten my misconception of God and so rejected Him", said Mr. Tindall.

"Then I said, 'What is the spirit that leaves us at death and returns to God who gave it?' After studying the Bible on the questions of Soul and Spirit, he gave me the Greek and the Hebrew of these words. In short, he made the Bible tell the same story all the way through without contradiction anywhere, and he said the trouble is that men have differing and conflicting theories in their heads and so they will not listen to the exact words of the Bible. Then I asked, 'Can the soul be destroyed?' And he read me Matt. 10:28, 'Fear God who is able to destroy both soul and body in hell'; and Eze. 18:4, 'The soul that sinneth it shall die' and many other like texts. Then I said, 'What does Rev. 20:10 mean?' He gave the explanation I gave you from this platform when I spoke on 'Gehenna', that the word 'ever' means a period, and that those who deserve one measure of punishment will burn for one period and their smoke go up, and those who deserve more punishment will burn for a longer period and their smoke will go up, and so on until even the devil himself will be burned up and gone, burned up 'root and branch',—Satan is the root and his followers are the branches (Eze. 28:16-19). Obadiah 16, 'shall be as though they had not been'; Ps. 37:20, 'In smoke they shall consume away'. And I said, 'Daddy Bell, that is interesting. Do you mean that the Bible teaches that when a man dies he goes into the grave and remains until the resurrection, and then, if he is a sinner, he is given a just punishment according to what he did while he lived and then is put out of existence and becomes as though he had not been?' 'Yes, certainly', he said. Then he told me that the doctrine which had caused me to despise and reject God came about in this way:

"In Gen. 2:7 is a record of man's body being formed and organized from the dust of the ground; afterward God breathing into it the breath of life and so 'man became a living soul'. In verse 17 God told man that if he transgressed he would die. In Gen. 3:1-5 another party asserted, 'Ye shall not surely die'; he then asked me, 'Who said 'Ye shall not die'? And I saw that the contrary teaching came from Satan. Daddy Bell said: 'That first lie is the root cause of most of the false doctrines in the world; Satan has deceived men into thinking that they do not die, but that the real man lives on—is liberated and goes free, unincumbered. Satan knew

well that man would die, but he told him this lie so that after people died, he (Satan) and his angels could come back to the friends of the dead in the form of the departed, and impersonate our dead friends, and we have had spiritism ever since. Another reason he has in this teaching is that man, having a supposed immortal soul, is a part of the Eternal and cannot die, and so we have Pantheism, Theosophy, Christianity, Science, Purgatory, Hell Fire forever, etc., etc. Another purpose in it is to give such a black view of God as to make them into infidels and atheists and so affect on God.

"And so I had to acknowledge that he had made the Bible consistent with itself the way through and had drawn a picture of a God who was just. Then I said, 'I am an evolutionist. I do not believe the Bible. Is there any other way by which you can lead me to know there is a God aside from the Bible?' Wonderful were the arguments put forth here by Daddy Bell. Among these he minutely described the processes by which elements of the soil are transformed into vegetable life, and the vegetable life as food is in turn transformed into animal life. The power in the vegetable to draw out of the soil the dead, inert mineral into a solution fit to sustain animal life. Who made it so? Is it reasonable to think that it just happened so? Then he took me to the human body filled with its intricate and marvelous wonders, and said, 'How can you account for all these? Oh, Mr. Tindall', said he, 'Man is but a part of a plan; the Heavens above have something to do with sustaining life on the earth. Could this rock get up here to the house alone?' pointing to a piece of granite. 'No! Matter has not the power of locomotion, and if moved, must be moved by something outside of itself. Laws are indeed there, but laws are the result of mind or intellect'. To illustrate this he said, 'Water and fire must be combined to produce steam, but the steam must be controlled and directed if it works to a plan, otherwise it produces only destruction, so the elements must be directed and controlled. Go up with me to the skies till the earth looks like a small ball; upon what does it hang? Who holds it there and turns and swings it through space? It is composed of matter as inert as is this stone! By whose law does it act, never varying? What about the rest of the universe? Does all this just happen? Oh, there is a mind somewhere that guides all this. Who is He? The rays of the sun express His will upon the earth, shining upon the infidel and Christian's land alike, impartial and unprejudiced good will toward all. Now, Mr. Tindall', said Daddy Bell, 'I will tell you why I keep the Sabbath. It not only stands as a faith that takes God at His word, but back of that truth lies the answer to that hard riddle that has bothered you all your life. It points to the origin of things and how they came into existence. If we believe the Bible and are willing to take it as it reads, we will find that God made the world in six literal days as truly twenty-four hour days as we have now. Observe', said he, 'that the greater light (sun, Gen. 1:16, Ps. 136:7-9) was to rule the day and the lesser light (moon) the night. Were not those days there marked off by the laws of our solar system just as they are now? If men say they were a thousand or more years long as if those days were long periods, how could vegetation exist a thousand years without sunlight?

"Observe again how that Adam was made on the sixth day and lived through the seventh and yet Gen. 5:5 shows that all the days that Adam lived were but nine hundred and thirty years. No, Mr. Tindall', said Daddy Bell, 'men have believed some foolish things in the name of science that today are proving groundless. Why, don't you know that the strata of earth are not the same all over the earth as Werner supposed? The Uniformitarian theory has been exploded. Theologians have tried to harmonize infidel science with the Bible and they don't mix. Science and the Bible do agree—but true science is never contrary to the plain word of God. When God upon Sinai gave the reason for keeping the Sabbath He said: 'For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it'. Now I want you to observe God points to the seventh day of that first weekly cycle, which day He hallowed. Gen. 2:3 says He sanctified it—that is, He set it apart for man. Matt. 24:20. Here, Mr. Tindall, is a reason for my peculiar religious views of keeping the seventh-day Sabbath. God never intended that man should forget the Almighty power that was displayed in the creation of our world and truly He was able to do in a single day what would seem to man to take a thousand years to perform. He is omnipotent and His word and law tells the truth about the origin of things. And here is a moral element in this question also. To charge God with the folly of

making the world by the evolutionary theory is indeed a gross perversion of the truth. If that theory is true, then 'might makes right'—survival of the fittest by strife is God's law and war for supremacy is inspired by Him. Then strong nations have a right to get up at the expense of the weaker. Now, Mr. Tindall, you are an American. You do not believe that. No! God's law condemns murder and killing for selfish ends. You can begin to see if your mother had been rightly instructed in regard to the origin of things she could have answered your very natural questions on the origin of man and the world, and if she had understood the truth of man's make-up, the mystery of death would have been explained and you would not have had the sad experience of misunderstanding God's character. You would never have sought those infidels and listened to their theories. Oh! the misery and sorrow these false doctrines have brought upon the human race! "

TINDALL TELLS OF STEPS OF HIS CONVERSION

"Daddy Bell had now cleared up the mystery of death for me; had shown me that God is a just God; had convinced me that the origin of all things was by the creative act of God and not by evolution, and that the Sabbath institution is a preservative of the truth about creation and so preserves the knowledge of the true God, and so shuts out and safeguards against all other teaching concerning the origin of things and belief in all other gods.

"I could see that evolution only professed to explain certain changes in matter and could not give the origin of matter, while the Bible set forth a God who created the matter. I could also see that reason and organized nature demand a belief in an infinite mind and power great enough to create and take care of and operate a universe at once both infinitely great in extent and infinitely minute in detail.

"Then Daddy Bell sought to bring me closer to the Bible itself. I admitted that history records that some nineteen centuries ago a man lived who claimed to be the Son of God. Daddy Bell appealed to my legal mind by saying that history not only says such a man lived, but that he had twelve witnesses like we have twelve jurymen, whose business is to get at the facts. 'Now', he said, 'we want to establish the fact that He was the Son of God. You know that a death-bed testimony is the best of all testimony. These twelve men all sealed their testimony with their blood. Even Judas, who killed himself, by his acts and words after the betrayal, bore witness to the divinity of Christ. These twelve men witnessed that they saw Him make real grape juice without waiting for the process of the transformation wrought by nature. In other words, they witnessed to having beheld a thing which only the Creator could do, and of which the Sabbath is a memorial. If infidels will turn water into wine or produce an atom, then I will hear them. Then, too, He healed all manner of diseases. Again, He fed thousands of people with food from but a few loaves and fishes, showing that he who made food was present. On the sea He quieted the wind and waves, giving evidence that the God of nature was there. Then a dead man, who was decaying, was made to live. From whence does life come? Surely this must be man's Maker. He foretold His own death and resurrection, and came forth from His own tomb, according to His own words. Surely no man could do that! He in His life and work,—according to these twelve witnesses,—fulfilled in detail the words of prophets written of Him thousands of years before, even coming into the world at the exact time mentioned in Dan. 9:25, proclaimed that the time is fulfilled (Mark 1:15; Rom. 5:6 margin).

"Then I wanted to know if this God had ever sent down from the sky any communication to men aside from nature,—something that I could read in my language and study and understand; and Daddy Bell said, 'Yes, He has. This Jesus whose twelve witnesses swore to all He claimed, said that the Bible is the words of God' (John 5:39; Matt. 4:4). Then I wanted to know how this book came down to men and how did God's words get into human language and how I might be sure that it came from God. And so Daddy Bell read to me I Thess. 2:13, how the word of God is received through men but yet is not regarded as the words of men but of God, and then (II Peter 1:21) that 'holy men of God spake as they were moved by the Holy Ghost' and (II Tim. 3:16) 'all scripture is inspired of God', and he explained to me that the Spirit takes hold of a man and moves him to speak the words of God, and that each writer of the Bible and each prophet said he was writing and speaking

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the words of God; that God sent His angel from heaven to speak to His prophets and tell them what to say; and giving them visions (Rev. 22:8-9; Dan. 8:16; 9:21-23), that many of these prophets sealed their testimony with their blood.

"Then I said, 'Daddy Bell, is there anybody living today to whom God talks like that? Why don't He talk to men now? Is Heaven shut and sealed since the days of John, the writer of the Revelation? Is there a demonstration of God opening heaven and sending an angel to speak to men today? If so, that will help to support the claims that He has done it before'. Then he read to me Eph. 4:8, 11, 12, and 1 Cor. 12:23, and showed me God's plan of having prophets in His church as one of the gifts of His Spirit. And I said, 'Why has not God done this since the days of the apostles?' Then he read me II Thess. 2:1-12, how there would come a great apostasy and a man standing in the place of God to dictate in church affairs called a man of sin, who would stand for sin, which is transgression of God's law, and Acts 29:29. This apostasy grieves the Spirit of God away from the church even as Lam. 2:9 says that when the law is taken away the prophets find no vision from the Lord. Then he read me from Neh. 9 how the object of the prophets was to turn men back to the law of God, and Isa. 30:8 (margin), how this would be the work of the latter days. And I said, 'Then why do not Christian people keep the law and let heaven be opened again and speak to men?' And Daddy Bell said, 'I belong to a people who are trying by the grace of God to keep the law so that God can speak to men again, but it is now as it was of old, when a person speaks for God, he is persecuted for saying the true church at that time (Rev. 12:17), 'the remnant of her seed which keep the commandments of God and have the testimony of Jesus'. The remnant is the last, and so the last true church of God will be persecuted for keeping the commandments of God and having the testimony of Jesus, which Rev. 19:10 says, is the spirit of Prophecy. Then in Rev. 22:8-9, the angel said to John that he was the same angel that spoke to all the prophets of old and who will still be with those who in the last day keep the sayings of the book of Revelation.

"Said Daddy Bell, 'People make fun of those who keep the commandments and are coming into the place where they can receive the Spirit of God, but obedience comes first'. Then he said to me, 'Do you want me to read to you things which God has revealed to men in the English language in our time,—things which have not come through the translation of other languages?' And I said, 'Yes, I do'."

Announcement was made that this subject will be continued from this point on next Sunday evening.

CONTINUES IN PLEA FOR SABBATH KEEPING

EVANGELIST TINDALL IN ADDRESS AT CONTEMPORARY CLUBHOUSE SUNDAY

"Daddy Bell had showed me how it had always been God's plan to speak to His church through a human messenger, by an angel, and by the Holy Ghost, but that He spoke only through men who kept His law, and that the true church of the last days would be distinguished by its obedience to His commandments and by its having the Spirit of Prophecy. He had made plain to me that the apostolic church did not settle its discussions by a mere vote of a council, but the Spirit of God indicated what the decision should be. I could see that such a procedure was quite consistent, and that by hearing such a voice from the sky was the only way we today can find our way through the maze and confusion of conflicting teachings and doctrines of Christendom, and that it would not be consistent for God to place such a messenger in any church that did not keep His law, for Proverbs 28:9 says that 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination'. I saw that in such a church there would be no room for any man to set forth his own private interpretation of the Bible, and I was anxious to be introduced to that church and to the fresh message from heaven. Then he began to read to me from the writings of one whom he said had seen the angel of the Lord.

"Now", said Mr. Tindall, "I want you to listen to a few thoughts which I will read from this author. Here is a paragraph about the Bible: 'The word of God should have a place—the first place—in every system of education. As an educating

power, it is of more value than the writings of all the philosophers of all the ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity. There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,—all may here find lessons of priceless worth. But above all else the word of God sets forth the plan of salvation, shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there'.

"And here is another: 'It came fresh from the Fountain of eternal truth; and through the ages a divine hand has preserved its purity. . . . Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unswayed by human pride or prejudice'.

"Concerning the relation between revelation thus given and the revelation of the Bible, this statement is made by the author above quoted: 'Let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation of the revelation should warn us against taking such a ground. In the name of my Master I bid you, Put off the shoes from off thy feet; for the place whereon thou standest is holy ground. . . . The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Additional truth is not brought out; but God has through the testimonies simplified the great truths already given, and in His own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse'.

"Concerning divine inspiration given through human instruments, this same writer says: 'The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all given by inspiration of God (II Tim. 3:16); yet they are expressed in the words of men; . . . those to whom the truth was thus revealed, have themselves embodied the thought in human language. . . . The Bible, with its God-given truths expressed in the language of men, presents the union of the divine and the human. . . . Often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony . . . a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole. . . . God guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it was none the less from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of the divine power full of grace and truth'.

Said Mr. Tindall: "I at one time met a man who claimed that his church had communication with an angel, and I had made the same statement concerning the church to which I belonged. Then the question arose as to which angel had spoken truth from heaven, and I proposed that the angel whose message was in complete harmony with the Bible should be the true angel, and to this he agreed. Then I asked him to read Isa. 8:19-20, and asked him if the angel had spoken in harmony with the law of God, or if he had not claimed that the Sabbath was changed to Sunday. He admitted that his angel taught that change. Then I said that the angel that spoke to my church taught that the law was unchanged and that the transgression

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of it was sin. Friends, it is as simple as that. I want to belong to a church to which heaven is opened, in which the Spirit of God dwells, so that I may come under the influence of its teaching".

RECONCILED TO GOD

EVANGELIST TINDALL FINISHES HIS LIFE EXPERIENCE

"The Reconciliation", or "The Last Step in My Conversion", was the subject upon which Evangelist Tindall lectured Sunday evening, March 26, at the Contemporary Club.

Said Mr. Tindall: "I had now become convinced that God had not abandoned His age-long plan of speaking through a human instrument to His church in the earth; and that the Scripture taught that He would surely so speak to His 'remnant' church,—His true church,—in the last days; and I could see that the voice which claimed to come fresh from the throne in the heavens by revelation through the angel, was not advocating a 'different gospel' from that of the Bible, but on the contrary was exalting the Bible above itself, and seeking to draw all men to the Bible,—to a more perfect understanding of it, a fuller acceptance of it, and more perfect obedience to it. And so this looked to me like a genuine thing.

"Then I looked about in the world and saw the scholars of nearly all religious denominations claiming to be able to go back to the languages in which the Bible was originally written, and sustain their conflicting doctrines from the original, and then Daddy Bell read Ps. 12:6, contained that the Bible was not correctly translated. Then Daddy Bell read Ps. 12:6, how God had promised to 'preserve' His words in their purity 'forever'. So I was more and more convinced that the voice which stood by the word of God was from the angel of God, and that the teachers who were tearing the word of God in pieces were unsafe to follow. Daddy Bell had told me of the people who had come out of this confusion,—this Babylon,—who endeavor to keep the commandments as stated in Rev. 12:17, and who enjoyed the presence of this Spirit of Prophecy like in olden times and by the same angel as promised them in Rev. 12:17 and 19:10 and 22:8-9.

"Thus it was that the three great points over which I had stumbled in my youth, and all my life thus far, were cleared up, viz:

"(a) The nature of man and the character of God. I had found that man did not have an immortal soul, and this had changed my conception of the character of God and revealed His justice to me.

"(b) The origin of all things and of life. I now saw that the only consistent and true explanation of the origin of things was the act of creation, and that the Sabbath stands as the sign and memorial of this truth, and that if the Sabbath were received today there could be no standing room for evolution, Christian Science, or similar teachings, and that it was intended of God to be a safeguard to His people against all such influences.

"(c) How the Bible came to man; inspiration in the ages past, and in the 'remnant' church through the Spirit of Prophecy. I could see that the confusion in Christendom and the higher criticism that was rampant in the churches and in the institutions of learning,—that such a situation demanded a fresh voice from heaven to be our guide; and failing in that, men were almost sure to be swept off their feet by the multiplicity of error within the church as well as without.

"Thus my head was getting straight, but my heart was not yet converted. Daddy Bell was trying to explain to me one of the great mysteries of the plan of redemption. He told me that when Adam sinned God promised that Jesus would come into the world as a man to live here among men and become man's Saviour; that He would keep the law of God which man had transgressed; that men would crucify Him; that He would be raised from the dead and return to His Father; and that all who accepted Him as their substitute would be absolved from sin. This thought of substitution troubled me. How could one die for so many? But I found that He was divine as well as human and so great enough to be equal to any number of human lives. Then, too, He was innocent. And furthermore, it must be satisfactory to the one who laid down His life, and He being satisfied, those who are to be absolved surely ought to be. Then He would give power to those who accepted Him that they might thereafter keep His law, and so they would be saved from their sins. Daddy Bell was reading to me from this book called 'Desire of Ages'. At first I objected

to it as a man's book, but he proved to me from the Bible that it was divine; that it was not to take the place of the Bible but to lead men to it. He was reading to me about Jesus, and gradually I began to see that man could be redeemed; and as he read on there came a time when this burst upon me in all its glory. I saw how Jesus treated sinners when He was here; that He was always doing them good; that He went to their homes to minister to them in love and tenderness be they ever so sinful and unworthy; that He healed them of their diseases and forgave them of their sins. I saw how He treated the woman taken in the act of adultery,—how He wrote the sins of her accusers in the sand till they one by one left, and when they were all gone Jesus said, 'Neither do I condemn thee; go and sin no more'. These things helped me to see that I could be redeemed. The thought stole over my heart that this Jesus would forgive me also of my sins.

"Then the reading passed on to the priests (preachers) of that day. I saw they were the ones who stirred up the people against Jesus because He reproved them for their false ideas. They would not stand for this, and because He did not agree with them they would not have Him to be their Saviour. I saw how this went on till this religious prejudice resulted in His death on the cross. Thus I could see that men today are but repeating history in allowing their prejudice to lead them to oppose the message of heaven. As the reading went on I continued to watch the development of this religious prejudice control their attitude toward Jesus, and I saw them spit in His face, strike Him, and on the cross taunted and mocked Him. I saw that He took it kindly and had no thought of retaliation, and that with His dying breath He said, 'Father, forgive them, for they know not what they do'. To me it was wonderful, and the more I heard of it the more I admired Him and the more it seemed to me that God would accept me, but I did not know how to go about it. I said very little,—not enough to give Daddy Bell to understand what was going on within me,—and he continued reading from the book which he said was inspired. He read Matt. 27:46, 'My God, My God, why hast Thou forsaken Me?' and then he read the comment in the book where this short passage was opened up in a wonderful way. 'And now the Lord of glory was dying', he read. The thought that impressed me most was how keenly Jesus felt that God has separated from Him eternally and how sinful man was unwilling to give up his sins,—this 'broke the heart of the Son of God'. 'The sun refused to look upon the scene'. I could not understand why He must suffer so and be separated from His Father. But the reading made clear that He suffered this for me and died because He loved me. Such love touched my heart, for no one had ever loved me like that before. Then He was put in the tomb. On Sunday morning Mary came (for she loved even the dead Christ), and found the tomb empty, but knew not that He was risen. He found her and made Himself known but would not allow her to touch Him because He had not yet been up to His Father and received assurance that His sacrifice and atonement were accepted. So up to glory He goes, passing porters, watchmen, and angels and hastens anxiously into His Father's presence and shows Him His hands and feet and side, and asks what the separation means, and is not the sacrifice sufficient to redeem the lost? If so, 'I will that they also be with Me where I am'. The thought there gripped my heart that Jesus was thinking of me, a poor sinner. And God stepped forward and clasps Him in His arms and they embrace each other while God says, 'Let all the angels of God worship Him', and all the angels bowed and worshiped and with them all creation. And I saw that some day sinners redeemed could be with Him forever. Just at that moment the Spirit of God came upon my heart and I got up and stole silently away to my own room and fell on my knees before God, for when I saw Jesus accepted I knew that I was accepted 'in the Beloved'. I there confessed my sins to God,—confessed all my opposition to Him,—and it was the moment of my life.

"The next morning was beautiful; but I had no interest in gold, but wanted to hasten back to my wife and baby to embrace them and tell them I had found Jesus the Pearl of great price. They could hardly comprehend what had happened, for I went away from them a rough, swearing man,—a man of the world,—to seek the world's treasure. I came back a man of God, with gold far better than earth's mountains contained. Then I hastened to my brother, who was a worker in the Baptist church, who, with his wife, greatly rejoiced, for they had many times endeavored to lead me to God. But when I told them of Daddy Bell, a Seventh-day Adventist, of the Sabbath, and how the Seventh-day Adventist church was the true

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church of the last days because it taught the keeping of the commandments of God which the other churches were transgressing, he was angry with me and went at once to his pastor to get information, and brought back a pile of books on the Sabbath to prove that Sunday is now the Sabbath, and books to show that the soul is immortal, and others to condemn the Spirit of Prophecy. Thus you can see that he would bring again the very things that led me astray, and he condemned the things that God had used for my conversion. From that time the church that ought to be saving men was doing all it could to undermine my faith. Passing strange that the devil could obtain such avenues through which to show his enmity to God, His law, and the soul of a lost man.

"And so I seek not gold, but desire rather to give my life to proclaiming the wonderful message through which salvation came to me. Since those days a goodly number of my relatives have found the preciousness of this message, including this brother and his wife. My dear mother lived to hear me preach on the things she taught me which led me astray, and she, too, accepted the light.

"When somebody brings you a book or paper to unsettle your faith, I advise you to test them by the word of God, and when you find a book containing something contrary to that word, lay it aside".

EVANGELIST TINDALL TALKS ON SPIRITUALISM

"Spiritualism, the Greatest Delusion of the Age", was the subject of the lecture in the Contemporary Club, April 2, by Evangelist Tindall. He introduced the subject by reading press reports of June 24, 1921, of statements made by Frederick W. Constantine of Buffalo, N. Y., who is secretary of the General Assembly of Spiritualists of the State of New York, as follows: "Through the medium of spiritualistic control, the world will soon be ruled by the greatest minds of all times, dating back to the beginning of history. Such rapid progress has been made in the last year in spiritualistic communication that it is only a matter of a comparatively short time when practically the entire population of the earth will be mediumistic. As a result the world will have the benefit of consulting such men as Abraham Lincoln, George Washington, Napoleon Bonaparte, Julius Caesar, Solomon, Robert Ingersoll, and Theodore Roosevelt. When this time comes there will be no more wars, no more crimes, no more poverty, and we will have reached a stage comparable to the millennium. . . . Lincoln is perhaps in touch with more mediums than any other great man, owing to his wonderful spirituality. Spiritualism has made great strides. Little more than a century ago we would have been burned at the stake".

Another press report followed, this being March 21, 1922, from Los Angeles. "Dead man to be guest at birthday party" was the head-line. "Dr. J. M. Peebles, a dead man, will be the guest of honor at his own centenary anniversary. The Longer Life League is to be host. According to Guy Bogart, executive secretary, an invitation has been sent to Doctor Peebles, and his acceptance received from the next world. Bogart said that Doctor Peebles explained he was being feted in heaven on the same day in honor of his earthly centenary, but would make every effort to attend both functions. A cover will be set for Doctor Peebles and a place reserved for him in the speakers' circle. He will be invited to speak a few words. The subject to be discussed is, 'What must the church do to be saved?' The speakers, in addition to Doctor Peebles, are Rev. J. H. Ryland, Methodist Episcopal pastor; Rabbi Isidore Myers and Rt. Rev. Irving S. Cooper, of Kretona, regional bishop to the United States of the Liberal Catholic Church. Doctor Peebles was in life a believer in the power of the departed to communicate with this earth if they so desired. He pledged to prove this to his friends by the communication with them after death".

The late Rev. Charles L. Tweedale, of England, was quoted to have said,— "I look forward to the time when there will be a well regulated psychic medium in every church".

William T. Stead, English journalist, said,— "Twelve months have now passed since my boy died, in almost every week of which I have been cheered and comforted by messages from him who is nearer and dearer to me than ever before".

Dr. Oliver Lodge, eminent English scientist, said,— "I have seen a phantom form come from a corner of the room, take an accordion in its hand, glide about the room playing the instrument".

HISTORY OF THE CAMPAIGN WORK

For more than eleven years the medical work has found its place alongside the evangelistic in campaigns conducted by Evangelist Tindall. Starting out under the direction of the College of Medical Evangelists in the year 1910, the first effort was conducted in the city of San Bernardino across the valley from the college. Many strictly evangelistic campaigns had been held there with apparently little result. For many reasons prejudice was extraordinarily manifest, so much that the faculty feared to launch the first campaign in that city. However, San Bernardino was finally agreed to. Beginning on a well located lot, in a small but new tent, with a seating capacity of about 150, the campaign was launched. The company consisted of J. H. N. Tindall as Evangelist; C. E. Garnsey, head nurse for the sanitarium, as Medical Evangelist; Mrs. Garnsey as lady nurse; and Mrs. Tindall as musician and demonstrator in cooking. The attendance of people not of our faith was quite small at the beginning. The meetings were well advertised both in the public press and by programs being distributed among the homes of the city. At no time during the campaign did the outside attendance number more than one hundred people, but in just six weeks seventeen souls were baptized into the message at Loma Linda.

Two notable things should be mentioned in this campaign. One was that the tent was located on a vacant lot close by a popular ladies' club of the city. The president of this club became interested in the work we were trying to do along health lines and after a demonstration or two by the nurses, and after inquiring more particularly into our principles, spoke to the members of the club and through them a good sentiment was started in our favor among the better class of people. When we closed our short campaign of six weeks we saw prejudice breaking down all over the city and people began to learn the object of the valuable institution they had so near at hand. The second point that should be mentioned was the case of a man of possibly sixty-five years of age who became interested in the message being delivered by the evangelist at the tent. He became convinced of the truth of what he had heard, but we noticed that something kept him from taking his stand. He was a man of means, declaring that it was not the question of money with him, that he could just as easily as not keep the Sabbath. He agreed to every point of doctrine, but we could not tell what it was that kept him from surrendering to the Savior. One day in our round of visiting we found this man sick in bed. We volunteered to have the nurse treat him, and showed such sincerity in our desires to help him that he finally consented to treatments. He became quite ill and along with the simple treatments, prayer was made in his behalf. While in his worst state of sickness he confessed to the nurse the trouble that had stood in his way and kept him from joining the church. He said, "I have used tobacco for over forty-five years and I fear I can never give it up". He heartily agreed that it was not right for Christians to use the weed, but said, "Since I have been interested in your meetings I have tried to give it up and I simply could not do it, so I finally decided I would stay away from the tent".

After being encouraged that God had given us knowledge along the line of diet and treatments which would aid him in giving up his tobacco, he finally consented to try, *once more*, to give it up.

Two things were now combined in the effort to save this precious soul from death. One was to bring him to the Savior with His power and willingness to help him. This kindly sympathy, linked with a demonstration of practical godliness, broke the old gentleman's heart and he wept like a child. God answered our prayer by the gift of the Holy Spirit, which strengthened his faith and he became a liberated man. And oh, such a grateful man as he was! This is but one case of many showing how the proper service of the "right arm" draws men and women to the "body"—the church. The combination of the evangelical and medical as demonstrated in the Savior's life, and carried on in this work, will ever be found efficient in saving souls. A short time after this at the camp meeting, when Loma Linda had to borrow several thousand dollars on short notice, this man gladly loaned the institution \$10,000 without interest, or at a very low rate. He kept as a memorial of his victory in Christian experience, an old pipe on top of a gate post outside of the rear door of his house. This he pointed to and told the story to many friends of how he was led to his Savior. Hundreds of remarkable experiences might be related to show the wisdom of this plan of work.

From here this same company went east to Hartford City, Indiana, the home of the parents of Evangelist Tindall, starting meetings in an old Seventh-day Adventist church building where only a few people met for Sabbath school. While some of this group were good loyal Christians, others had dragged our beloved church name in the dust until indeed the name "Adventist" was made a reproach in the community.

With the help of a few dollars and much work, the building was put in fair shape to begin the meetings in the campaign, going under the title "Gospel-Medical Missionaries". It was not at first generally known that we were Adventists, and in a short time we had the building crowded with a good substantial people. The editor of the paper wrote an article on the splendid work that was being done by the "Gospel-Medical Missionaries", and after attending several lectures, volunteered the columns of his paper for our use. Ninety-six articles on the message were written, which came out in large headlines on the front page of his "daily".

The results of this campaign were that forty-two substantial converts surrendered, among whom were Mr. Tindall's mother, a brother (practicing physician) and wife, two sisters and their husbands, two farmers with fine farms, one retired well-to-do county official, bringing a total of tithe and offerings into the treasury of the Indiana Conference of over \$5,000. During this campaign and from this company over \$20,000 was loaned to the cause. A new school building was built, said to be the best equipped among our school buildings in the state. The old church was repaired and put in shape and from that time on for more than ten years, that church was one of the strong tithe-paying churches in the Indiana Conference.

The next campaign was held in Indianapolis. Here some workers were brought into the company by the conference to receive a short training. Each campaign, from the first in San Bernardino, in the year 1910, to the one closed last spring in Dallas, Texas, has been marked by one signal success after another,—north, south, east and west, especially in the large cities.

The last five campaigns, conducted in Indianapolis, Ind.; Milwaukee, Wis.; Tulsa and Oklahoma City, Okla.; and Dallas, Texas, have brought to the cause of God in souls, 680 actually baptized members into the church, the great majority being adults and nearly half of them men. These campaigns usually last about six months each. The percentage of converts that actually remain faithful is very high, ranging from seventy-five to ninety per cent. The campaigns are more than self-supporting, usually bringing in more tithe into the conference treasury, before the campaign closes, than is paid out by the conference in expense. Friends by the hundreds are scattered all the way across the continent, who will stand by our side in that day which is so soon to come upon us when we will need them most.

The last campaign in Dallas, Texas, paid in cash in tithe alone, more than \$10,000 before the campaign closed. This was besides offerings to all other funds. One of the finest church edifices in the denomination, estimated to be worth \$65,000, stands as a monument to this work. This new property cost us \$23,000. Our old church, on a back street, brought only \$5,000 in the trade. This was dedicated, free of debt, except for a little over \$2,000, which was pledged. And not altogether to be overlooked is the fact that the name of Adventists has been raised into a new setting in the minds of hundreds of business, professional and other good men in that city. A school was conducted in connection with the campaign, by the Southwestern Union Conference, which was attended by more than fifty representatives from various churches. These were trained in medical missionary work and passed satisfactory grades. They returned to their respective churches to carry out the principles and plans on the training received. A recent report from the secretary of the Home Missionary Department of that Union says that the wonderful success they are having in their home missionary work is largely due to that campaign training school.

It has been found to work admirably when the health lectures are given a prominent place at the beginning of the campaign, thus affording the medical workers the opportunity to set principles before the public mind and to launch into strenuous Christian help work from the start. At the same time the least antagonistic Biblical lectures may be given. This quickly gathers the confidence of the people and prepares the heart for the testing truths that come later.

In addition to the Sunday night lectures in a large auditorium, classes are formed where ministers and Bible workers get nearer to the people and give more

detailed instructions. The Bible workers study with the people in their homes whenever opportunity offers or can be made.

The "Mark X" card will give an idea of how the interest is handled.

At the time this matter is to go to press it is too early to predict the final outcome of this campaign in Redlands. Twenty-five are now in the first baptismal class. No regular paid company has been organized here at Redlands. Those connected with the campaign are all volunteer help saving the nurse, paid by the sanitarium; one bible worker, paid half time; and the evangelist, who is paid jointly by the conference and the college. Twenty-four sermons have been delivered by Evangelist Tindall in a large public theater auditorium. Thirty-two medical lectures have been delivered by fourteen doctors from the College, in the City Hall Auditorium. This hall is furnished by the city free of charge, the lights and janitor service only being paid by the campaign. We feel indebted to the Mayor, Hon. A. E. Brock; Senator Lyman King, editor of the "Daily Facts"; Doctor Sweany of the First National Bank, and other leading citizens for their hearty welcome and support during the campaign.

We quote the following from the "Review and Herald" of January 6, 1921:

"Oklahoma City probably had the most successful single city effort ever held in the history of our work, which resulted in the addition of about 200 members to the church".

And, particularly in the Dallas campaign, did the Lord vindicate His plan for city work by bringing in thousands of dollars in tithes,—much more than was expended in carrying forward the campaign, beside all the offerings made by the new converts.

PLAN OF WORK

Preliminaries

When entering a city for a campaign to extend over a period of months, it is well to become acquainted early with leading men, possibly city officials, placing before them the medical missionary and health work contemplated, and establish credit at a good bank. For the evangelistic meetings, seek out the auditorium most frequented by the better class of people, and one large enough to accommodate a representative audience of the citizens.

If there is a permanent headquarters available, with offices for consultation, an assembly room for medical lectures and classes, and rooms for treatment purposes, this is quite ideal. If the assembly room is large enough, it can be used for the public medical lectures also, but in a large city campaign it will be found an advantage to secure a smaller auditorium with ante rooms, so that proper arrangements can be made for preparing and serving the food at the food demonstrations in connection with the dietetic lectures.

Donations of provisions, such as groceries, dairy products and produce, the equipment necessary for the public demonstrations and the treatment rooms, and also the use of a piano (if necessary), should be secured by personal visits to leading business men, to whom it should be explained that all the lectures, food demonstrations, medical help and treatments are free and that classes in cooking and home nursing are to be formed for those desiring this instruction.

When there is convenient car service or other means of transportation it is sometimes well for the members of the company to scatter out in different parts of the city, where they will have opportunity to bring many people in touch with the campaign work.

Large cards appropriately representing the two lines of work,—Evangelical and Medical,—are printed and put up on telephone poles, placed in store and house windows, and in any other conspicuous places that are available. Neatly printed invitations, announcing the meetings and giving the subjects for the current week, are taken to the residences and presented personally by the workers, assisted by the church which has been organized for this service. If possible, secure the columns of the largest newspaper for your reports. Run your cuts and advertisements there also.

Appropriate decorations are arranged for the auditorium or lecture halls and good music is provided for. In large campaigns, a singing evangelist should be one of the company.

Public Meetings

Evangelical. These meetings are held in the large auditorium and are conducted by the evangelist himself, usually once a week, on Sunday nights. Another night could be added if thought best, on Friday evening.

Two medical lectures are given, usually on Tuesday and Thursday evenings. The lectures on diet, with appropriate demonstrations of healthful foods, run through the series of Tuesday nights, while on Thursday evenings a line of lectures on diseases and treatments, with appropriate demonstrations, is presented. These demonstrations are conducted by trained workers,—cooks and nurses. Every effort is made to have all food service as dainty and attractive as possible. Thus the medical work is kept "to the front" during the entire campaign, but particularly at the first, that it may begin its work as the "entering wedge".

Work at the Headquarters

(a) **Company Organization.** Just as soon as the workers have located themselves and a headquarters has been secured, the Monday morning workers' meetings are begun. Here those who are to carry the campaign work gather with their books, and most careful instruction is begun which is intended to unify them as workers, to give them clear, definite understanding of just what the Lord wants done in these cities, and to bring them up on every point necessary for the responsible work into which they are about to enter. A careful study of the Savior's methods of work with His disciples, the detail plans for the city campaign work as given in various places in the Spirit of Prophecy, Bible and Testimony studies, which are intended to unite hearts and bring them all into complete submission to the Holy Spirit, are given. In these meetings a freedom to ask questions and to discuss various subjects is invited. So far as possible every question which may perplex or bring in confusion as the workers go among the people, is taken up and cleared in these meetings. The influence of a thoroughly united and consecrated company, all speaking the same thing, upholding each other's hands and standing solidly for the instructions of the Lord, is felt strongly throughout the entire church.

Just as soon as the public meetings begin and the "Mark X" cards are returned, all who have thus manifested an interest are visited by the appropriate workers according to the interest expressed. At this time the reports are brought in by the various workers and during a portion of each Monday morning every name that has been handed in is carefully considered, special prayer is offered for the interested ones and the workers are instructed what to do and how to handle those who are assigned to their lists. These lists then become the particular charge of the worker to whom they are assigned and each one becomes a prayer list for that individual worker. All are prayed for daily and at the Monday morning meetings are made a special object of prayer by the entire company.

(b) **Question Box by the Evangelist.** Just as soon as there are enough interested in Bible questions to warrant it, an hour for the Bible question box is opened at the headquarters by the evangelist himself. Here interested ones may meet and talk with him personally or may bring in their questions for public or private answers. Very soon this opens the way for

(c) **Classes by the Ministers and Bible Workers,** which are conducted in regular, systematic order for those who wish special instructions in various lines. At this time also

(d) **Classes Are Organized for the Church Members Themselves.** Here they are thoroughly instructed particularly in lines of real Christian experience and heart work and just how to present in a simple way our truths and the need of conversion to their neighbors. Those who compose this class are usually known as a "personal workers' band".

(e) **Classes in Cooking and Nursing.** While the ministers and Bible workers are carrying on these lines of instruction, doctors and nurses have organized classes both with the church and for the outside public in cooking. The classes for our own people are conducted separately, since we can study with them some things for which

the outside ladies are not yet ready. These classes are held once each week for about twelve weeks. Usually a "whole wheat bread contest" is held at the close of this instruction and much interest has been manifested by those who take part. Many times a number of bakers in the city will become interested and compete for the blue ribbon prize, as well as private individuals. As soon as these classes have been completed, a line of instruction on simple home nursing is begun for those who desire it.

(f) At the very beginning of the campaign it is publicly announced at each lecture that the physicians and nurses will be glad to extend their services by way of consultation, treatments or any other possible help to those who desire it, and that all of these services are entirely free of charge. This is the natural outworking of the great principle which the Savior demonstrated in all of His work, that healing of body as well as healing the soul should be brought to the human race, "without money and without price". Thus the way is opened for many visits in the homes of the people. Meanwhile office hours are established at the headquarters, where patients may come for consultation and may receive simple treatments according to their needs. While many more people can be taken care of in even a moderately equipped treatment room, yet it is very desirable to do as much work as possible in the homes of the people, where nurses and physicians can get close to their hearts, win their confidence, and in many cases begin evangelistic work with them almost at once. It is the constant aim of the medical workers not only to relieve physical suffering, but to turn the hearts and minds of those whom they visit to the Great Physician who heals the soul as well as the body. Usually it is necessary to call upon the Bible workers for help very soon after the nurses begin to visit the homes, to care for the interest thus aroused. In some cases the medical people are able to handle both lines of work. The qualification of nurse and Bible worker in one person is a splendid combination for campaign work.

House to House Work

As has been mentioned above, much visiting is done in response to the invitations which come in on the "Mark X" cards. As the interest grows, this house to house work takes the greater part of the time of the workers. Ministers and doctors, Bible workers and nurses, musicians, demonstrators and personal workers,—all are thus brought in close contact with the interested ones throughout the city. Bible readings, treatments, counsel, comfort, prayer and song,—all have their part in winning and holding the interest and preparing the heart to accept the three-fold message being presented in the city. At the public meetings, the workers make it their special business to seek out and welcome those with whom they have become acquainted. Thus a bond of friendship is established and those who attend the meetings regularly come to look for the members of the company who have been visiting them. At each public service the "Mark X" cards are handed out as the contribution is gathered. These are returned to the ushers by those taking them and become invitations so that when the workers go to the homes they are sure of a welcome and an interest.

Gathering the Interest

Just as rapidly as possible the medical interest is drawn to the evangelical. In these campaigns we do not draw out a long series of Bible studies with any one person. All is given that is necessary, but it is the constant purpose of the workers to draw the interest to the place where the soul will absolutely surrender to their Savior, after which they are prepared by Bible workers to enter the baptismal class. This is the harvest time. The work must be done after an intensive order. Much prayer and counsel is engaged in by the workers, that the reaping may be quickly done. Those who are reading literature are drawn into Bible studies, class work and the public meetings as fast as possible. The Bible classes are announced in the public meetings and all are urged to take advantage of the opportunity to receive instruction from trained Bible readers. The invitation is kept constantly before the public and before individuals in their homes, to attend the Sunday evening meetings. Bible workers and nurses hasten from home to home in their work. As soon as the doctrines of present truth are preached from the public platform and there is a special interest manifested on the part of any, these are invited to the Sabbath service.

These are usually of the kind prepared by the church members. After the classes are over, the classes are held in the city. A series of these classes are held up on every point (such as needed) by the Tuesday night health work. Immediately necessary, a third, to the new converts.

These baptismal services of the city is given the right impression several ministers to the candidates number organized company large audience. Help sign to receive them.

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At the beginning a systematic education desired the message to help the church to invite to are changed to give their hearts

Thus we rapidly gather the interest, glean out those who are ready for special instruction and prepare for the organization of our baptismal class.

Baptismal Class

After new ones surrender to their Savior, a class is formed to meet on one of the nights formerly used for health lectures. At the beginning of the campaign two health lectures are usually given. Now one of these is dropped, giving way for the "class night" for the new converts. On these nights the entire church is invited to hear a series of thorough heart searching studies for these new converts, bringing them up on every point of truth necessary to make them solid, intelligent, consecrated seventh-day Adventists. This instruction is very much appreciated (and many times much needed) by the members of the church. After about three or four weeks, the Tuesday night health lecture is also dropped, thus closing the Health Lecture Series, and this night is devoted to the finishing of the instructions of the first class of converts. Immediately after baptizing this first class, another class is formed and if necessary, a third. The evangelist now devotes every night either in public or private to the new converts.

Baptismal Service

These baptisms are very solemn occasions. Wherever possible, the entire interest of the city is drawn to a clear lake or a running stream where God and nature give the right impress to the occasion. Usually the first class is large, necessitating several ministers to administer the baptismal rite. These classes are organized and the candidates numbered and placed in rank at the waters' edge. The thoroughly organized company of church officers, deacons, deaconesses, etc., aid in handling the large audience. Relatives and friends of the candidates are brought to the waters' edge to receive them as they come forth out of the water.

On the Sabbath previous to the baptism, the converts have all been voted in subject to their baptism, which usually takes place on the following Sunday morning. The next Sabbath we have what is termed a reception or right-hand-of-fellowship service to bring the old and the new members together as the beginning of a fellowship which it is hoped will be perpetuated. These are usually grand occasions on which the Spirit of the Lord is present, affecting not only the new converts but the old members as well, and "all the members fitly joined together" are united in blessed fellowship.

Classes are immediately formed for these new converts along with some of the church members for missionary work, teaching them how to give Bible studies, simple treatments, etc. About this time the conference is notified and an institute is usually held for volunteers who desire to enter the colporteur work.

Education of Local Church

At the beginning of the campaign the Sabbath service is used to carry forward a systematic educational work for our own people, preparing the church to better understand the message and be able to aid while the campaign is going on and also be able to help the new converts when they come in. Later in the campaign when it is desired to invite the interested parties to attend the Sabbath services, these services are changed to meet the needs of these interested ones and to prevail upon them to give their hearts to God. They might be now termed "Revival meetings".

REFERENCES AND QUOTATIONS RELATIVE TO THE COMBINATION OF MEDICAL WITH EVANGELISTIC WORK

It is not intended to print in this volume the many references to the strictly evangelical side of public campaigns, the object being rather to gather up those statements which show that the medical should be united with the evangelical in city work. As a consequence the majority of quotations refer to the medical work and its importance in connection with the gospel ministry.

In Ancient Days

The sick were "brought unto the Priest". *Lev. 13:2-23; 14:1, 2.*

In Christ's Day

God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him". *Acts 10:38.*

"During His ministry, Jesus devoted more time to healing the sick than to preaching". "Ministry of Healing", p. 19.

The Apostles

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick". *Luke 9:1, 2.*

The Seventy

"After these things the Lord appointed other seventy also" and said unto them "heal the sick" and say "the kingdom of God is come nigh unto you". *Luke 10:1-9.*

Today

"Many are asking me how I regard the ministry of the gospel with reference to medical missionary work. These two lines of work should blend". "Loma Linda Messages", p. 87.

"The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord's people are to be one. There is to be no separation in His work. . . . He sent out His twelve disciples and afterward the seventy to preach the word to the people, and He gave them power to heal the sick and to cast out devils in His name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry". "Loma Linda Messages", p. 86.

"To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a re-conversion and a re-consecration to service". *Testimonies, Vol. 8, p. 46.*

"Remember, my brother, that medical missionary work is not to take men from the ministry, but is to place men in the field, better qualified to minister because of their knowledge of medical missionary work. Young men should receive an education in medical missionary lines, and should then go forth to connect with the ministers". *Vol. 8, p. 158.*

"The medical missionary work is a part of this work of reform, but it should never become the means of separating the workers in the ministry from their field of labor. The education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry, and the usefulness of those who are preparing for the ministry would be greatly increased

if they would become intelligent on the great and important subject of health". Vol. 6, p. 291.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. Gospel workers should be able also to give instruction in the principles of healthful living". "Ministry of Healing", p. 146.

A New Element

"Combine medical missionary work with the proclamation of the Third Angel's Message. Make regular organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work". Vol. 6, p. 267.

"The study of surgery and other medical science receives much attention in the world, but the true science of medical missionary work carried forward as Christ carried it is new and strange to the denominational churches and to the world. But it will find its rightful place when, as a people who have had great light, Seventh-day Adventists awaken to their responsibilities". Mrs. E. G. White, *re Work in Australia*, pp. 3-13 of MSS, 38001.

"The medical missionary workers are doing the long neglected work which God gave to the church. . . ". Vol. 8, p. 71.

"Then they will see that health reform and medical missionary work are to be carried forward in connection with the gospel message for this time. Genuine medical missionary work is the gospel practiced". Vol. 8, p. 168.

"Then they will see that health reform and medical missionary work are to be bound up with the preaching of the gospel". Vol. 8, p. 168.

"The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them". Vol. 6, p. 379.

The Medical Work, While Necessary, Is Not "The Message"

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent". Vol. 1, p. 559.

"The medical missionary work is not to be made all and in all". Vol. 8, p. 161.

"While extensive plans should be laid, great care must be taken that the work in each branch of the cause be harmoniously united with that in every other branch, thus making a perfect whole". Vol. 9, p. 136.

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other". Vol. 6, p. 289.

"Medical missionary evangelists will be able to do excellent pioneer work. The work of the minister should blend fully with that of the medical missionary evangelist". Vol. 7, p. 111.

"No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body". "Loma Linda Messages", p. 86.

"Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities". Vol. 9, p. 167.

"The instruction that the Lord has given concerning His work points out the right way. God's plan and God's thoughts are so much higher than man's plans and man's thoughts as the heavens are higher than the earth. God's voice is to be heard. His wisdom is to guide. He has outlined His plan in His word and in the Testimonies that He has sent to His people. That work only which is carried on in accordance with the principles of His word will stand fast forever". Vol. 8, p. 235.

"All through the large cities God has honest souls who are interested in what is truth. There is, short, the Lord desires that everything connected with His cause shall be brought into order". Vol. 9, p. 98.

Special Methods for City Work—Companies to Be Organized and Educated

"My message is, Let companies be organized to enter the cities. Seek proper locations for holding meetings. Circulate our literature. Make earnest efforts to reach the people". Special Testimony to Doctor Kress, 106-1910.

"There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude". Vol. 9, pp. 171, 172.

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each". Vol. 9, pp. 169, 170.

"From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages". Vol. 9, p. 172.

Various Gifts and Talents to Be Brought Together

"The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit". Vol. 9, p. 145.

Evangelists

"While city missions must be established where colporteurs, Bible workers, and practical medical missionaries may be trained to reach certain classes, we must also have in our cities, consecrated evangelists through whom a message is to be borne as boldly as to startle the hearers". Vol. 9, p. 137.

Character of Message to Be Borne

"The Lord has given to some ministers the ability to gather and to hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures". Vol. 9, p. 169.

"The truth must not be muffled now. Plain statements must be made. Un-

varnished truth must be spoken. . . .” Vol. 9, p. 231.

When the spirit of inquiry is awakened, methods must be devised to record and care for it:

“As the result of the presentation of the truth in large congregations, a spirit of inquiry is awakened, and it is especially important that this interest be followed up by personal labor. Those who desire to investigate the truth, need to be taught to study diligently the word of God. Some one must help them to build on the sure foundation. At this critical time in their religious experience how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God’s word”. Vol. 9, p. 111.

(For this purpose the “Mark X” card is devised, and these names are distributed to appropriate workers for personal attention.)

Physicians as Evangelists

“Thousands of workers are to be qualified with all ability of physicians, to labor not as physicians, but as medical missionary evangelists”. “Loma Linda Messages”, pp. 14, 15.

“Physicians whose professional abilities are above those of the ordinary doctor should engage in the service of God in the large cities. They should seek to reach the higher classes. Something is being done in this line in San Francisco, but much more should be done. Let there be no misconception of the nature and importance of these enterprises”. Vol. 7, p. 111.

“It is the Lord’s plan that physicians well versed in Bible truth shall unite with ministers laboring in the cities, and aid in giving as a whole the harmonious message of warning that should be given to the world. Some of the very best qualified men in our institutions should be chosen for this work.

“To some it may seem unwise to take men qualified for the position of head physicians, and put them to labor in the cities, even though chosen men fill their places in the institution. But we need to take a broader view of the work, and to consider that the Lord is calling for a special line of work to be done in the cities, a work which requires the efforts of men of clear perception, and who, in the power of the Holy Spirit, can present before large congregations the principles of health reform”. Sanitarium, Calif., November 26, 1909, to Brother and Sister Irwin,—1-150

Nurses

“The nurses in our sanitariums are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with their ministry of physical healing”. “Loma Linda Messages”, p. 86.

“Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature’s remedies, and teaching them how to regain health and avoid disease”. Vol. 9, p. 172.

Cooks

“It has been presented to me that men and women of capability were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. . . . I have been instructed to encourage the conducting of cooking schools in all places where medical missionary work is being done”. Vol. 7, p. 113.

“Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. The word of the Lord is, ‘Forbid them not: for I will reveal Myself to them as their Instructor’. He will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods”. Vol. 7, p. 113.

Bible Workers

“At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God’s word”. Vol. 9, p. 111.

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Singing Evangelist

"In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skilfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song. The singing is not always to be done by a few. As often as possible, let the entire congregation join". Vol. 9, p. 144.

"One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God, because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith; but all are to work. Vol. 9, p. 144.

Many Workers to Be Trained

"Many young men who have had the right kind of education at home are to be trained for service, and encouraged to lift the standard of truth in new places by well-planned and faithful work. By associating with our ministers and experienced workers in city work, they will gain the best kind of training. Acting under divine guidance, and sustained by the prayers of their more experienced fellow workers, they may do a good and blessed work". Vol. 9, p. 119.

Laymen in the Plan

"In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power". Vol. 8, p. 96.

"Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them". "Desire of Ages", p. 141.

Church to Be Organized

"In every church there is talent which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work". Vol. 9, p. 117.

"There should be no delay in this well-planned effort to educate the church members. Persons should be chosen to labor in the large cities who are fully consecrated, and who understand the sacredness and importance of the work". Vol. 9, p. 119.

"All this work of training should be accompanied with earnest seeking of the Lord for His Holy Spirit". Vol. 9, pp. 119, 120.

"When a special effort is put forth by laborers of experience in a community where our own people live, there rests upon the believers in that field a most solemn obligation to do all in their power to open the way for the Lord to work. They should search their hearts prayerfully, and clear the King's highway, by putting away every sin that would hinder them from co-operating with God and with their brethren". Vol. 9, p. 125.

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths". Vol. 7, p. 62.

House to House Work

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails". Vol. 9, p. 123.

"Many will be called into the field to labor from house to house, giving Bible readings, and praying with those who are interested". Vol. 9, p. 172.

"The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes". Vol. 9, p. 128.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God". Vol. 9, p. 126.

Simplicity in Methods

"As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good". Vol. 8, p. 110.

"Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show and extravagant outlay of means will not accomplish the work to be done". Ibid.

"The work in the large cities is to be done after Christ's order, not after the order of a theatrical performance. It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ.

"Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence". Vol. 9, pp. 142, 143.

In Regard to Advertising

"There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly". Vol. 9, p. 110.

Notice the way in which this instruction is carried out as explained in the chapter, "Plan of Work".

Work at Headquarters

"In connection with our city missions there should be suitable rooms where those in whom an interest has been awakened can be gathered for instruction. This necessary work is not to be carried on in such a meager way that an unfavorable impression will be made on the minds of the people. All that is done should bear favorable witness to the Author of Truth, and should properly represent the sacredness and importance of the truths of the Third Angel's Message.

"Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing is of the utmost importance". Vol. 9, p. 112.

"In every city where we have a church, there is need of a place where treatments can be given. Among the homes of our church members there are few that afford room and facilities for the proper care of the sick. A place should be provided where treatment may be given for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These, skillfully employed, would prove a blessing, not only to our own people, but to their neighbors, and might be the means of calling the attention of many to health principles". Vol. 6, p. 113.

"These institutions are to be His agencies for reaching a class whom nothing else will reach. They need not be large buildings, but should be so arranged that effective work may be done". Vol. 6, p. 113.

Less Preaching and More Personal Work

"Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'.

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit.

"We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world". "Ministry of Healing", pp. 143, 144. "This is the high duty and precious privilege of the medical missionary". Ibid. 144.

Instruction for the Candidates in Preparation for Baptism

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ". Vol. 6, pp. 91, 92.

"They must not neglect the faithful, tender, loving instruction so essential to the young converts that there may be no half-hearted work. The very first experience should be right. Satan does not want anyone to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; the appetites and passions are striving for the mastery; temptations confuse the conscience so that true conversion does not take place". Vol. 6, p. 92.

Health Reform to the Front

"Keep the work of health reform to the front, is the message I am instructed to bear. . . . I am instructed to say to health reform educators, Go forward.

This work bears the signature of heaven, and will open doors for the entrance of other precious truth". Vol. 9, p. 113.

"Keep prominent the health reform from a religious standpoint". Vol. 3, p. 168.

"As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God'. 1 Cor. 10:31. The subject of temperance in all its bearings, has an important place in the work of salvation". Vol. 9, p. 112.

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner". Vol. 6, p. 112.

"Before the true reformer the medical missionary work will open many doors". Vol. 7, p. 42.

"There is a message regarding health reform to be borne in every church. There is a work to be done in every school". Vol. 6, p. 370.

"We are now to unify and by true medical missionary work prepare the way for our coming King". Vol. 8, p. 212.

"Throughout our churches there is to be a reconversion and a reconsecration to service". Vol. 8, p. 46.

"If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject

(health reform) they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden". Vol. 6, p. 371.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences". Vol. 6, p. 376.

The Cities

"I feel the deepest anxiety as I consider the cities that are yet unworked. Day and night the burden is upon me,—the cities must be worked without delay. The message of present truth must be carried to those who have not heard it. . . .

"This salvation is for the inhabitants of the unworked cities. Time is rapidly passing into eternity, and these cities have as yet scarcely been touched. There is power that the Spirit of God can impart to truth. As light is flashed into the mind, a conviction will take hold of hearts that will be too powerful to resist". Sanitarium, California, November 26, 1909, to Brother and Sister Irwin, 1-150.



Headquarters

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a lot to do for ourselves to postpone our own funeral which are to be given in this series, of which this is the first, will help us all to know how to maintain our health and vitality above par so that we may enjoy life better and longer, and that our families, relatives, neighbors, and friends may enjoy us better.

After the address, Evangelist Tindall, the chairman of the evening, and who is aiding in the furtherance of this campaign, stated that it is planned that this series of lectures and demonstrations to be given shall be exceedingly practical and helpful, and asked for the co-operation of the people of Redlands to this end.

SEATS PLENTY AT LECTURE TONIGHT

The second lecture in the series to be given in the city hall by the Loma Linda Medical College will be given this evening at 8:00 o'clock on "The Physical Crisis the World Is Facing". This lecture will be given by Dr. Mary C. McReynolds, who is an experienced speaker and has just completed a lecture tour of the Southern States.

The College officials have expressed deep regret that any people left the hall for lack of space on the opening night Tuesday. For that opening lecture many people were present from the surrounding towns. There will probably not be as many such visitors at the regular lectures, and it is planned that comfortable seats will be reserved hereafter for the people of Redlands and immediate vicinity.

DR. MARY McREYNOLDS GIVES LECTURE ON PHYSICAL CRISIS WORLD IS FACING

The lecture last night was brim full of astounding facts concerning the "Physical Crisis the World Is Facing", and also with helpful instruction pointing the way by which we each can help avoid the dangers about us. Dr. McReynolds used two texts of Scripture by which to introduce her most inspiring lecture (Jer. 8:13 and Jer. 9:21). She stated that the Prophet Jeremiah, by the aid of the Spirit of God, looked down the stream of time to our day and saw the physical condition of the world at the present time and the crisis we are facing.

the lecture Doctor Campbell read the following story from the Saturday Evening Post:

While traveling in the Pacific Coast states recently Herschel S. Hall was taken violently ill with an attack of acute indigestion. Hearing there was a Chinese doctor in the town who was highly regarded by the citizens of the locality, Mr. Hall sent for him. The physician came, felt of the sick man's pulse, inquired briefly as to his sufferings and then entered upon the following questionnaire:

"You smokee sligaleet"?

"Oh, yes".

"Cigar, too"?

"Yes".

"Pipe maybe, eh"?

"Sometimes".

"You takee li'l dlink sometimes—maybe col' pop, col' soda, col' milk shake, col' ginger beer, licy-col' lemonade, col' slider, maybe some hot tea, hot coffee, hot chocolatee, lots of sugar and cream"?

"Sure thing"!

"You eattee fast"?

"I got to, Doctor—always in a hurry—lots to do, you know".

"You eattee hot biscuit"?

"You bet"!

"You eattee fly ham, fly bacon, fly eggs, hot cakes, lots molass"?

"I'll say I do"!

"You eattee greasy stuff—some fry, some roast, some boil, some stew, some bake—you mix 'em all uppee same time, eh? Maybe some jam and greasy glow same time, eh"?

"Yes, everything goes with me".

"You eattee pie"?

"Pie! Pie is my middle name at meal-time, Doctor".

"You eattee some pickle, some cheese, some nut, some nice lich clake, some hot cream—you mixee all uppee inside same time, eh"?

"Yes, sir—that was the way I was taught to eat at boarding school".

"You dlinkee lice water same time"?

"Of course"!

"You chewee up wood toothpickee fine, eh, at finish"?

"Usually do—sometimes I have to use a match".

"Goodnightee! I can no curee big fool"!

"People wear nice clean clothes, live in fine houses kept in immaculate condition, but the inside of our body 'house' is not so," said the Doctor. "We need a clean 'house'. Constipation is a sluggishness of the lower intestine—a delay in evacuation. Evacuation may occur daily and yet be like the freight train—a day late. To determine whether or not there is delay in this matter we may either have the digestive process X-rayed, or may eat charcoal and observe the time elapsing before the dark matter appears. From twelve to twenty-four hours is the normal time, and if more than twenty-four hours passes it indicates trouble.

"The results of constipation", said the Doctor, "may be lack of appetite, dull headache, nervousness, sleeplessness, bad taste in the mouth, dull brain slow of comprehension or perception, sallow complexion, or eruption on the skin. The colon may be compared to a sewage system; and if in your house that system is clogged you want to move out. Just so if food lays in the colon and decomposes and bacteria multiplies, you are in a very bad state".

Causes

Doctor Campbell stated the causes of constipation as follows:

"Improper diet, failure to chew food sufficiently, lack of enough exercise, improper dress, bad posture, the use of drugs, neglect to promptly heed nature's call to evacuate, organic diseases and family weakness in this respect.

"Now let us consider these one by one", she said. "Tea, coffee, toast, white bread, biscuits, pancakes, mushes not well cooked and swallowed whole, and many and most refined products in which there is little residue, contribute to constipation and most of all kinds of irritating foods. Fresh foods, which decompose more quickly

than other foods, all that it is necessary more food, thinking work that way, but the day and of the We should drink inside.

"Any manner the tight clothes that to constipation.

"A wrong position cure it; but they do not cure it, but only use that you stop taking be sure that you cure itself may cause breakfast, try eating six hours, and some dried or canned.

eat only fruit for vegetable salad, kinds of food at wheat well cooked a fine thing for Flax-seed tea is helps. A daily very helpful. Do and of the life.

Mr. Graum recommended. Tations to the abdomen to learn how to quarters at Sixth how to cook food the headquarters.

Mr. Tindal had a normal bowel was "wedded" to undertake his care of his head that he was having no correct both physical

Announcer the Wyatt, and the Power Behind