

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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A PRAYER

"All Hail the Power!"

MARY VALLIANT-NOWLIN

COME, bless Thy people, Lord,
Where'er they be, o'er land or sea,
O bless them, Father, mightily.
On battle's front, in far-flung field,
Give them the power to bring the yield.
Where stakes are set for highest goal,
There let the blessed gospel roll,
Until its joyful sound brings in
Thy jewels from the fields of sin.

God bless in heathen lands,
Where ignorance stains and darkness reigns;
Where ugly, grinning idols stare,
And much of error still remains.
Bless, bless, the faithful workers there,
Renew their courage every day,
Till darkness from those lands afar
Shall melt before the gospel's ray,—
The glory of the morning Star.

O bless our leaders. Bless,
Or home they stay, or far away,
The men of Thine appointment, Lord,
Who bear to full the heat of day—
Called to the work by Thine own word,
Who by the altars watch and weep,
Where none can help. But stationed nigh
The holy angels vigil keep,
And bear their groanings to the sky.

Now, Lord and Master, hear:
In distant West, at Thy behest,
A mighty gath'ring will convene
Of humble men to do their best.
O guard them by Thy hosts unseen.
Perhaps such council ne'er did meet
Since Adam left the garden gate,
With all hell set for their defeat,
And things of such stupendous weight
That mortal man could never meet
In his unaided strength alone.
I cry before Thy mercy seat,
Send help from Thine eternal throne.

God bless in every counsel held,
And let the Spirit there be free;
May all by His sweet power compelled,
Pour forth one note of harmony.
O may the music glorify
Thy holy name in advent songs,
The songs that used to rend the sky,
And thrill the waiting, listening throngs.

May every heart there be impressed
With this truth burning in each breast,
That soon our Saviour will appear;
Surely His coming draweth near,
Nearer than when we first believed.
Hold fast this truth, be not deceived.
And now, O Master, bend Thine ear,
Come fill our hearts with holy fear,
"Lest we forget, lest we forget."
Probation's sun is soon to set,
And nevermore to rise again.
Just as we are we shall remain.
The awful fiat then goes forth
From east to west, from south to north:
"Let the holy be holy still,
Let the filthy be filthy still."
From this decision no appeal;
All destinies it now must seal.

O solemn time, O fateful hour!
We find within ourselves no power,
No merit there that can atone,
Or plead before Thy judgment throne;
Only the blight of shame and sin,
Marring the temple courts within;
But in His name we cry, "Forgive,"
And claim Thy promise while we live,
That Thou wilt hear when we confess,
And cleanse from all unrighteousness.

"All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

Satan Not Our Sin Bearer

"According to the type in Leviticus 16: 21, 22, in what sense is Satan our sin bearer?"

It is true that in the sixteenth of Leviticus the scapegoat—called in the margin of verse 8 Azazel—is none other than Satan, but he is in no sense a sin bearer for any one except himself.

Satan is the author of sin and the instigator of it. Therefore in its inception all sin is his, and as his it is laid upon him, and he bears it into the wilderness and finally to the lake of fire, but only as his own; Christ and Christ only bears our sins in the sense of being our substitute. (Compare Lev. 16: 10 with Rev. 20: 1, 2.) For Satan's destruction after his wilderness experience, see Revelation 20: 10.

The Seventh and Forty-Ninth Years

"Please explain the seventh year of restoration, or Sabbath year, with our times; also the forty-ninth year. It seems to me there is something in it for the true Israel. Lev. 25: 4-21."

There is no reason for holding that this requirement is of obligation upon Christians. It is seemingly a part of the ceremonial or typical law which passed away at the cross. The purpose of the rest each seventh year may have been both to impress more indelibly upon the minds of the children of Israel the sabbatic idea, and to show the power of God to provide for all their wants. Then, too, continual cropping of land without rest is injurious to the soil. The seventh year of rest restored in some measure the fertility. It answered, partially at least, the same purpose as does the rotation of crops now widely practiced by farmers.

The fiftieth year, or year of jubilee, is generally looked upon as a type or prophecy of the end of the reign of sin and the final release of all God's people from the bondage of sin. But that this is so is nowhere definitely stated in the Scriptures; we arrive at it only by analogy; yet we cling tenaciously to the idea, and love to sing, "The Year of Jubilee," No. 1328, in "Hymns and Tunes."

Hebrews 10:26, 27

"Does this scripture mean that there is now no hope for the backslider?"

There is coming a time when the world will cross the line between probation and the pouring out of the wrath of God. As a people we understand that probation closes possibly a year before the actual appearing of the Lord in the clouds of heaven. During that time, whether a year or a shorter period, the people of God will be under sore trial, but they will be kept by the power of God. Of course there can never be a time when sin will be impossible; God will never take away the freedom of the will; but while possible, sin, if committed after the close of probation, must be by deliberate choice, and it would seem that it is at that time that these verses apply.

It is exceedingly dangerous to put off full surrender to God. We know not when probation shall close; but doubtless it will come as a surprise to many. Remember the words of our Lord, recorded in Matthew 24: 42: "Watch therefore: for ye know not what hour your Lord doth come."

But let no one who, in a moment of weakness or discouragement, has been betrayed into sin, hesitate to return to God in full assurance of faith. "Take with you words, and turn again, saith the Lord." Plead before Him such texts as Isaiah 1: 18, 19:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

Also note the severe rebuke to the Laodiceans, and the gracious invitation extended to them:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Be-

hold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:15-21.

As long as Christ is in the sanctuary, there is hope for the backslider.

Religious Liberty in Maryland

"Is the claim that Roman Catholics established religious liberty in Maryland supported by the facts of the history of that colony?"

No; Maryland was granted by a Protestant king to Lord Baltimore, a Roman Catholic. In order to secure religious liberty for those of his own faith, Lord Baltimore sought to give his colony laws liberal enough to protect them in their rights of worship. Rome grants religious liberty only where she must.

In the colony of Maryland, Lord Baltimore and those of like faith were dissenters from the established religion of the mother country, England, and for self-protection had to grant freedom of worship to all Christians. It was Roger Williams who planted in America the seeds of genuine religious liberty.

The Bride of Christ

"In Revelation 21: 9-13 it seems clear enough that the New Jerusalem is the bride of Christ, and yet in some other scriptures it seems equally clear that the church is the bride; what is the explanation?"

The difficulty is seeming, not real. Many figures are used throughout the Scriptures to enable us to understand different phases of the work of Christ in behalf of His people. In the Old Testament He is the Seed of the woman (Gen. 3: 15); again He is the Seed of Abraham, in whom all the nations of the earth shall be blessed. (See Gen. 12: 3 and Acts 3: 25.) In Exodus 3: 2 He is the Angel of the Lord.

Again, in speaking of cities, we sometimes refer to the people and sometimes to the buildings. It is the same in the Bible; for example, in Matthew 3: 5 we read: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." This clearly means the people.

The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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Criticism and Commendation

THE church of Christ through the ages has always been the object of much criticism; and the branch of the church represented by this paper has been no exception to the rule. The unpopular doctrines held by this denomination have brought criticism not alone from the world, but particularly from our coreligionists. And this criticism will continue just as long as we seek to proclaim the message which we bear. Some will recognize the merits of this message as containing the vital truth of God. Others will deride it and hold it up to ridicule and abuse its advocates.

With the great majority, truth has never been popular. It has been compelled resolutely to breast the current of opposition and even persecution. And there is a blessing in this. It is better, sometimes, to suffer persecution than to enjoy material prosperity. Times of prosperity have always been times of peril, whereas times of persecution have brought purification to the church.

But it is encouraging to have an occasional word of commendation. It is pleasing to know that our efforts are appreciated, even by some who do not agree with us. We are led to these reflections by an article which appeared in the *Presbyterian of the South*, April 9, 1930, under the title, "An Unflattering Comparison." In this article Prof. Addison Hogue, of Washington, D. C., compares the liberality of Seventh-day Adventists with that of the Presbyterian Church of the South. We quote from his article as follows:

"Several weeks ago (March 19) this paper published the statistics of the amounts given by the various Protestant denominations for 1929, showing that our church 'for the second year in succession stands first in her per capita gifts to denominational benevolences.' So far, so good. But 'they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.' 2 Cor. 10:12. There is another body of Protestants, not included in that list, but so far outstripping even

us, the leaders, that we might well quote Queen Victoria's questions and the famous answers to them, making, of course, the necessary changes: 'Who is first?' 'The Seventh-day Adventists.' 'Who is second?' 'Nobody.'

"This body of our fellow Christians have five days in the week to conduct business, as Saturday is their day for rest and worship; and Sunday, of course, is closed to them in most lines of work. Moreover, we Southern Presbyterians have just about four times as many members as they have in the United States and Canada; and I have verified this estimate.

"Well, did they give as much as we did? How near to the tithe did they come? We are constantly told that if our people would average the tithe, our treasures would be overflowing. Do they give pretty well up to that standard? Do they? Why, let me tell you. They do not consider that they have 'given' anything at all until they have paid the full tithe. That much they owe—so they look at it—and only after that do they give.

"Well, if that's the case, they naturally can't have much to give, seeing that they work only five days in the week.' Now, listen! For foreign missions alone they gave in 1929 more than two million eight hundred thousand dollars.

"Why, that's almost incredible."

"Yes, compared with what we do, it does seem so. 'How do they do it?' I have been asked several times. . . .

"I asked one of the leading men among the Seventh-day Adventists about the salaries of their officials, and he wrote down this:

"The monthly wage of the president of the General Conference is not to exceed \$45 a week.' Multiply \$45 by fifty-two, and you get \$2,340. 'I do not think he gets that much at present, but he can't get more.' Compare that with our General Assembly's rule: 'No secretary shall receive more than \$6,000'—and draw your own conclusions. Maybe it explains some things."

It is only proper that we should give credit through the columns of our church paper to the thousands of loyal believers who have so liberally supported the activities of this movement. We know that many of these have given of their penury, even as the widow gave her two mites in Christ's day toward the support of gospel work. When we visit some of the homes of our people and see their

humble dwelling places, their meager home furnishings, their plain clothing, their frugal fare, we recognize indeed that they are giving for the carrying of the gospel message most liberally according to their income. And we know the Lord takes account of this. He sees the sacrifice and the toil attending their labor, He knows the many pleasures of life which they deny themselves, and how studiously they economize and bind about their wants in order to give as they do.

And we would indeed that this spirit possessed every Seventh-day Adventist. We think of a large class in the church to whom the needs of the work at home and abroad make little appeal. They squander upon themselves and their own creature comforts and pleasures the means with which God has intrusted them. The cry of a perishing world has never taken hold of their hearts. We pray that sometime, and before it is too late, this class may realize that the greatest pleasure after all is found in sacrifice, in denying themselves that others may be benefited. There is indeed real pleasure in this experience over and above the pleasure that comes through selfish enjoyment.

There is another consideration in this connection that we do well to bear in mind, and that is, our benevolences, however generous, will never purchase for us the favor of God or insure us a home in His kingdom. That for which we should seek above everything else is a personal knowledge of the Lord Jesus Christ. The gospel is the power of God unto salvation to every one that believeth, and the gospel is comprehended in its great central figure, Christ the Lord. "Christ in you, the hope of glory" is the gospel practically applied in Christian experience.

The thief on the cross had no offering of gold or silver to make to Christ the Lord. He could only give himself, his poor sin-stained heart, his

checkered life. He could only cry out in his helplessness, "Lord, remember me." But this simple, childlike faith on his part brought into his life the saving power of God's grace. His vision was clarified, his heart was changed. In God's sight the old life of sin was taken away, and in response to his simple faith the righteousness of Christ the Lord was imputed to him. This was salvation. This brought to him his desire. This fellowship with Jesus, begun on the cross and continuing over such a short period of time, will be resumed at the resurrection morning, and will con-

tinue on throughout eternity. But had the thief on the cross lived, had his life in this world continued, that life would have been dedicated to God. All his possessions would have been laid upon God's altar.

And so it will be with us. While we never can gain God's favor by our gifts, on the other hand Christ in us will lead us to do the works of Christ. As Christ gave, so will we give. As His chief joy was in sacrifice for others, we shall find our chief joy in this same service. May God deepen this experience in our lives.

F. M. W.

Calendar Committee's Pamphlet Analyzed (Concluded)

CONTINUING our examination of the pamphlet, "Religious Aspects of Calendar Reform," we come to this statement:

"Religious history is filled with changed doctrines and fresh interpretations. Never before has it been necessary from the viewpoint of religious doctrine to consider the arithmetical sequence of our religious day of rest and worship. Is the perfect maintenance of this sequence vital? Must Christianity, and Judaism, too, apply religion to modern conditions by the literal rule and rote of the Mosaic laws?"—Pages 16, 17.

Calendar advocates themselves here admit that the subject of calendar reform necessitates the examination of the Sabbath doctrine from an unusual angle. We have contended from the first that this was the case, that calendar revision calls for an examination of the Sabbath truth in terms of the very foundations on which it rests,—the definiteness of the day. Following this quotation come the two paragraphs discussing the round-world theory and the Land-of-the-Midnight-Sun objection. These geographical quibbles we have already answered. Then follows this paragraph:

"In the man-made calendar now called the Gregorian, Christians traditionally observe the first day of the week, and Jews traditionally observe the seventh. Mohammedans under Turkish rule have only recently proposed to change their sabbath from the sixth day of the week to the first. What difference does the number of the day make if only there be a Sabbath?"—Page 18.

Turn Aside to Correct Inaccuracy

Perhaps we hardly need to turn aside to correct a subtle, though surely obvious inaccuracy of statement, namely, that our observance of a certain day of the week is in terms of a "man-made calendar." This is on a par with the exultant, though pointless, outburst on page 14, that "man, not God, named the days." If only it could be proved that Sabbath keepers are struggling to preserve a merely

man-made method of time reckoning!

We have already shown that day names have no direct bearing on the question. And now as to our observing a certain day of the week under the Gregorian "man-made calendar," we need only reply that we keep a day of the week *independently* of the Gregorian calendar. Indeed, Jews and Mohammedans both have their own calendars, yet this does not cause them in any way to differ with Christian people in the reckoning of the days of the week. For the week, as we have repeatedly stated, and as is evident to every one, runs independently of the calendar. That is one of the unusual things about the week. It is not dependent upon any man-made scheme of reckoning. Indeed, it is not even tied up with the motions either of the earth or of the celestial bodies. Why, then, these repeated and irrelevant statements as to "man-made" features of either the week or the calendar?

Main Point in Quotation

However, the main point in this last quotation is the question, "What difference does the number of the day make if only there be a Sabbath?" Beginning on the next page in the pamphlet is found an extended section entitled, "Brief History of the Sabbath." In this section we discover the real attitude of the calendar reformers to the Sabbath truth,—the answer they have to offer to the questions they themselves have raised in the quotations already given.

We believe this portion of their document so vital that we have reproduced it in full on the accompanying page. We have numbered the paragraphs so as to simplify reference to this extended quotation. In bald and terse form the reasoning employed is essentially this:

The Sabbath rests chiefly on an economic or social basis. Not until the later

centuries of Jewish history was the Sabbath regarded with any special sanctity and protected by any special legislation. When Christ came, He showed His disregard for the Sabbath by the miracles He performed. The apostles in their writings taught the doctrine of complete freedom from all religious legislation, including the Sabbath. Various holy days, independent of Bible command, were observed by Christians in the early centuries. The Reformers in the sixteenth century declared that Christians were free from all obligation to obey the Sabbath, along with other holy days. A little later the notion that the fourth commandment was the basis for Sunday sacredness was incorporated into the creeds of the various denominations. Because of this the Christian world today labors under the mistaken idea that the fourth commandment demands reverence for Sunday, whereas it demands nothing of the kind.

If this argument were correct from beginning to end, then not only Sabbath keepers but Sunday keepers of all kinds and persuasions would find the foundations taken completely away from under the doctrine of a recurring weekly holy day. We are afraid the calendar advocates, in their attack on Sabbatarians, are attempting to prove too much to suit countless numbers of conscientious Sunday keepers. And it is these calendar revisers who keep telling Sabbatarians that none but they are in opposition to revision. We wonder whether these revisers will find all Sunday-keeping people willing to accept revision when they discover that the revisers endeavor to explain away the religious feature by declaring that there is no Scriptural basis for either Sabbath or Sunday?

One Point Clearly Established

One fact at least is evident at the outset, and that is that willingness to adopt the proposed calendar demands that we reject the long-held belief that God ordained a definite holy day. We have charged this all the way along in the calendar discussion, and now the revisers themselves admit it. On this point they are clear in their reasoning. We may therefore naturally conclude that such religious leaders as respond favorably to the calendar questionnaire after examining its accompanying documents—granting that they grasp the real genius of the scheme from this literature alone—are favorable because they view Sunday as a day which has no divine sanction upon it, but has been adopted by various Christian peoples merely to provide an occasion for religious gatherings.

The revisers have endeavored to maintain the appearance of conformity with Christian orthodoxy in the matter of the Sabbath by declaring elsewhere in the pamphlet:

"The usual Christian interpretation of the fourth commandment (in some creeds

called the third) and of the text in Genesis is that God ordained and sanctified a day of rest and holy convocation, but not the seventh day of a week. It is the Sabbath as an institution that God made holy, not the number seven or the number one, or a numerical sequence."—Page 15.

But this is not really "the usual Christian interpretation of the fourth commandment," as the revisers themselves admit in paragraphs 21-24 of the section reproduced with this arti-

cle, where we are informed that "Calvinistic Protestantism soon generally indorsed" the statement of the Westminster Confession of Faith as to the relation of the fourth commandment to the definite first day of the week. And an examination of the creeds of the various denominations will reveal that not only "Calvinistic Protestantism," but virtually every other shade of Protestantism has "generally in-

dorsed" the position stated in the Westminster Confession of Faith as regards the relation of the fourth commandment to Sunday.

We repeat, then, that it is a fact clearly established that willingness to adopt the new calendar demands of Sunday keepers a rejection of the traditional position found in their creeds and employed as the basis for their appeals for Sunday observance. With

BRIEF HISTORY OF THE SABBATH

(1) The story of the origin of the Mosaic Sabbath and what became of it in the creeds of Christendom is told in the following pages by Professor Conrad H. Moehlman, Professor of the History of Christianity at Colgate-Rochester Divinity School, author of "The Story of the Ten Commandments," and other books of religious history. Professor Moehlman writes:

(2) There are four sets of ten commandments in the Old Testament. If we arrange the references to a seventh day of rest in these decalogues in parallel columns, striking differences appear. . . .

(3) [The writer then quotes, in the following order, the command for Sabbath observance as found in Exodus 23:12; Exodus 34:21; Deuteronomy 5:12-15; and Exodus 20:8-11. These references are labeled respectively A, B, C, and D.]

(4) A and B are of much earlier date than C and D. D is used by Protestantism, and is the youngest Sabbath commandment.

(5) A and B do not call the seventh day of rest a "Sabbath." Only C and D do.

(6) A and B and C make the purpose of the Sabbath, economic and social.

(7) Only D makes the motive of the Sabbath religious.

(8) According to C, the Sabbath began at the time of the exodus from Egypt in the neighborhood of 1200 B. C.

(9) According to D, the Sabbath began at the end of the creative work.

(10) At first the Hebrews did not identify seventh day and Sabbath. Even in Nehemiah's time, the walls of Jerusalem were built in fifty-two consecutive days. The character of the Sabbath changed in the course of the centuries. At first its celebration was associated with revelry, feasting, and merrymaking, only in much later time were Jewish "blue" laws observed.

(11) To come to the Christian attitude toward the Sabbath, the cures Jesus performed upon the Sabbath cannot possibly be brought under the recognized exceptions. The Sabbath ended a few hours after the synagogue service. The demoniac, the man with the withered hand, and the crippled woman could without danger of death have waited till evening for healing. . . .

(12) [The following texts are then quoted either in part or in whole: Galatians 4:8-11; Colossians 2:16, 17; Romans 14:5, 6.]

(13) Sabbath in the New Testament signifies either the seventh day or a seventh-day period. The New Testament analogue for the Old Testament Sabbath is not "first day of the week," "Sunday," or "Lord's day" but the *rest after death*, as Hebrews 4:9 indicates.

(14) Various days were observed by the early Christians. The first day of the week is especially emphasized, for example, in 1 Corinthians 16:2; Acts 20:7. The Didache prescribes fasts for Wednesdays and Fridays (8:1). Eusebius and the Apostolic Constitutions make it plain that on both the Lord's day and the Sabbath early Christians assembled for worship.

(15) Tertullian refers to Sunday as a day of rest from manual labor. Constantine's Sunday law of 321 A. D. prescribes rest for the city people and tradesmen, but orders the sowing of grain and planting of vines on the first day of the week. It was 538 A. D. ere agricultural labor on Sunday was forbidden because it interfered with attendance upon divine worship. In that same year the Council of Orleans declared the attempt to associate Sabbath and Lord's day to be a case of "Judaizing." Prior to the sixteenth century we look in vain for identification of Sabbath and Lord's day by the Christian church.

(16) The early Protestant Reformers were practically unanimous in concluding that the Sabbath was abrogated by the founding of Christianity.

(17) Luther, in commenting on the Sabbath commandment in his "Small Catechism," says: "We should so fear and love God as not to despise preaching and His word, but deem it holy and willingly hear and learn it."

(18) In 1530 the Augsburg Confession put it, ". . . they that think that the observation of the Lord's day was appointed by the authority of the church, instead of the Sabbath, as necessary, are greatly deceived. *The Scripture, which teacheth that all the Mosaic ceremonies can be omitted after the gospel is revealed, has abrogated the Sabbath.* And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the church designated the Lord's day for this purpose; and this day seems to have been chosen all the more for the additional reason that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary."

(19) Article 25 of the sixty-seven articles of Ulrich Zwingli (1523) reads: "Time and place are subordinated to man, not man to them. Hence those who tie Christians to time and place rob them of their freedom."

(20) In his "Institutes of the Christian Religion" (II Chapter VIII, section XXVIII), John Calvin concludes: "It being expedient to overthrow superstition, the Jewish holy day was abolished; and as a thing necessary to retain decency, order and peace, in the church, another day was appointed for that purpose. . . . I do not cling so to the number seven as to bring the church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition. . . . The whole may be thus summed up: As the truth was delivered typically to the Jews, so it is imparted to us without figure; first, that during our whole lives we may arrive at a constant rest from our own works, in order that the Lord may work in us by His Spirit. Secondly, that every individual, as he has opportunity, may diligently exercise himself in private, in pious meditation over the works of God, and, at the same time, that all may observe the legitimate order appointed by the church, for the hearing of

the word, the administration of the sacraments, and public prayer; and, thirdly, that we may avoid oppressing those who are subject to us. *In this way, we get quit of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment, while the moral part remains, viz., the observance of one day in seven. But this is nothing else than to insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity; thus retaining the same typical distinction of days as had place among the Jews.*"

(21) The Protestant confessions of faith adopted in the sixteenth century fail to identify Sabbath and first day. It was in 1595 A. D. that Nicholas Bownde published "The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven." Bownde argued that the Sabbath existed from creation, that the first seventh day had been sanctified, that every seventh day since the first seventh day had likewise been sanctified, and that the observance of the seventh-day Sabbath was eternally obligatory. At this point he turned a somersault backward, and transformed the eternally valid seventh-day Sabbath into "Christian Sabbath." He thus, as Calvin puts it, "insulted the Jews."

(22) In 1647, the Westminster Confession of Faith accepted the curious transformation of Bownde, and in chapter XXI affirmed: "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so in His word, by a positive, moral, and perpetual commandment, binding all men in all ages, He both particularly appointed one day in seven for a Sabbath, to be kept holy unto Him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in turn is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath."

(23) "This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations, but also are taken up the whole time in public and private exercises of His worship, and in the duties of necessity and mercy."

(24) This new theology Calvinistic Protestantism soon generally indorsed. "Christian Sabbath," a sixteenth century coinage, was thereupon read back into the documents of the New Testament. By the twentieth century the earlier distinctions had been so obscured that the common man is today "sure" that the fourth commandment is concerned with Sunday—an identification utterly foreign to Moses, Jesus, and Paul, to say nothing of the entire Christian church prior to the sixteenth century.—"Religious Aspects of Calendar Reform," pp. 19-25. (Italics theirs.)

this we might close our examination of the calendar questionnaire, for this, in a sense, has been the one important point remaining to be demonstrated. With this clearly proved we would know how to understand the calendar revisers' declaration that none but Sabbatarians oppose revision.

Paragraph by Paragraph Analysis

But perhaps it may not be amiss to examine briefly the main points set forth in this accompanying "Brief History of the Sabbath." What of the statements made in paragraphs 2 to 9? We have never before heard of "four sets of ten commandments." An examination of the chapter references given reveals simply that in addition to the passage in Exodus 20 there are brief restatements, in various forms, of certain moral principles set forth in the decalogue. On this basis we could find a great many more than "four sets of ten commandments" in the Old Testament.

And what of the claim in paragraph 4 that the passage in Exodus 20 is "the youngest Sabbath command"? This is merely a bit of higher criticism to which no orthodox Christian, either Sabbatarian or Sunday keeper, would agree. The simple historic narrative, which is the only source material on the subject, shows clearly that Exodus 20 precedes the other passages, and contains the real text of the ten commandments. This virtually answers the statements in paragraphs 5-9 as to the basis for Sabbath keeping. For it is in Exodus 20—where all orthodox Christianity has through the centuries found the real text of the ten commandments—that the *religious* basis and reason for the Sabbath command are stated. And this reason takes us back to the very opening chapter of the Good Book, which even higher critics would surely agree belongs before any passage in Exodus.

The Sabbath command loses nothing of its fundamentally religious basis simply because physical and economic reasons also are added. The fact that in Deuteronomy 5 Moses appeals to the Israelites to be careful in Sabbath observance in regard to their servants, because the Israelites themselves had been servants in Egypt, cannot possibly be construed as being the primary basis on which the Sabbath commandment rests. Rather was it an additional reason. Reference to other passages makes this plain. In Leviticus 19:35-37 we read: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the

land of Egypt. Therefore shall ye observe all My statutes, and all my judgments, and do them: I am the Lord." Shall we conclude from this passage that the command to deal justly in the various affairs of life originated with the exodus, and that previous to that a man might "short change" his neighbor with impunity? How incredible! Is it not evident that the reference to deliverance from Egypt is simply an *additional* reason why the Israelites should willingly and carefully obey God's commands, including the Sabbath?

There is no basis for the statements in paragraph 10 except the closing phrase to the effect that so-called Jewish "blue" laws were ultimately woven around the Sabbath commandment. But these numerous "blue" laws are not a part of the Bible at all, and thus do not concern us one way or the other.

Therefore, the fact stated in paragraph 11, that Christ performed miracles on the Sabbath day that "cannot possibly be brought under the recognized exceptions," has no bearing on the case, for the "exceptions" as well as the "blue" laws are outside the Bible. Christ violated no clause of the fourth commandment when He healed on the Sabbath.

We need not stop to examine the texts mentioned in paragraph 12. These have been examined from time to time in the REVIEW. We need only remark that those who understand these texts as freeing the Christian from the obligation to keep any day holy, must logically turn their backs on the traditional position of Sunday-keeping Protestants as set forth in paragraphs 22 to 24. In other words, consistent theologians of the various denominations have stated just as clearly as have Sabbatarians that such texts as these here mentioned do not justify the belief that Christians are free from any definite holy day.

Can Agree With Many Statements

We can agree with most of paragraph 13. Certainly when the New Testament speaks of the Sabbath, it does not mean the "first day of the week" or "Sunday" or "Lord's day," but refers instead to "either the seventh day or a seven-day period." The word "Sabbath," though found in the Greek New Testament, is borrowed from the Hebrew, and comes from a root meaning "seven." The Jews used it not only to describe the seventh day of the weekly cycle, but also the whole of that seven-day period known as the week.

We find little to dispute in paragraphs 14 and 15. It is certainly true that ere the apostles had died, strange religious practices began to creep in.

There is nothing more tragic in the history of Christianity than the story of the rapid decline from simplicity and Biblical conformity down to the state where church historians are forced to speak of the corrupted form of Christianity as "baptized paganism." It is no point in favor of Sunday to show that the so-called Fathers of the church indorsed it in their writings. They indorsed a variety of religious practices that would shock Protestantism. We raise a question regarding only one sentence: "The first day of the week is especially emphasized, for example, in 1 Corinthians 16:2; Acts 20:7." If it is meant by this that some special value should be understood as belonging to Sunday, then we reply briefly that it takes more than literary emphasis to give unique sanctity to a day. We need hardly add that Sunday advocates read into these texts a meaning not contained in them.

Calvin Quite Consistent

Paragraphs 16 to 24 must be examined together. We can agree quite heartily with the facts stated in paragraph 24. As a denomination we have been endeavoring all through our history to make these facts clear to Christian people. We thank the calendar revisers for this help. We can also agree with John Calvin, who said that those who declare "that nothing was abrogated but what was ceremonial in the commandment, while the moral part remains, viz., the observance of one day in seven," thereby "insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity." Calvin was certainly straight in his reasoning here. He realized that the fourth commandment, so explicit in its declarations and so clearly understood by the Jews for long centuries as applying to a certain specific day of the week, could not be invoked to support another day. Would that the spiritual successors of Calvin had been as consistent on this point as he.

Where Calvin, Luther, and others of the early Reformers erred was in viewing the Sabbath as something essentially ceremonial and on a par with the ritualistic holy days from which they were just emerging. Much may be said in defense of these noble men who were suddenly bursting out into the light of spiritual freedom from church forms and ceremonies and innumerable holy days. When Luther grasped the vitalizing truth of justification by faith, the brilliance of that glorious truth so dazzled him that he boldly declared the book of James to be an "epistle of straw," because he thought it taught the doctrine of righteousness by works. But those

who followed after Luther understood more fully the proper relationship of Protestantism to the Scriptures, and so we find the epistle of James regarded by all Protestantism as a part of the canon of Scripture.

Dilemma Confronted Protestantism

Likewise when the spiritual children of the Reformers began to study more fully the question of recurring holy days, they immediately found themselves in a peculiar situation. As Protestants they had rejected the authority of the Catholic Church, but it was on the authority of that church that Sunday, along with other holy days, had been given a certain sanctity. Now if no commandment in the Scripture could be found for Sunday, then according to the logic of Protestantism that particular holy day, so long in force, would lose all its meaning for Protestant churches.

Protestant leaders did not need to be unduly wise men to realize that the abolition of a recurring holy day would have a disastrous effect. However, when they examined the fourth commandment, they found, of course, that it taught the sanctity of the seventh day of the week. But to turn from the long-established observance of Sunday to the keeping of the Sabbath was a step that even reformatory-minded men seemed loath to take; though how easily they might have done it and clearly defended their position by the declaration that they were following the simple and explicit command of God! They wanted the divine foundation of a "Thus saith the Lord" for their weekly holy day, but they wanted to hold on to Sunday at the same time. The result was the logical and theological gymnastics described in paragraph 21.

The calendar pamphlet states the matter truly, even if picturesquely, when it declares that Nicholas Bownde "turned a somersault backward, and transformed the eternally valid seventh-day Sabbath into 'Christian Sabbath.' He thus, as Calvin puts it, 'insulted the Jews.'" The rest of the story, of how Protestantism cheered this acrobatic feat, and adopted this procedure in solution of the Sunday sacredness problem, is clearly set forth in paragraphs 22 to 24.

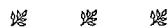
Again are we constrained to thank the calendar revisers for having so clearly presented the fact that the doctrine of Sunday sacredness is quite a modern one, and that it cannot rightfully claim authority from the decalogue.

The whole history of the Sabbath doctrine and the fourth commandment reveals that the definiteness of

the day has been the most vital feature, and that contrary to popular notion the Sunday observers have been more concerned over establishing definiteness than the Sabbath keepers. Sunday keepers, ever since they turned to the Bible for support, have actually endeavored to find *two* definite days in the command—the seventh day of the week for the years before Christ, and the first day of the week for the years after Christ.

What is more, Sunday believers have been so certain as to the definite day that they have caused to be enacted through the centuries the most rigid blue laws to protect the very specific "first day of the week, commonly called Sunday." And they have demanded a most literal obedience to the specific day of their Sunday command. The dissenter has never been allowed to plead the so-called spirit of the command as a defense for breaking the letter of it.

Sabbath keepers are content to find only *one* definite day in the inspired precept,—the day observed by the prophets and holy men through all Bible times,—considering it neither dignified nor defensible to turn a "somersault backward" in search of a *second* definite day. How altogether impossible, then, for us to agree to go through the logical and theological contortions necessary to find an *indefinite, wandering* day in the inspired command! That is why we are forced to protest against the proposed calendar revision. F. D. N.



An Age of Violence

THAT this is coming to be more and more an age of violence is demonstrated by the crime and accidents which we see on every side. The year 1929 established a new record for deaths from automobile accidents. The Metropolitan Life Insurance Company reports that among its 19,000,000 policy holders, over 3,000 had met death from automobile accident during the last year. To this one means alone is fully one third of deaths by accident traceable. It causes as many deaths as "the four principal diseases of childhood—measles, scarlet fever, whooping cough, and diphtheria—combined. There was one automobile fatality this year to every seven deaths by cancer, to every three by apoplexy, to every seven and one half by heart disease. More than 2 per cent of all deaths from all causes are now due to automobile accidents."

As never before the most unnatural crimes are being committed. Men and women, and even boys and girls, commit murder for the mere thrill it

will bring them. One young man recently confessed that he had deliberately poisoned nine different persons, against none of whom had he held any grievance, but purely in response to the impulse that he felt, the thrill that it gave him.

How strikingly do we see fulfilled before our very eyes today the prophecies of the Bible likening these days to the days of Lot, the days of Sodom and Gomorrah, when, as stated in the Scriptures, "the imagination, the purposes and desires" of the hearts of men were "only evil continually." (See Gen. 6:5, margin.)

F. M. W.



The Year's Greatest Marvel

THE *Washington Post* declares that the most outstanding achievement of 1929 was marked by the radio communication which was established between Mr. Byrd and his party at the south pole and the civilized world. "The contact between Admiral Byrd and the New York *Times* office has been constant and almost instantaneous. No less than 14,000 personal messages have been sent and received. Little America, Byrd's base, has been as accessible for communication as Coney Island. For publication in the press, fully 300,000 words have come by radio with unflinching accuracy."

The editor declares, "We have ceased to marvel at such things because they appear to have become common; but the sense of special wonder that they could take place, often sweeps over the mind overwhelmingly."

There is danger that the multitude of God's mercies and blessings will become commonplace; danger that in the increasing signs of Christ's coming we shall regard them as a matter of course, and thus fail to sense their significance. F. M. W.



Beauty Out of Blots

"A FRIEND once showed John Ruskin a costly handkerchief on which a blot of ink had been made. 'Nothing can be done with it now,' said the owner; 'it is absolutely worthless.'

"Ruskin made no reply, but carried it away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely recognize it. In a most skillful and artistic way Ruskin had made a design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

"A blotted life is not necessarily a useless life. Jesus can make a life beautiful, though marred by sin."

Contributed Articles

Has the Seventh-day Adventist Church Become Babylon?

By D. E. ROBINSON

"THE Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led, and are satisfied with their own righteousness. 'If therefore the light that is in thee be darkness, how great is that darkness!' No greater delusion can deceive the human mind than that which leads men to indulge a self-confident spirit, to believe that they are right and in the light, when they are drawing away from God's people, and their cherished light is darkness."—*Testimonies*, Vol. I, p. 333.

Previous to and since the time when these words were written in 1861, many and varied movements have arisen that have resulted in detaching from the Seventh-day Adventist Church groups of people who, for some reason, have become dissatisfied either with the doctrines or the practices of the church.

Without exception these movements have been feeble, and in most cases short-lived. The organized body, however, has continued to increase in strength. This disparity in numbers and power is said by those drawing away from the body to be in harmony with the divine program, each dissenting company believing itself to be that "little flock" that is to enter the kingdom. The teaching of the leaders of these offshoots—"reform movements," as they sometimes call themselves—is thus set forth by Mrs. E. G. White in an article written in 1863, entitled, "The Cause in the East," published in "Testimonies for the Church," Vol I, pages 417, 418:

"There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. Restless minds who want to be seeing and believing something new continually, are constantly arising, some in one place and some in another, all doing a special work for the enemy, yet claiming to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work. They are continually expressing their fears that the body of Sabbath keepers are becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet deceive themselves so much as to think that God is especially with them."

In contrast to the vagaries of these deceived souls, God's purpose for a strong, united people, through whom He will finish His work in the earth, is set forth in the same connection:

"God is bringing out a people, and preparing them to stand as one, united, to speak the same things, and thus carry out the prayer of Christ for His disciples: 'Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.'"—*Id.*, p. 417.

The leaders of some of these earlier movements of separation from Seventh-day Adventists rejected and denounced the writings of the Spirit of prophecy. This was logical, for they were not in harmony with their teaching.

Most of these movements, however, in more recent times, have claimed to be in harmony with the Testimonies. Their speakers and writers have freely quoted such portions as they could use in condemning their former brethren, and in upholding themselves in any differences they may have with the church.

"The Loud Cry" Pamphlet

One of these movements arose in 1893. A pamphlet entitled "The Loud Cry" was circulated widely among Seventh-day Adventists, in which the position was taken that the church had so completely apostatized that she had become "Babylon," and that all of God's true people should heed the call to come out of her. It was asserted that from those who thus came out of "Babylon," God's "remnant church" would be made up. As evidence of the alleged corruption of the church, the strongest reproofs found in the Testimonies for individuals and for the church in general, were compiled, isolated from any words of hope or courage, and interspersed with the comments of the writer of the tract.

Of this movement, Mrs. White wrote from Wellington, New Zealand, under date of June 12, 1893:

"Those who have published the 'Loud Cry' tract, have not consulted me upon the subject. They have quoted largely

from my writings, and put their own construction upon them. They claim to have a special message from God, to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the testimonies substantiate their theory. . . .

"How could they . . . proclaim that the loud cry was that the commandment-keeping people were Babylon? Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments:

"'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?'"—*MS.* 21, 1893.

In a series of articles entitled, "The Remnant Church Not Babylon," Mrs. White emphatically protested against this use of her writings. These articles were published in the REVIEW AND HERALD in August and September, 1893. They are reprinted in "Testimonies to Ministers and Gospel Workers," and may be found on pages 32-62. A few statements from them are worthy of note in this connection.

In the very first paragraph are pointed out the entirely opposite aims of the author of the Testimonies and the advocates of the theory that the church had become Babylon:

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

"It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity."—*Testimonies to Ministers*, p. 56.

The following paragraph clearly intimates that the Seventh-day Adventist Church alone is giving the final message as set forth in the prophecy, and expresses astonishment that any among them should unite with the "accuser of the brethren:"

"There is but one church in the world who are at the present time standing in

the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus?"—*Id.*, pp. 50, 51.

Mrs. White plainly and emphatically protested against the use of her Testimonies in any attempt to identify the Seventh-day Adventist Church with Babylon. She declared that only by setting her Testimonies in a framework of error, could any one place such a construction upon them.

"To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the 'Testimonies,' souls are placed in perplexity, because they cannot understand the relation of the 'Testimonies' to such a position as is taken by those in error; for God intended that the 'Testimonies' should always have a setting in the framework of truth."—*Id.*, pp. 42, 43.

False Teaching to Be Revived

With such clear, definite statements from the pen of Mrs. White to the effect that she had not taught that the Seventh-day Adventist Church was Babylon, it would seem that the question should be forever settled. It would seem that no one in sincerity could ever again put forth the claim that her writings teach what she expressly denied that they taught. Yet with remarkable foresight, she pointed out that similar movements in opposition to the church would arise in the future, and she gave clear instruction as to how they should be received. She declared:

"Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to His people, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.'"—*Id.*, pp. 41, 42.

"Believe it not," said Jesus, foretelling specifically what men in the last days would teach regarding His coming. "The claim will be false," declares the Spirit of Jesus through His servant, in foretelling "messages of accusation" against God's people, in an attempt to revive the teaching that the Seventh-day Adventist Church is Babylon.

In harmony with this prediction, "Such messages will come," we do find today people claiming that the Seventh-day Adventist Church is Babylon. Moreover, these people attempt to prove their position by quoting freely from messages of reproof and counsel, the misuse of which in the early nineties called forth the articles from which the foregoing quotations are made. The doctrine that the Seventh-day Adventist Church has now become Babylon, is being taught and published at the present time, and is being urged upon our church members.

By a leader in one of these "reform" movements the charge is seriously made that "the Seventh-day Adventist Church of the present time is beyond hope of purification, either through the means of the shaking or otherwise."

The very year when God is said to have finally rejected the church is specified and repeatedly referred to in the writings and teachings of these self-styled reformers. Writing in August, 1929, the author of the foregoing statement continues:

"Twenty-six years ago, after having been persistently disobeyed, shamefully misrepresented, and most sorely grieved,—and that for more than half a century,—God was compelled to withdraw His divine presence and glory from His once-favored 'House.' The Seventh-day Adventist Church was then cast off of God—divinely condemned. And as the Lord's servant has declared, 'He does not cast worthless stones into His furnace. It is valuable ore that He refines.'—*Ministry of Healing*, p. 471.

"Too late, now, far too late! 'The divine presence and glory have departed!' Laodicea followed on year after year, determined and persistently, in the 'same path as did ancient Israel;' and today there rings out against her—and, too, against the possibility of there having been in the past or of there being in the future a return of 'the divine presence and glory' to her midst—these selfsame words which the long-suffering though despised and rejected Christ pronounced upon Jerusalem of old, 'Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.'"

Unwarranted Conclusion

"Such messages will come," we were forewarned. Here they are. "It will be claimed for them that they are sent of God." That is what this "accuser of the brethren" claims. "But the claim will be false." That is clear to every believer in the Spirit of prophecy. "There will be messages of accusation against the people of God." Accusation against whom?—"The people of God." And here they come in direct fulfillment of the Spirit of prophecy.

The terrible conclusion that "twenty-six years ago" the divine Spirit of

God left the Seventh-day Adventist organization, never to return, is based entirely upon a misinterpretation of a passage wrested from its context. The passage is found in "Testimonies for the Church," Volume VIII, page 250, and reads as follows:

"Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? "How is the faithful city become a harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed. For this cause there is weakness, and strength is lacking.'"

Like an inverted pyramid, the accusing message proclaiming the church to be Babylon, rests upon this single passage. If examination shows that the interpretation of this passage by the exponents of this doctrine of denunciation is false, and contrary to the thought of the writer, the entire structure must fall.

The importance of this passage, and the date of its writing, are constantly stressed in the publications of this "reform" propaganda. Only so can this accusing movement claim to escape the condemnation uttered against the false teachers who in 1893 were teaching that the "remnant church" had become Babylon.

One month later than the appearance of the statement that the Seventh-day Adventist Church had been cast off, the same accuser tells us why he believes that the instruction given by Mrs. White that the "remnant church" is "not Babylon" no longer applies. He admits that up to the early nineties it was "a very serious mistake for any one to denounce that church as 'Babylon,'" but puts forth the claim that by the next ten years the church had backslidden so far that it is the duty of the "reformers" now to denounce her as Babylon. But we will let him make the explanation in his own words, lest some might think he is misrepresented. He writes:

"At this juncture let us call to mind certain dates; first the date under which the Testimony entitled 'The Remnant Church Not Babylon,' was first presented,—March 23, 1893; and another date,—one of incomparable importance in the history of the Seventh-day Adventist Church,—that is April 21, 1903. A most vital truth is herein involved."

"The fact of the church's Spirit-pronounced condemnation and final renouncement was made known to her in a Testimony given April 21, 1903. . . . That was a decade, approximately, after the servant of God stated that the church was not Babylon."

"Let us consider calmly and unprej-

udicely, this most remarkable message, in which is contained the startling exposure of the Seventh-day Adventist Church's spiritually corrupt condition, also her just condemnation as declared by Christ Himself ('our Instructor') on that fateful day, April 21, 1903."

The passage in the Testimony is then quoted, but the editor finds it necessary to make two interpolations, in order to put into the mind of the reader the false interpretation he wishes him to accept. In order to make clear this addition of his private interpretation, we quote the sentences again as the critic sets them forth:

"Who can truthfully say, 'Our [meaning the Seventh-day Adventist Church's] gold is tried in the fire; our garments are unspotted by the world?' . . . 'How is the faithful city become a HARLOT' [or Babylon]?"

Both these interpolations are misleading. True, Babylon is called a "harlot" in the Scriptures. But in the passage as quoted from Isaiah 1:21 there is no reference to Babylon. On the contrary, the words were spoken to God's backslidden people, and in close connection with that wonderful assurance that "though your sins be as scarlet, they shall be as white as snow." Let us note the earmarks of the enemy of our souls in any effort today to disconnect these words from the promise and assurance of a possible forgiveness.

Wrested From Its Context

A brief examination of the setting of the paragraph in question, perverted by the writer as evidence of our final sentence, is sufficient to show clearly to the candid mind that it was far from the intention of the author of the "Testimonies," speaking by the Spirit of prophecy, to pronounce a final irrevocable doom upon the church as an organization. That is left for this young man to do, under the influence of "the accuser of the brethren." Note that the preceding paragraph is inseparably linked with the first sentence, and gives the clue to the

antecedent of the pronoun "who." Two classes are brought to view in the church, and there is also assurance of a purification.

"God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, 'Peace and safety,' while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession, and receive the truth as it is in Jesus, they will never enter heaven. *When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.*"—"Testimonies," Vol. VIII, p. 250.

Purification where?—"In our ranks," not outside. Is the church

always to remain in the condition set forth by the first part of the Laodicean message? No; we "shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing." Thank God, there is hope for such an experience "in our ranks."

Surely this is far from being a statement of hopeless doom for the church. Furthermore, hardly are the solemn words penned regarding the departure of "the divine presence and glory," than the servant of God hastens to bring hope, not despair. Under the heading, "A Call for Reformation," is the assurance regarding "the church" at this time without doubt:

"When she resists the evil and chooses the good, when she seeks God with all humility, and reaches her high calling in Christ, standing on the platform of eternal truth, and by faith laying hold upon the attainments prepared for her, *she will be healed.* She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then *her members* will indeed be the chosen of God, His representatives."—*Id.*, pp. 250, 251.

In this glorious consummation may we all share, by acting our part in the reformation to which the church is called.

Paul speaks of certain ones who "wrest the scriptures to their own destruction." What shall we say regarding an interpretation of a single paragraph in such a manner as to make it directly contradict plain statements in immediate connection, before and after, and especially when, in order to do so, it is necessary to make interpolations which would not occur to the careful reader?

The True Antecedent

The preceding paragraph, as we have seen, brings to view two classes in the church. How fitting, then, to ask a question, to be answered, individually: "Who can truthfully say, 'Our gold is tried in the fire; our garments are unspotted by the world'?"



A Sabbath Prayer

BY SADIE R. SCOTT

O HEAVENLY FATHER, on this Sabbath morn,
Cheered by bright sunshine, atmosphere full warm,
May the sunshine of Thy love divine
In every seeking soul this rest day shine.

Strengthen us to silence temporal cares,
Thinking not our own thoughts, but forbear,
That our minds be filled with thoughts Thou givest,
Spiritual, to attain life where Thou livest.

Who worship Thee in Spirit and in truth
Thou seekest still, and ever did; forsooth,
In vain we offer prayer who in our heart
Regard iniquity—abominable part!

Thou, Lord of harvest, stir up souls to reap
The whitened fields, that none be left to weep
And wail because Thy sons and daughters warned
Them not of night and doom and glorious morn!

Stir up the hearts of those with temporal means,
Thy cause and servants to support; then keen
Desire create Thou in each member's breast
For Holy Spirit's power—an earnest quest!

Reveal Thyself to all mankind, I pray,
That when Thou comest in the clouds, we may,
In faith and love prepared to meet Thee, be
Caught up and changed to immortality!

Not that we merit blessings rich, and much
Do we petition at Thy throne for such;
He who redeemed us, Priest and Sacrifice,
Bade us with boldness approach the throne of grace.

So to Thy throne of mercy we are borne,
To humbly plead our case this Sabbath morn;
To plead our helplessness so great and sore,
For Thee alone we worship and adore!

Is it correct to assume that in this quotation from the "Testimonies" the pronoun "our" refers to the Seventh-day Adventist Church as a body? Evidently not. It is plain that the insertion of "The Seventh-day Adventist Church's" as the antecedent of this interrogatory pronoun in this weighty paragraph, is an arbitrary insertion, illogical when studied with the context; while the terrible interpretation placed upon the paragraph is inconsistent with the call to purification and reformation set forth as the precious privilege of the backslidden, yet divinely beloved church. The Lord condemns, that He may pardon and save. It is Satan who uses the Lord's rebukes to discourage and destroy.

Turning to the Light

God forbid that we should belittle or despise the solemn warnings and reproofs that God has through the years sent to His remnant church. And if, after we have searched our own hearts, we look about us and feel that many seem to be sleeping in carnal security, and our soul is led to cry out because of the abominations that we see in Jerusalem, may our reaction be, not to condemn and accuse, but like that of God's servant who thus pens her experience:

"There are times when a distinct view is presented to me of the condition of the remnant church,—a condition of appalling indifference to the needs of a world perishing for lack of knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish.

"Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. Many are using their blessings in the service of self. O, how my heart aches because Christ is put to shame by their unchristlike behavior! But after the agony is past, I feel like working harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men."—*Testimonies*, Vol. VIII, p. 24.

A Judgment Upon the Messenger

If we were to take the position that the message of April 21, 1903, refers to the church as a body; if we were to believe that this is a final decree from Heaven announcing the final departure of the divine Presence, never to return; if we should assume that this is the pronouncement that the church has become Babylon, and that salvation can be assured only by coming "out of her," then surely we should expect that later Testimonies—if, indeed, any should be sent—would make all this clear.

And just here is where these accusers, who speak in her name after her death, are really bringing accusation

against her. For surely, if these monstrous suppositions were truth, Mrs. White herself would, to be in harmony with her message, have left the organization, and all her writings would have confirmed the sentence of doom against her former associates. The fact that nothing of this nature occurred, should be sufficient evidence to the candid mind that this modern movement, based upon this manifestly false interpretation of a single paragraph, is as untimely as was the similar message that sought entrance into the church years ago.

To one who will study the "Testimonies," Volumes VIII and IX, nearly all of which was written later than 1903, nothing can be clearer than that the Lord still remembered His church in mercy with messages of counsel, warning, and reproof, and also of encouragement and promise. It was in November, 1903, seven months later than the paragraph in question was written, that there was given to the church that wonderful message, "A View of the Conflict," in which "floods of spiritual power" are promised to be poured out upon those prepared to receive it. And the church in its entirety is recognized in the closing appeal. (See "Testimonies," Vol. VIII, pp. 41-47.)

"God calls upon every church member to enter His service. . . . Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Id.*, p. 47.

Thus, even to the end of her life, Mrs. White's burden for the church was not "separation," but unity. The closing years of her life were rich in counsel and encouragement in connection with the building up of the work and its wider extension.

Perish the thought that God has mocked us by sending such messages to a church, years after His divine Presence had been finally withdrawn, and before this modern "reform" movement had arisen!

Instead of dwelling in thought upon the evil course of our brethren, let us rather find light and blessing through faith in God's power to fulfill His purpose for His people.

As the very climax of evidence that the Lord's servant, till the very end of her life, regarded the Seventh-day Adventist Church, of which she consistently remained a member, as God's chosen agency for the giving of light and blessing to the world, we need but refer to her message of greeting addressed to the General Conference in 1913, the last session held during her life. "Courage in the Lord," is the

heading, and "courage" the keyword of the document.

"I have words of encouragement for you, my brethren. We are to move forward in faith and hope, expecting large things from God. The enemy will seek in every way to hinder the efforts that are being made to advance the truth, but in the strength of the Lord you may gain success. Let no discouraging words be spoken, but only such words as will tend to strengthen and sustain your fellow workers. . . .

"I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the author and finisher of our faith. When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me, and gives me the assurance that He is with His ministering servants in the home fields and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end. . . .

"We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set His seal of final triumph upon His faithful ones."—*General Conference Bulletin*, May 28, 1913. (Partially quoted in "Life Sketches," pp. 437-439.)

The Pilgrim Church

"Far down the ages now,
Her journey well-nigh done,
The pilgrim church pursues her way
In haste to reach the crown.
The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, yet ever new.

"No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to light and day.
No sweeter is the cup,
No less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

"No slacker grows the fight,
No feeblener is the foe,
No less the need of armor tried,
Of shield and spear and bow.
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The kingdom in our view."

Our Experience

By OSCAR HILL

MANY of God's people are willing to confess that they have not yet attained to the deep Christian experience which it is their privilege to enjoy. In Isaiah, chapter 11, we read some of the promises of the eternal inheritance, and then fail to notice the relation of chapter 12 and the experience of God's people as there represented:

"In that day thou shalt say, O Lord, I will praise Thee: . . . Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

Perhaps the prophet himself did not fully comprehend the importance of what he was inspired of the Lord to write.

In 1 Peter 1:10 he speaks of salvation, saying, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." In verse 12 we read, "Unto whom it was revealed that not unto themselves, but unto us they did minister."

So in Isaiah 12:4 the advancing experience of this people is represented. First it is, "In that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." Then to express a deeper feeling, he continues in verse 5, "Sing unto the Lord; for He hath done excellent things: this is known in all the earth."

The Lord is surely doing this excellent thing now, in making known in all the earth the threefold message of Revelation 14:6-14. This excellent thing, known in all the earth, causes the prophet to express a still greater intensity of feeling in God's people. In verse 6 he says, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." It is first, "Praise the Lord," then, "Sing unto the Lord," and lastly, "Cry out and shout."

This fitly describes the experience those will have who go through the testing time and are ready, looking and longing for the Lord Jesus when He shall come to gather His jewels and take them home to glory.

The Hymns of the Advent

By OLIVER S. BELTZ

How the theme of the second advent has gripped the attention of men of God in all ages is an interesting and profitable study for those having the music work in our churches and schools in their charge.

It was as early as the twelfth century that Bernard of Cluny wrote these startling words:

"The world is very evil,
The times are waxing late;
Be sober and keep vigil;
The Judge is at the gate,—
The Judge who comes in mercy,
The Judge who comes in might,—
To terminate the evil,
To diadem the right."

As the years have passed, men have more and more emphasized the importance and imminence of that great event—the second advent. In 1597, when a fearful pestilence came upon the German people, Philip Nicolai wrote the famous hymn, "Wake, awake! for night is flying," known to every German as "Waschet auf! ruft uns die Stimme." It is founded on the parable of the ten virgins, and has, since its composition, been the cry of millions who have waited for their Lord's return. In the eighteenth century Wesley wrote: "Lo, He comes, with clouds descending," which is

It is not a little disturbing to note how few of our choir directors, to say nothing of choirs and congregations, are acquainted with Denny's fine hymn,

"Hope of our hearts, O Lord, appear,—
Thou glorious Star of day!
Shine forth, and chase the dreary night,
With all our tears, away."

This hymn is number 868 in "Hymns and Tunes," and should be reintroduced in our churches. It is very effective as a choir hymn when given a direct, straightforward rendition to the tune with which it is here associated, but can be made ineffective by too rapid singing.

Another hymn of the advent, but one rarely heard, is,

"Come, Lord, and tarry not;
Bring the long-looked-for day;
O, why these years of waiting here?
O why this long delay?"

The tune to which this is set in our "Hymns and Tunes" is of proper churchly dignity, makes a strong appeal, and is easily within the powers of the average congregation.

Our faith in the second advent should lead us to sing in our church and at our fireside,

"Watchman, tell us of the night,
What its signs of promise are,"

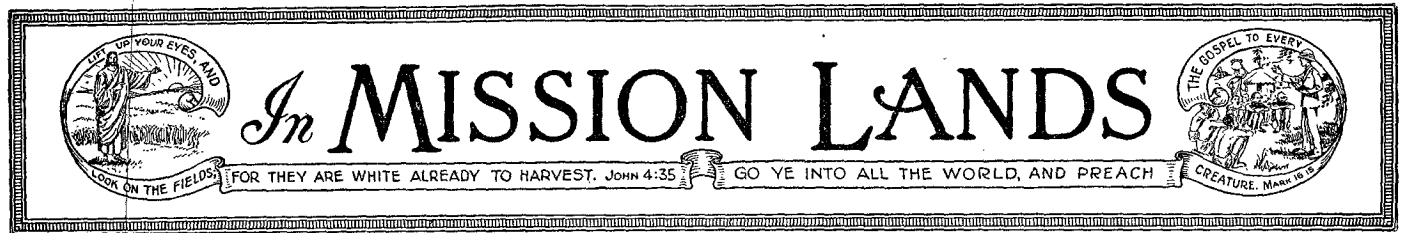
with its challenge, its hope, and its aspiration. It should be memorized by our congregations, and become the rallying cry at our camp meetings and conferences.

Space forbids here the consideration of other such hymns that should be the cherished possession of old and young in our churches, schools, and homes. Their number is large, and the day of their revival at our gatherings is at hand.

There is a grave danger that we who bear the significant title of Adventist, should fail to recognize the importance of these hymns in our churches. We need a revival of advent hymn singing. The popular gospel song has its place in evangelism, but there is a growing conviction that the prevalent tendency to neglect the hymns of the advent is destructive of faith in that advent. Church musicians and evangelistic singers everywhere need to give earnest attention to this matter, lest by neglecting these hymns we lose our identity as bearers of a distinct message, fail in the charge to "feed the flock," and to give the trumpet a certain sound.

♪ ♪ ♫

"Oh glory to God! it is coming again,
'Tis the glad jubilee of the children of
men;
Then blow ye the trumpet, shout glory,
and sing,
And join in the praises of Jesus the
King."



French Africa---No. 1

By L. L. CAVINESS

AFRICA, "the heart of darkness." How the thought of the great continent stirs the imagination! We think of Livingstone, whose heart lies buried in the continent he gave his life to explore. Then come Moffat, Mackay, and other missionary heroes who gave their lives for Africa. But it is not alone the heroic past that claims our attention. In the present, and still more in the near future, Africa is destined to play a large rôle in the commercial development of the world.

As Adventists, however, we are most interested in the tremendous task of taking a knowledge of the love of Jesus and of His soon return to the millions there who are still in darkness. Something has been done to take the message to the millions of South Africa, and of the British possessions of East and West Africa; but nothing, or almost nothing, has been yet done in the extensive French colonies in Africa. This is a work that must be done before Jesus can come to take His chosen home.

It was therefore a great privilege for me, together with J. C. Raft, to make a visit to French Africa. Monday evening, January 6, we left Bourdeaux aboard the "Foucauld" of the Chargeurs Reunis Line, bound for French Equatorial Africa. This comprises strictly only the four colonies of Gabun, Middle Congo, Ubangi Chari, and the Chad, but the French mandated territory of the Cameroons really belongs geographically to this part of Africa. The French colonies in Africa divide themselves logically into four categories: North Africa, West Africa, Equatorial Africa, and Madagascar and neighboring islands.

We had been able to spend Sabbath and Sunday with our little group of believers at Bourdeaux, and J. Monnier with his wife and a number of the church members came down to the wharf to see us off. The first stop our boat made was at Dakar, in Senegal, which we reached early Tuesday morning, January 14. This part of our journey (which took longer than a trip from Europe to America on a fast boat) was not so smooth as one could wish; but I was glad to be able

to avoid missing any meals at least.

Dakar is the main port of French West Africa, which includes the colonies of Mauretania, Senegal, Guinea, Niger, Sudan, Ivory Coast, and Dahomey, as well as the mandated territory of Togoland. In none of these countries have Adventist missions yet been established. As our ship spent all day Tuesday in port, we went ashore. A strange mixture of old African and modern European civilization met our eyes. The natives here are mostly Mohammedans, and many of them wore the typical Moslem fez. The Sengalese are tall and muscular, and those living in Dakar, though much more lightly clothed than the inhabitants of Europe, had far more clothing than we were to find later when we got into the interior of Africa.

Dakar has modern streets and many automobiles, but what interested us most was the air mail service which it has twice a week.

The first place we visited was the post office, where we each found a letter from Switzerland, written after our departure, but which coming through the air was awaiting us here at Dakar. Truly, modern inventions are a great blessing, facilitating as



Two Native "Belles," Grand Basaam, Ivory Coast, Africa

they do rapid communication with distant parts of the world field.

As a contrast to the rapidity of the postal service, I noticed on my way to the post office a group of natives working on the road. They were sitting down while moving the dirt and pebbles, a handful at a time!

After several hours spent going about town, we returned to our boat with a heavy burden on our hearts. When can we establish our first mission station in French West Africa? How long will it yet take to give the message to the millions who are waiting there? Men of business do not hesitate to come out here and risk their lives in Dakar, which is still afflicted with epidemics of various contagious diseases. It is not love for the natives that actuates them, but the desire for the peanut oil and other African products, which enrich those who ship them to Europe and America. Shall the love of money prove more powerful than the love of Jesus and His message for our day?

Leaving Dakar Tuesday night, January 14, we proceeded on our way down the West African coast. Our next stop was at Konakry, the port of French Guinea. Here a number of Protestant missionaries whose acquaintance we had made aboard the "Foucauld," took their departure. One family was going out to Africa for the first time, another was returning from furlough, and one missionary without family was stopping there before going on to his mission farther south. The mission board for which these missionaries labored had called a general meeting of all their workers in West and Equatorial Africa. Sixty or seventy persons were expected to be present. Of course some of these are laboring in British colonies on the West African coast, but many are in the French colonies. My mind turned forward with longing to the time when such a meeting of our workers in this section of Africa would bring together as many or more missionaries.

Our stop at Konakry was not long. We reached there at 7:30 A. M., Thursday, January 16, and our boat proceeded on its way four hours later. The steamer stopped at two ports on the Ivory Coast, Tabou and Grand Basaam. Tabou we reached on Sabbath, but it was Sunday when we came to Grand Basaam. As there was plenty of time, I decided to go ashore. The ship cannot go up to the wharf here because of the nature of the shore and of the surf at this point; so the passengers had to get into a "basket" which a crane on the ship let down into a small boat. When

this small boat had been pulled to the wharf by a tugboat, another crane raised the three or four "baskets" in each little boat up to the wharf.

It was with the daughter and son-in-law of our head steward that I made the trip to shore, so I utilized the opportunity to get some information about this part of Africa. The climate of Grand Basaam is fairly good. With care, even families with small children can get along well. Business here, as in other parts of Africa, has suffered lately, but from the number of automobiles I saw, business conditions cannot be very bad. The automobiles are still a matter of curiosity to some of the natives. I noticed three native women carrying loads on their heads. This is the usual manner of carrying burdens in Africa. Hearing an automobile, they turned around and stood watching it while it passed by. Going farther along the main road, I saw that the natives themselves are adopting modern inventions, for I met a native riding a bicycle. At my request he was glad to pose for his picture.

Meeting two native "belles," I was able to get a picture of them after I had presented them with the usual "cadeau" (a tip). Their intelligent

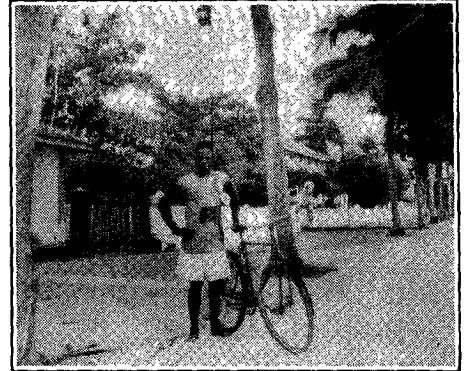
faces made me question the truth of the idea that I found generally prevalent in Africa, that the native women cannot be educated. My own conviction is that the future of Africa rests fully as much if not more in the hands of the native women than in the hands of the native men. We will be guilty of a grave error if we concentrate all our efforts on the men, and neglect to do anything to elevate and instruct the women. We must labor for all.

But still more important for Africa's future are the children. I tried to photograph a little native child that I saw coming toward me, but no sooner did he see the camera than he ran away as fast as he could. Later however, when visiting the native village, I found a group of children playing together on the street. These, either because they were several together or more likely because they had already had their pictures taken by tourists, quickly lined up for their picture. Seeing their bright eyes, I wondered who would bring to them and to the other children of this part of Africa the message of Him who said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God."

teur, meetings had been held in the public plaza, and multitudes of people, sometimes numbering more than a thousand, had come out to hear the truth presented.

Wonderful Openings

From this very first contact with the workers in Colombia until I completed my journey right across the



A Native and His Bicycle, Grand Basaam, Ivory Coast, Africa

country, I was impressed with the wonderful openings and opportunities in it for workers. I join Elder Andross in the wish I heard him express more than once, that we could help our brethren in the homeland to understand how wonderfully God is opening the doors and how disappointing it is for a small company of workers to be confronted with these opportunities and be unable to seize them and turn them to the advantage of the work.

We stayed about three days in Cali, met the little company there, and spoke in the meeting hall from night to night to the believers and their friends who crowded the little place to full capacity. It is not at all difficult to get a congregation, for the old prejudice and superstition are breaking down, and the grip of Catholicism is loosening. It seems to be a day of reform in these Catholic republics.

We passed on from here to Bogotá, the capital, and there we have our largest company of more than a hundred believers. We spent five days with them, including the Sabbath and Sunday, and there, too, we were busy with meetings. This work was opened up here through colporteurs' coming in to the capital city, but the results were largely gained through an evangelistic effort held by Elders Cleaves and Nickle. Lack of money did not permit the long continuance of the series of meetings, and the brethren say that the membership of this church could easily be doubled if they could have another strong effort, for the opportunity is even more favorable now than then. The first effort, besides winning a large number of souls, broke down prejudice on the

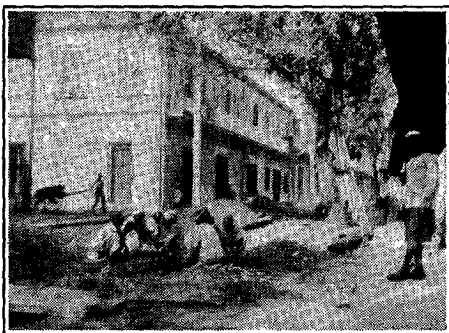
Through Colombia

By CECIL K. MEYERS

ON the way down from Balboa to Buenaventura, a port on the Pacific side of Colombia, I was accompanied by E. E. Andross, and Brother and Sister Ross and their little Betty, the latter family being new recruits for Colombia. After twenty-six hours of very pleasant passage on the placid Pacific, we reached the port of Buenaventura about nine o'clock at night. We were here met by H. E. Baasch, superintendent of the Colombia-Vene-

The next day was spent in getting Brother Ross's goods through the customs, for it is not possible to expedite matters down there. It gave the rest of us an opportunity to become acquainted with this port of call in Colombia. It is peopled largely by colored people, some of whom have been in these republics for more than a century. But we have no work here as yet, so we passed on early the next morning for Cali, one of the important centers in Colombia, in the heart of the great agricultural section. It is also the center for the Colombia-Venezuela Union Mission and the local headquarters for the Pacific Colombia Mission. We were therefore privileged to meet not only the union workers, but also those associated with the latter mission.

A colporteur institute was in progress, and in three weeks' time the colporteurs working in the city of Cali alone had sold 700 religious books. G. G. Nickle, superintendent of the Pacific Colombia Mission, told us that there are everywhere great opportunities presenting themselves through the influence of our pioneering colporteurs. In more than one city, in following up the work of the colpor-



Working in the Street at Dakar, Senegal, West Africa

zuela Union Mission, who traveled with us most of the way through Colombia. It was raining heavily when we reached the port, and we were permitted to leave the boat only with necessities for the night.

part of many, and now our work has better standing.

Brother and Sister Garner, new recruits from the homeland, are settled in the city of Bogotá, and are earnestly applying themselves to the task of learning Spanish. The warmth of the welcome of these good brethren and sisters in every place that we visited was touching indeed. They had seen Brother Baasch, their union superintendent, before, and were glad to renew his acquaintance. But Elder Andross and I were strangers among most of them, Brother Andross taking this trip across Colombia for the first time himself, though he had been at some of the port cities before. And I know he felt, as I did, the moving warmth of their welcome. We were loath to leave those hungry, earnest people, and pass on to the next group, but there again the experience was repeated, as we found kind friends and warm hearts, hungry for instruction and earnestly seeking for added blessing.

Methods of transportation are broken in this new country, and so we left Bogotá by automobile, traveling half a day in this fashion, until we got down to the Magdalena River valley, and there we took train for the rest of the day to a river port where at night we embarked on a river paddle steamer for another point farther north, from which we took the train again to the next group of believers.

Bigotry Reigns

This brought us to Medellin. Here we were met by E. M. Trummer, who has charge of the work in this district. We were soon in his home in America, as the suburb in which he lives is called, and were the guests of his household for the time we spent here, over another week-end. Brother Trummer, with his faithful wife, has worked very hard in this district, and God has been blessing his work. This is reputed to be the most bigoted section of Colombia, where Catholicism has a firm grip and zealous devotees. But I shall not stop to deal with this phase of Colombian life, for it is worth mentioning with more amplification than I can give it in this article. In my next article, on conditions in these Catholic republics of Inter-America, I shall write more fully of Catholic domination.

We rejoiced to learn that even before our arrival a company of people had come from the mountain fastnesses, three days' journey away, where Brother Trummer had been persecuted and nearly lost his life through attempted assassination, but where, in spite of this the truth had

found lodgment in the hearts of an honest group, who, braving everything, had stepped out into the faith, and had now come down to join us.

During the time of this meeting special sessions were arranged for these new believers, to give them intensive instruction, with a view to preparing them for baptism. To this end, even after the regular conference closed, Brother Trummer and Brother Baasch continued with this group, while Elder Andross and I went on to other appointments in the Atlantic end of Colombia. When Brother Baasch joined us again, before we left for Venezuela, he told us that six of this group had been baptized, forming a nucleus for a new church out in the back country—an evidence that no power can stay the progress of the message. And if this work is followed up, Brother Trummer told us that he believed it would be the beginning of a very promising work and fruitage in this part.

Urge Training of Youth

During our visit to Medellin, Bogotá, and other places, we were struck with the fact that God is bringing into this message bright young men. This naturally appealed to me, for after so many years' connection with the Mission Board, it is natural to have an eye for recruiting. And often I heard Brother Andross, as he led the workers in council in these different places, urge the training of these young men for service. Bright and full of energy, sanctified by consecration, these young workers can do wondrous things for God and His cause in these very needy lands.

We made connection with the river again, and went down once more to a point not very far from the Atlantic, where we were met by E. W. Thurber, in charge of our Atlantic Colombia Mission. Brother Andross and I were alone at this meeting with Brother Thurber, and he took us across country to Sincelejo, an inland town. Here we have a good, healthy work started also, under the guidance of Moises Valdes, a Colombian worker.

We were the guests of Brother Valdes and his wife, and greatly enjoyed our contact with them and their two little children. One part of the house has been dedicated to a chapel, and here we had many precious meetings with the believers, terminating in a baptism of six out on a farm owned by Brother Hernandez. This brother, after talking with the brethren, seemed impressed to give up his farming, at which he has been successful, and go into the work.

We passed on from here by automobile, again stopping for a night

along the way, and late the next evening reached Barranquilla, the headquarters of our Atlantic Colombia Mission. Brother Thurber suggested that we hold two public lectures. An open-air theater was hired, and with the most meager kind of advertising we secured an attendance each night of about 400 people. We could fully believe the assurance of the local brethren that if a little more advertising had been done, this number could have been doubled or trebled. The brethren are hoping that somehow or other Brother Baasch, the union superintendent, can come down and help them, and they can get enough money together to hold an effort in this important city of Barranquilla, of more than 100,000 people. The work has grown to sufficient strength here to warrant the erection of a church building, and no doubt ere this it is under construction in a very pleasant and growing suburb of the city.

In the meantime we met the believers in the large room dedicated to services in the mission home. Here, too, a church school has been conducted, with an attendance of more than fifty children. I had never appreciated until this trip through Colombia, how much the brethren need help from the Church Extension Fund for the erection of places of worship. In large and important centers it is hard to rent halls. Catholic pressure sometimes drives us out after temporary occupation, and so our congregations drift around without having any place to meet, a condition which is disheartening. Furthermore, everything is expensive, and unless the local believers can get outside help, it will be impossible for them to shoulder the responsibility of erecting their own chapels.

Our contact with Barranquilla terminated the visit to Colombia.

Claiming the Promise

BY W. H. ANDERSON

ONE of my native teachers came to me with an experience that I am passing on for the REVIEW. This man is teaching one of our native schools in a village about forty miles from the Bongo Mission here in Angola. He went to hold meetings in a village. While he was holding meetings, a native asked him to dinner. My teacher had dinner with him, and then they both walked together to the outside of the village, and just after separating my teacher became faint. He sat down at the side of the path, but soon fell over. Just as it seemed that he was becoming unconscious, it oc-

curred to him that he had been poisoned by the dinner that he had eaten. Then he said he remembered the experience of Paul and the viper. He prayed to the God of Paul to save him from the poison that had been given him.

Almost instantly all his symptoms left him. He said it seemed like a wave of life passing over him, and he went on his way visiting the people. When the native at whose home our

brother had dined, heard that he was alive and well, he was scared, and left the village and returned to his home, some distance away. God fulfilled His promise as this simple-minded native laid hold of it by faith. "If they drink any deadly thing, it shall not hurt them." We thank God and take courage as we see the power of God manifest in behalf of the message in this dark land. God still lives and works in behalf of His children.

how much I would lack were this help of God to be denied me. If I could, I would make it possible for every believer in the truth to have the REVIEW AND HERALD always. I truly do not believe that our thousands who do not have the REVIEW to read understand how much help they lose, when they deny themselves the privilege of subscribing for it.

This world is like a great steamer sinking in the angry waves of a storm-tossed ocean. The truth is our lifeboat, to which we have committed ourselves in the hope of being saved. But when people get into a lifeboat, however good the lifeboat may be, they always put on a life preserver and sometimes two of them if possible. If the sea is rough, they tie ropes to themselves from the lifeboat to keep from being swept away. Even so the REVIEW AND HERALD is a life preserver in the storm. It is a life line to hold us to the truth of God, and I thank God for the inspiration of its messages and its purpose.

A Personal Experience

By THOMAS E. HIRST

It is now about eleven years since our church paper first began its visits to me, and no commercial analysis could ever reveal its value to my soul. Coming into the truth as I did from a position where all my wishes were commands, from a life which had never revealed to me how grievous were my traits of character, it was obvious to my later understanding, if not to me at that time, that bitter and sore trials awaited me, with the possibility of gross failure at the end.

I was blind to many things that brought sorrow to me instead of joy, and the lessons of years were required as well as deep, heart-breaking failure before I could realize my lack in many things. So when failure came and the penalty for sin in its wake, I found the days and weeks and months almost more than I could bear. But God is good to the weakest of His children, and although the purging was sore, although the dross was hard to remove, He never left me. The promises of His word became filled with new meanings and His love more real in my distress than ever before.

As time rolled on I became isolated, and with the sorrow of failure pressing upon me, God made bright the season of darkness through His word and through the weekly visits of the REVIEW. I cannot tell you how much they meant to me. Great connecting links between thousands of isolated believers and the work of God, they were even more than that to me, for they became perennial reminders of all the mighty power there is in the gospel of Jesus Christ.

Was I distressed because of my mistakes? The REVIEW would come with its message of restoration and purification from sin. Did my vision of the work of God grow dim? Ah, the REVIEW came with its story of a work growing faster than mortal hands could control. Did the world make a fresh appeal to my senses? The REVIEW came to tell of new signs and wonders which spoke of a dying world and the coming of our Lord.

Never a need, but came a message of hope. Never a doubt, but came new faith. Never a care, but came new strength as the greatness of the truth was unfolded in all its wonderful glory through the pages of the REVIEW.

No words of mine can tell you how much the REVIEW AND HERALD means to me. No words of mine can express

Students at Work in South India

By E. D. THOMAS

IN our institution we have students speaking various languages, such as Tamil, Telugu, Malayalam, Kanarese, Singhalese, Marathi, Hindustani, and French. Most students have come to us from different parts of India, Burma, Ceylon, Fiji, Mauritius, and Madagascar. We endeavor to give all these students a good Christian education, training them as workers to enter some line of missionary activity.

We have a small press in our school, on which some of our students print the Sabbath school lessons and local church papers in four languages. Some are engaged in the bindery, others do carpenter work.

On Sabbath afternoons the students visit the near-by villages, singing some good vernacular lyrics and hymns. This usually soon attracts a good crowd. Then one of the senior students preaches to them in English, which is interpreted to the people in their vernacular by a fellow student who speaks either the Telugu or the Kanarese, since these are the languages understood by the villagers around us.

During week days one of our students conducts a day school in the afternoon in a small heathen village very near to our school. Since we have no building of our own, a cow shed is used for the school.

Near our training school is a small railway station which is very frequently visited by our students, who sell Gospel portions, and other Chris-

tian literature to the passengers on the trains.

During last summer vacation sixteen of our students spent their time in canvassing for our literature. Thousands of pages were sold to Hindus and Mohammedans. Eight students earned their scholarships for the year 1929-30, and came back to the school with good courage. Our students' sales during the vacation amounted to 5,421 rupees.

At times, our students have prayed with Hindus in their homes. Since returning to the school some boys have received excellent letters from their heathen friends with whom they became acquainted during the canvassing time. One Brahman writes, "I am reading the Bible and praying to your God as you taught me. Kindly remember me also in your prayers." Only the last day will reveal the effects of these missionary calls made by our students.

"A YOUNG man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of stars, the smiles of friends, tree blossoms in the spring, the blue of skies, and the entire joy of living."



Conducted by *Promise Kloss*

The Missionary Mother-in-Law

By CLARA F. COURSEN

MANY years ago, before missionary work was as well organized as now, even before the apostles' time, God sent a missionary family of four into a foreign country.

All went well for a time. To the family were added two heathen converts that came into their home. But sorrow came, and one after another the father and sons were laid to rest in that mission field, leaving alone the widowed mother. The country was not far from the homeland, so she decided to return, taking with her the two daughters-in-law, the heathen converts. An account of this family is given in the book of Ruth. Naomi, the mother-in-law, by her loving spirit had gained the heart of her "daughters," as she called them.

When they had gone but a little way toward her home, she paused. They talked over old times. The mother tenderly expressed her appreciation to her girls for their loving-kindness to her and her sons. The few recorded verses show that the home life of the young people and their mother-in-law had been that of appreciated kindness. Sorrow had strongly bound the hearts of the three, and now they were on their way to make their home in the land of Judea. Would the daughters take this step also? Would they go with her and be faithful to her God? She would again tell them what it meant to leave their country home and serve the true God. One daughter reluctantly turned back; the other was steadfastly minded to keep on in the good way.

The lonely missionary's return was much talked of in her home city. The humble and true character of Ruth soon came to be known, and she was made welcome by the home folks. What close friends the mother and daughter were! Sorrow was made lighter by their companionship. Gleams of a new happiness were coming into their home, and this they confidently talked over. Blessed is such companionship between mothers and daughters.

The climax of this lady mission-

ary's life is briefly told. Naomi's widowed daughter-in-law was married to a near kinsman, and the mother became the happy grandmother of a dear baby boy, who was

"You had no right to say what you did!" she cried stormily. It might have been their sixteenth or their sixtieth quarrel, he had long ago lost count. But as it reached its unendurable climax, he rose from the daintily set breakfast table, his food scarcely touched. Eleanor rose as soon as he had done so, saying bitterly, "I suppose you're going off without your breakfast just to exasperate me!"

He flung back some violent answer, much like hundreds of others he had made in those frequently recurrent disturbances which well-bred people so scrupulously reserve for their nearest and dearest. Then he stalked from the room and went away to his office. But the day was a miserable one. Anger is a fiercely reactionary form of indulgence.

Being a lawyer, he forced himself into his usual kindly professional air, and into an apparently personal interest in the woes of his clients.

In this way the morning passed; then came a tasteless luncheon and the afternoon opened with more clients—to the same assumed interest. When he found himself facing the last one of the day, it was with a feeling of half relief that the work for Tuesday, at least, was over, half the wretched distaste that he must go home and finish out the quarrel he had left. He knew perfectly well it would come up again in some way that very night. This sort of thing had been going on now for three years; they had been married five years. Applied maxims as to the folly of getting angry with a woman, with any one, indeed, had all failed him.

He became conscious that he was

the grandfather of King David and in the royal line of King Immanuel.

What an ending for the unselfish kindness of a mother in her home! The mother-in-law troubles are not even mentioned. Who knows but that some other spirit-filled mother may help lead some home folks into the same royal family?

The Wonder Words

Four Magic Words for Married Folks

thinking too much of his own affairs, that he was staring too absently at his last client. The latter, his law matters satisfactorily adjusted, was indulging in some personal reminiscences induced by Ashfield's kindly manner.

"It's for her sake I'm a fatter bein' so glad that I won," the old man was saying happily. "Thirty years of good toimes we've had together, Rosy an' me. She's made this world so plisant to me that I'm a fatter fearing I'll niver grow religious enough to want to lav ut, barrin' she shud go first."

The lawyer was conscious of a sudden genuine interest. "You are talking of your wife?"

"Of who iise cud I be talkin'?"

"You say you've had thirty years of happiness with her? I suppose she's one of these yellow-haired saints!"

"No, sir. Rosy an' her folks have all been red-headed, an', by the same token, had the highest of timpers."

"And you've been happy with her?" asked the lawyer skeptically.

The old man answered frankly: "Nather of us was happy the first five years. Sure, throuble began almost in our honeymoon. It was just six months a fatter we married that Rosy flung a fryin' pan at me. It was just seven months a fatter marriage that I bate her. Sure we scandalized the neighbors."

"What changed it?" the lawyer asked, more skeptically still. "Did you get afraid of each other?"

"There's no scrap of 'fraid in ayther of us, sor. An' things was goin' from bad to worse, an' me git-tin' so I couldn't do me ditchin' de-cent, bekase of thinkin' over me quar-

rels, nor take anny peace goin' home, whin it come to me I might take counsel of Johnny Milligan, the very ould wise man that lived beyant us on the hill.

"'Tis said the woman shud be the peacemaker,' I growled to Johnny when I finished me tale to him.

"'Tis said wrong!' says Johnny, says he. "'Tis the man should handle all sitterwations. There's four magic words,' says he, 'which control and subdue women,' says he, 'no matter what timper they are in; same as certain magic sounds will quiet a frantic horse. These four words they niyver fail; but they are hard to pronounce whin a row is on,' says he, 'unless the man raymimbers how he is the shooperier, an' 'tis his own fault if he doesn't say thim.'

"'Give me the words!' says I.

"'Use thim whin ye're angriest,' says Johnny; 'use thim whin they strangle ye! Cough 'em out, choke 'em out—but out they must come!'

"So ould Johnny got up, an' he writ thim four words on a piece of paper for me; by the same token his fist was so crabbed I near never read them! An' whin I'd puzzled thim out, me jaw dropped an' I'd no faith at all, raymimberin' the fryin' pan an' what Rosy wuz whin she fell into a rage.

"For an exciption, we had no quarrel that night, an' toime mornin' come I was more doubtful than iver of Johnny's prayscription. But that next avenin' whin I come home, we both flew into rail rage over how much buttermilk the pig ought to have—yez wouldn't belave, a gentleman loike yez, what shmall things Rosy an' me wud quarrel over! But into a rage we flew; an' I wuz about to say the worst things I cud, when I raymimbered ould Johnny an' what he'd wrote for me, an' how they'd be hard to say in a quarrel.

"An' they wuz hard! I thought I shud choke on thim, but I looked Rosy full in the eye, an' I said them,—out loud an' distinct. She had just flung an outrageous remark at me, an' was about to fling another, whin she heered the words.

"Her lips parted; but nothin' dis-agrayable come out! She stared at me; she flushed; she hesitated. I seen me advantage; me good angel prodded me. I said thim again! She tucked her head down and sidled away from the pipen tords me. 'O Tim,' says she, 'I didn't mane to be nasty!' says she. 'Feed the pig as much buttermilk as ye like!'

"But I must be going, sor."

"No hurry, Ryan. Did they always work—the words?"

"Always, sor! An' I've been no

miser with the prayscription; I've give it to more than one felly in difficulties wid his wife."

They rose. The lawyer blushed, but he said with a dry little smile, "Give me the words!"

"Wid a thousand blissings, sor! But they must be writ. Passed by word o' mouth, the charm is lost." He added with Irish tact, "I see yez want them for one of yer friends."

That night Ashfield was called by telegram to a case five hundred miles away. He returned a week later, with the story of old Johnny only a hazy remembrance.

Eleanor's nerve and temper, the smoother for his week's absence, kept sweet the day of his return, until that night when a difference of opinion concerning a rug she had purchased (of a color he especially disliked) brought on a storm that was the fiercest of their whole married life.

My Mother

BY MRS. BERTHA SENKER

Ere one faint ray of dawn could start the day,

Ere one spring bird had stirred him from his nest,

Ere one blue flower had come to greet the May

My kind and patient mother went to rest.

If I had known through all these passing years

How I would miss her voice when she was gone,

I would have caused less worry, pain, and tears,

And made her life a joyous, happy song.

My mother sang the songs of Zion fair,
The home where partings sad will never be.

Lord, grant that I may greet her yet again
On that bright morn when Jesus we shall see.

They stood in their attractively furnished library, their feet on the offending rug, their tall, distinguished figures drawn up to full height, the woman passionately resentful, the man white with anger.

Suddenly, born apparently out of nowhere, a few sentences flashed vividly before him—

"These four words . . . they are hard to pronounce whin a row is on . . . but they never fail . . . 'tis the man's own fault if he doesn't be afther usin' thim."

Ashfield shook himself; his hands clenched. He made a wild effort, but his lips were soundless. Those bitter powers inside were murdering the magic four. Then suddenly, impet-

uously, looking the angry girl before him straight in the eyes, he flung out desperately the sentence they made.

They sounded grotesquely out of place to him in the midst of this wild quarrel; but he heard himself saying them clearly and distinctly, his eyes on hers:

"Dear, I love you!"

As the unexpected sentence fell on her ears, she stared; then she flushed. It sounded strangely sweet to her, strangely powerful, that sentence, flashing out in sheer gold from the base metal of their quarrel. A throb of remorse made her lips tremble. She had just wounded him all she could over a silly thing like a rug! And yet, even in the midst of their mutual anger, he could, out of his greater man strength, his greater generosity, his greater kindness, say the sentence most beloved of all sentences by every woman!

Like calming music the words sang in her soul; her anger receded before them, then died utterly. How big he was, how good that he was of finer clay than she! She bowed her head; tears came into her eyes. She faltered slowly.

"O Robert! After all, why should I fuss about the hateful old rug? Let's send it back and exchange it for some color we both like."

He held out his arms mutely, then smiled down on the tear-wet face she lifted, and bent to kiss it.—*Clinton Dangerfield, in Woman's Home Companion.*

Sugar-Coated Manners

WE all know a child's love of "pretend." I capitalize that interest in teaching my four children the good manners which are so likely to be irksome to boys of ten and twelve.

One evening each week at dinner one of the children is host or hostess, and another is a visiting celebrity dining at our festal board. And the conversation for at least a few minutes is on subjects that would interest our guest.

I always serve something the children particularly like, and allow them to dress up in any sort of costume their fancy dictates. Sometimes we invite a little friend to impersonate a celebrity. Their table manners have improved materially during this period of make-believe, their scope of conversation has widened, and their powers of imagination have developed to a surprising degree. And what to me is the most important item, they have gained a poise that would not desert them if one of their make-believes turned out to be a really-truly. —*Children, the Magazine for Parents.*

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

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

The Why of Drugs

By MABEL K. GILL, R. N.

"PEOPLE need to be taught that drugs do not cure disease. It is true that they sometimes afford present relief, and the patient appears to recover as a result of their use; this is because nature has sufficient vital force to expel the poison and to correct the conditions that caused the disease. Health is recovered in spite of the drug. But in most cases the drug only changes the form and location of the disease. Often the effect of the poison seems to be overcome for a time, but the results remain in the system, and work great harm at some later period."—*Ministry of Healing*, p. 126.

"In most cases the drug only changes the form and location of the disease." Let me explain how this is brought about: Take the drug digitalis, a drug largely used by the medical profession. In Paul's "Materia Medica" I find it classified as gastrointestinal (stomach and intestines) irritant, cardiac (heart) stimulant, vasoconstrictor (constricting blood vessels), and diuretic (increasing kidney action).

"Digitalis disorders the stomach and causes nausea and vomiting in many persons. Upon the heart digitalis acts as a stimulant; the heart action becomes slower, but more forcible. By its stimulating action on the vasomotor center of the brain, digitalis causes marked constriction of the blood vessels and raises general blood pressure. By the combined action of this drug on the heart and vessels together with its local action on the kidneys, the amount of urine is greatly increased."—Paul's "Materia Medica."

Now suppose we use this drug as it is generally used, to slow the heart's action and to increase its force; how are we to avoid its irritating effect on the stomach and intestines? how are we to keep it from raising blood pressure? and how are we to prevent its action on the kidneys? It is certainly not desirable to interfere with the stomach and its work; the blood pressure may or may not be too low, and it may or may not be desirable to make the kidneys more active. There

is no way to keep digitalis from having its full effect; therefore, to have an ideal case for it, there must be one that can safely stand some stomach irritation, one whose kidneys are inactive, and whose blood pressure is low. This combination is very unlikely; therefore when it is given for the heart, of necessity it irritates the gastrointestinal tract, it raises blood pressure, and increases the kidney activity, whether these effects are desirable or not. Can it not easily be seen that while curing one disease it can cause several others?

Many Herbs Poisonous

Not only is this true of digitalis, but of other drugs, some more, some less. Many of the remedies so highly recommended as herbs, are also poisonous drugs, no matter how innocent their claims. As a matter of fact there are only three sources of drugs, —animal, mineral, and vegetable. The most poisonous drugs in materia medica are herbs. One drug largely used in these herb preparations is hydrastis (golden seal). Paul's "Materia Medica" gives the following as its action:

"*Astringent*.—Applied to the skin or mucous membrane, it is soothing and astringent, lessening secretions.

"*Stomachic*.—Internally it increases the gastric juice and sharpens the appetite.

"*Cologogue*.—This drug is said to increase the flow of bile.

"*Cardiorespiratory Stimulant*.—This action of the drug is very similar to that of nux vomica.

"*Styptic*.—Hydrastis contracts the musculature of the vessels, causing vasoconstriction.

"*Oxytocic*.—Hydrastis causes constriction of the muscles of the uterus."

Now apply the conclusions about digitalis, and it takes no medical education to see the harmfulness that can result from the use of this drug, or herb, as our friends choose to call it. But this is not all: they combine it with other drugs or herbs, and allow it to be given by people with no medical knowledge, and many times to people whom they have never seen.

Another drug, and a very powerful

one that is often used ignorantly, is strychnine. It is combined with other drugs in many tonics and in some cathartics. It would take a long article to describe the how and why of strychnine, or nux vomica (another form of the same drug). The authority back of the following quotation should be sufficient to condemn it:

"Many use this deadly evil in small quantities. But if they realized its influence, not one grain of it would ever be introduced into their systems."—*"Disease and Its Causes,"* by Mrs. E. G. White. The same is largely true of calomel and many other drugs commonly used.

Not only are drugs and some herbs harmful, but many drugless systems of cure are patronized by our people, that are out of harmony with the teaching given us. Many of these are worthless and some are harmful. Even Spiritualism is sometimes disguised in these systems.

"Needless intimacies with those who have no respect for God will seduce us ere we are aware. . . . Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a Spiritualist . . . or a 'magnetic healer.' By specious pretenses he wins the confidence of the unwary. He pretends to read the life history, and to understand all the difficulties and afflictions of those who resort to him. . . ."

"Our only safety is in preserving the ancient landmarks, 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'"—*"Counsels on Health,"* p. 459.

"There are many ways of practicing the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying."—*"Testimonies,"* Vol. V, p. 443.

(Concluded on page 27)

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

The West Caribbean Training School

By C. L. STONE

THE West Caribbean Training School will have completed its tenth school year by the time this report reaches its readers. No one could predict, when the school was opened in 1921, what course the institution would pursue in the nine years that have now passed.

It was believed that when the first class of nine students was graduated, the school had almost completed its work for the field it serves. Like Paul with his "stripes," the number of graduates now aggregates forty save one. And strange as it may seem, there are certain parts of this territory in which the youth are just awakening to the great advantages of a Christian education. Throughout the history of the school there have been at all times in attendance, sturdy, dependable young men and women, but as the organization of the work has become more complete, the quality of school work done and the thorough grasp of principles have been strengthened. Noble characters have become more pronounced, and a profound conviction to develop all talents has become the relentless master of many.

Scarcely in the twenty-eight years since we opened our first academy in Kentucky, have we found a group of young people more responsive, more appreciative, or more attentive. If there is an idea back of the words of the song, "Let the hungry be fed," then it applies fully to the youth who are to be served by the West Caribbean Training School.

There are some features of the school that are not so encouraging as formerly. In the adjustment of relations between the United States and the Panama government, many privileges have been curtailed. This has reached to the students of the school, and also to many others who are materially affected by it. The school has not had duty-free privilege as in the early days, especially on raw material to be manufactured and sold. In spite of this, our carpentry and broom industries have been in operation. There are a number of customers who feel that they must have

the product turned out by our school.

The buildings are getting old. Many of them are well filled with wood ants, and where students walk frequently the boards have worn thin. It is estimated that two years will be the limit for the present buildings. The board has considered and reconsidered the situation, and now that there is an active division educational secretary, no doubt provision will be made to continue the important work of this institution without a break.

There is a wonderful atmosphere of good cheer and fellowship among teachers and students. And though the attendance has dropped to slightly below 100, because five twelfths of the former appropriation has been devoted to educational work elsewhere, yet the spirit and quality

of the work here has not been lowered, neither has there been a serious disagreement with the altered financial policy necessitated by this condition.

God moved the hearts of those who established this institution, and He is still moving the hearts of those who must meet these youth with talents in the judgment.

Malaria and other diseases have broken into the present school year. The preceptress and the general matron were in the hospital for a considerable period. The vacations have been abridged, and the school year is closing early; yet the efficient rounding out of the school year brings a joy and a satisfaction which only servants of the King of heaven have a right to claim.

The principal regret we experience in leaving for our furlough is that our health is such that we cannot give assurance of our return to the tropics for another five-year term of service.

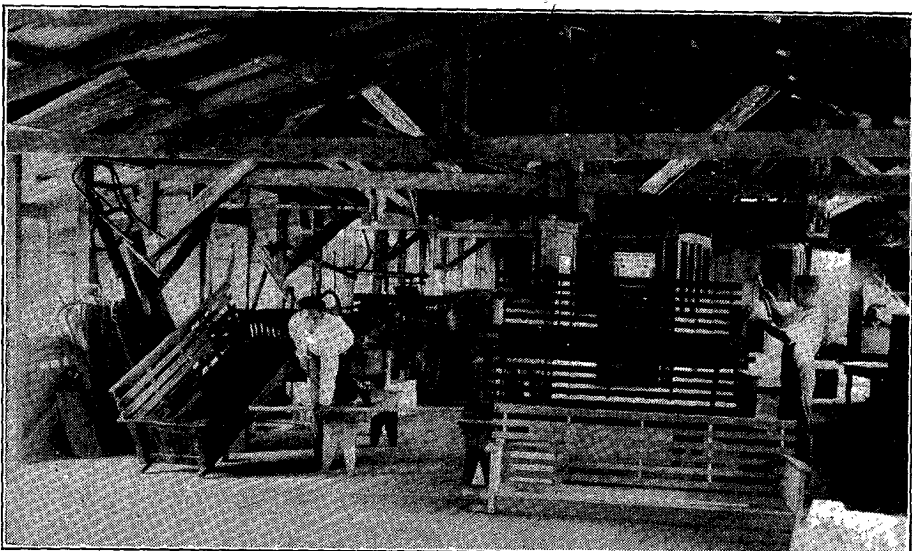
A Successful Effort in Toronto, Canada

By M. V. CAMPBELL

THE largest evangelistic effort ever held in the Ontario Conference has just been concluded. On Sunday, January 12, O. D. Cardey launched the effort in Massey Hall, probably the most widely known hall in Canada. The meeting was announced for 7:30 P. M., and at 6:30 there were about 200 people standing before the doors awaiting admittance. When the

doors were opened at seven o'clock, there were 1,000 people standing in line in spite of the severely cold weather. Two thousand five hundred people attended the first meeting, and the average attendance at the first seven meetings was above 2,000. For the whole series of twelve meetings the average attendance was 1,500.

Elder Cardey began the effort with-



A Corner of the Carpentry Department of the West Caribbean Training School, Canal Zone, Panama

out a single helper, and without much financial backing. Very early in the campaign it became necessary to call in other workers to help him. The Ontario Conference did not have a single lady Bible worker, so R. A. Hubley, pastor of the London church, and W. J. Hurdon, pastor of the Windsor church, gladly left their homes and their work for a period of nearly three months, and faithfully labored by the side of Elder Cardey in the effort. However, it was entirely impossible for these three ministers to cope with the interest, and it became necessary to secure some Bible workers. Miss Cora Bowers, an experienced Bible worker, who was in Loma Linda, Calif., responded to our call, and the East Michigan Conference kindly sent us one of their Bible workers, Miss E. Copp, for a period of four months. Both Bible workers arrived at the same time in the fourth week of the effort. Later, this force of workers was joined by E. A. Beavon, a missionary who had just returned from East Africa. This made a company of four ministers and two Bible workers, and at last it was possible to visit the interested people.

Regarding the results thus far, there are seventy-seven persons who

are keeping the Sabbath. We do not expect all to unite with us, but more are taking their stand each week, and it seems safe to say that during the next two months more than fifty new believers will be added to the Toronto church, and others at a later date.

The effort, without including salaries, cost about \$2,400 after deducting collections received. As the conference had no capital for the effort, it meant that most of this money and a large part of the salaries of the Bible workers had to be raised in the field. The union conference kindly gave us \$1,000, and the members in our conference contributed over \$2,000, or a per capita gift of about \$3. In spite of this heavy gift of funds for the effort on the part of our people, their Sabbath school offerings increased, and during the first quarter of this year (the duration of the effort) the mission offerings of the Ontario Conference increased to the extent of 4½ cents a week per member.

This demonstration of the power of God to interest men and women in the message for this time in our own field has brought courage to our members throughout the conference. It has proved to our satisfaction that it pays to invest in evangelism.

Those early years were periods of perplexity, difficulty, and at times of doubt and discouragement, but the purpose persisted, and the people of faith behind it persevered till success was assured.

The annual meeting of March 20 this year could look back half a century to the small beginning, and count Ebenezers all the way. Like the prophet of old who by the help of God led his people to victory, they could see along the way the "stones of help" which marked victory and progress, and could reverently say, "Hitherto hath Jehovah helped us." 1 Sam. 7:5-13.

The meeting was called to order by the president of the association, G. A. Roberts. The Scripture reading was given by a former employee of the sanitarium, E. C. Boger, now a missionary from Southern Rhodesia, Africa. Prayer was offered by M. C. Wilcox, an old friend of the sanitarium. There was a goodly number present, much more than a legal quorum, and the meeting was opened for business.

The first report rendered was by H. W. Vollmer, M. D., the medical superintendent. It was a survey of the work of the year 1929. The spirit of the report is indicated in the first page of his paper:

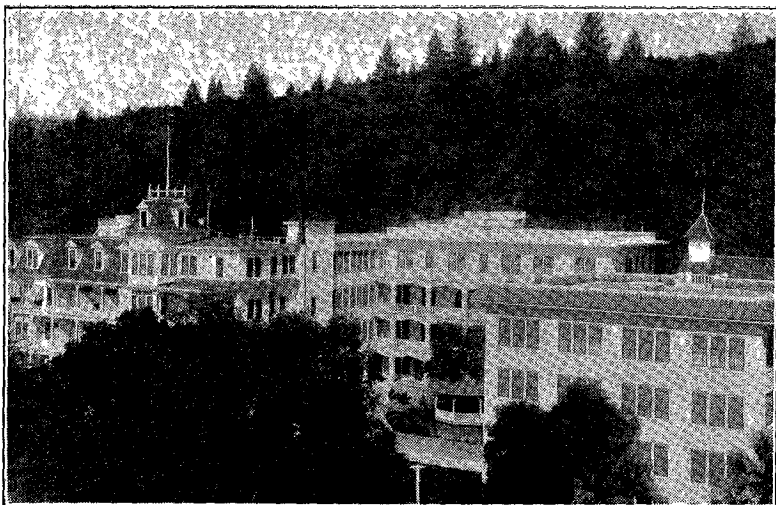
"As we review the work of the institution for the year 1929, we are conscious of the fact that we have indeed been greatly blessed and prospered by our kind Father in heaven, and our hearts are filled with gratitude for the many evidences of His guiding hand." "He has been able to bless and prosper us, and make this institution of His own planting a light in the world."

The patronage for the year was excellent. There were admitted 2,041 patients; 1,782 were discharged, of whom 1,437 were medical, 254 surgical, and 91 obstetrical; 159 major and 339 minor operations were performed, 800 X-rays taken, 4,540 clinical laboratory tests made, and 28,594 hydrotherapy treatments given.

The Oakland Branch of one and one-half years has been an asset to the institution.

Five tonsillectomy clinics were held during the past eight months, and more than 100 children operated upon. The nominal charge of \$5 each barely covered the expense of the anesthetic. This work was gladly done for the good of the children.

During the year the sanitarium had expended twice as much for field work and charity as for the previous year, yet the net operating gain is twice that of 1928. But gain is not the motive of the work.



The St. Helena Sanitarium

St. Helena Sanitarium

By M. C. WILCOX

It was about forty years ago that the writer of this article first visited the St. Helena Sanitarium, then called "Crystal Springs," from the small fountains of pure soft water that flowed from Howell Mountain. The institution then was young, about ten years old. It was over a rough mountain road we reached the place, and a cursory survey did not promise anything great for the future.

But there was a principle behind the beginning; and to estimate some

things we must view them through their initiative purpose and principle. St. Helena Sanitarium had a purpose behind its building. It was a "voice in the wilderness" calling to the weary, sick, afflicted people of the world to leave the cities, the wearying, breaking toil of body and brain, the sick beds and suffering, and come apart with God and nature and find rest and recuperation in body and spirit under the direction of kind instructing doctors and nurses.

The board in its budget for the present year sets aside \$5,000 for field work, equally divided between local fields and extension work in foreign fields.

Schools of health were conducted in Santa Rosa and Petaluma, in which instructive lectures and practical instruction was given to the profit of many, and through these and evangelistic work souls were brought to Christ.

The sanitarium joins in this kind of work with the Northern California Conference at Stockton, and excellent results have followed. There is a growing demand from the field for nurses, and these calls must be filled by persons of practical experience for this work. Two tried, experienced workers, Misses Ada Madison and Flora Peterson, have gone to the Hawaiian Mission.

During several weeks extensive changes have been made in the sanitarium building, which were greatly needed, really demanded. Old foundations were failing, and the repairs and rebuilding have been justified. During this time the patients and guests have patiently borne the necessary trouble and noise, and have seemed as sympathetically interested in the work and its progress as the sanitarium workers. When the work is finished, in about a month, the St. Helena Sanitarium will be greatly improved and a much more inviting place of sojourn.

From the Business Manager's Report

The business manager, M. C. Lyinger, noted these points of interest:

1. "A greater interest in field work endeavor, the cost of which was \$3,776 as compared with \$1,181 the previous year.

2. "Reduced rates to our own Seventh-day Adventist members, an average of nine having been with us during the year, paying a rate of \$15 a week.

3. "Besides these reduced rates to our own people, the amount of charity work done was \$7,739, or more than double that of the previous year, in fact, by far the largest charity credit in any one year of our history.

4. "Greater spirituality, as indicated in more careful Sabbath observance, guarding the edges of the day, keeping sacred the whole day. Workers in the auxiliary departments have taken their turn in the departments where work must be done on the Sabbath, donating their time, eliminating as much as possible the seeming commercializing of the Sabbath, and minimizing to the limit Sabbath labor in all departments."

These were the results of a quickened sense of stewardship, of doing

God's work in His way, led by His Spirit, and not trying to mold the Spirit in man's way, thus "hindering the advance of His work."

The repair item the last year amounted to \$10,634. That with other heavy items of expense would naturally forecast a reduction in net income. But not so. Our net operating gain was \$20,855.32, or practically double that of 1928. Some of the expense items were the remodeling and adding to the medical offices, \$1,000; installing of Frigidaire in main kitchen, \$500; purchase of new Reo truck, \$1,779; remodeling of the fourth floor of main building at an approximate cost of \$2,000. This improvement was successful in adding so much to the comfort of the patients that the board was encouraged to consider with favor the remodeling of the whole building early in 1930.

Interest-bearing notes were decreased by \$2,800. Cash on hand at the close of the year was \$14,534, most of which might have been used to retire notes. Net increase in resources was \$10,932.06, and decrease in liabilities was \$11,044.51. The net addition to surplus, \$21,976.57.

Another item of improvement, free to the sanitarium, greatly needed and much appreciated by the sanitarium people and guests, is the road from the bridge to the sanitarium garage, built and financed by Napa County. This action by the supervisors, and especially the supervisor of the sanitarium district, Mr. Tamagni, has the warm gratitude of every member of the sanitarium constituency.

The number of patients admitted in 1929 compared with the three years previous is as follows: 1926, 1,607; 1927, 1,787; 1928, 2,019; 1929, 2,041. Average length of stay, sixteen days.

The average number of employees, including nurses in training, was about 200, a company of earnest, devoted workers.

We select a few items of interest from the profit and loss and financial statements sheet of 1928 and 1929. The number of patient weeks in 1928 was 4,463; in 1929, 4,671. Average daily attendance in these two years respectively was 85.8 and 89.8. The gross income from patients, \$261,363.87 and \$282,615.97. Deducting special discounts and allowances, the net income for 1928 was \$235,576.82; for 1929, \$254,706.18, a gain of over \$19,000 for the year.

The pay roll for 1928 amounted to \$117,537.33; for 1929, \$126,651.35. Average net incomes per patient week were, respectively, \$52.78 and \$54.53. The net income for 1929 was \$514,189.05; and total expenses were \$485,593.92. The gross gain in sanitarium

and departments was \$28,595.13, of which \$7,739.81 was expended in charity, leaving the net gain at \$20,855.32. The total liabilities of the sanitarium and provision for various needs at the close of 1929 were \$34,764.74; the resources, \$382,037.43. The present worth, Dec. 31, 1929, stood at \$347,272.69. Surely in the words of the prophet of old the management could say, "Hitherto hath the Lord helped us."

From the Chaplain

A. M. Dart told us how religious prejudice had been overcome by the general moral and religious atmosphere that pervades the institution, by the kindness of physicians, officials, and nurses, as expressed by various ones: "I am astonished at the work you are doing here." "I have never seen such an atmosphere of harmony and accord." "How do you get such a wonderful lot of young people? I never saw such sweet-tempered girls and boys."

Health reform principles take a strong hold on other hearts, and the patients leave with the purpose of making thorough reform when they get home. The chaplain says that there is excellent co-operation with practically all on religious lines, and still greater things are expected in the future.

From the Report of Field Supervisor

The annual report of the field supervisor, Beulah Crane, R. N., furnished many interesting items. She remarked that the noble work undertaken by the State to benefit humanity and raise them to a higher plane is largely spent in curative measures. But God has called us to a higher, broader work in the science of healthful living. While we are with the State in its noble efforts to correct defects and cure the diseased, we are called to higher service. It is ours to educate, instruct, and lead the public into health principles and life. This is the teaching of the Bible, and it is a part of the important work of Christianity, and therefore is a part of our field work, and calls for the holding of health schools in towns and for visiting nurses.

A second school of health was in progress in Santa Rosa at the time of the last report, under the leadership of A. E. Barnes. The interest in Santa Rosa still continues, as the evangelistic effort held last autumn indicated. Mrs. Lottie Kuhns, who was connected with the health school, is also connected with the evangelistic efforts, and has several interested Bible readers from among those who attended the health school. Five members of the school of health were

baptized at the close of the evangelistic effort by R. J. Bryant. Some have been cured of long-standing ailments by following the dietetic instructions of the school.

Later Brother Barnes secured the names of many for another school of health in Petaluma. That school opened on Jan. 7, 1930. Sixteen classes in all had been held up to February 27. Medical lectures were given by Doctors Vollmer, Gregory, C. Nelson, Ida Nelson, and Mary McReynolds. Mrs. Lindsay, sanitarium dietitian, and A. E. Barnes gave the dietetic lectures. The senior nurses aided greatly in demonstration work, and were grateful for the privilege of helping and for the experience gained.

Attendance at the Petaluma church greatly increased as the result of the school of health. The church has been encouraged, the building repaired, the members of the school helping voluntarily. Interesting Bible studies are carried on by Brother Barnes.

A sanitarium health department, with a doctor and a nurse in charge, was carried through the camp meetings at Lodi, Santa Rosa, Santa Cruz, and Eureka. Regular office hours were held, necessary examinations made, and attention given to those who needed medical help. In these health departments 195 school pupils were examined by sanitarium doctors and nurses. All these are to be rechecked in the near future. Some of these were examined the year before, and decided improvement noted.

In the community surrounding the sanitarium, a home nursing class has been organized, which gives added experience to senior nurses. For future and larger work new plans are developing.

School of Nursing

Miss Franke Cobban, director of the school of nursing, reported for that enterprise. The school numbers sixty-two. Seventeen seniors were graduated in May and sixteen preliminary students are just entering. They are a "group of earnest, consecrated students, and a staff of devoted supervisors and teachers."

While the course is up to the standard of the regular schools of the State, and our trained nurses have no difficulty with the legal examinations, "efforts are being made constantly to broaden and strengthen the course of training. New equipment is being added, and this last year there were "ninety-two maternity cases in our own hospital—the largest number we ever had."

Men students' course includes diet kitchen, diet officer, and operating-room experience. In addition to sanitarium facilities, a six weeks' affilia-

tion course for girls was arranged in the Bay cities, and a three months' affiliated course for male students at the Highland Hospital in Oakland.

Bible courses have been strengthened, and plans are developing for wider and more complete training in field work. The St. Helena Sanitarium is training evangelistic nurses and workers for the world, and therefore is glad to accept for their school young people from other countries whose desire is to help their own people. The school director earnestly asks of our people co-operation in obtaining capable and consecrated young people for this work.

Testimony of Nurses

Six representative student nurses reported their experiences in work for the bodies and souls of those in need: Glen Graybill; Ester Brant, of California; Rozelle Joseph, from Hawaii; Ruth Samai, from Japan; Irene Richards, from Jamaica; Maria Denz, from Brazil. The nurses' brief talks were earnest Christian testimonials.

There was an excellent song service, to which the A Capella Choir, of Pacific Union College, contributed much.

The board of directors was re-elected as follows: G. A. Roberts, J. E. Fulton, B. M. Emerson, C. H. Jones, H. W. Vollmer, M. D., M. C. Lysinger, E. F. Stow, R. S. Fries, W. M. Adams, W. E. Nelson, W. C. White, C. A. Gregory, A. C. Larson, C. E. Nelson, M. D. The organization of the board is not at hand; presumably it is the same as last year.

The Sunday evening after the annual meeting was a new experience. Dr. George W. Phillips, pastor of the Tenth Avenue Baptist church, gave at his church in Oakland and over his extensive radio field a Seventh-day Adventist Sunday evening. Dr. H. W. Vollmer was there and talked a few minutes on our sanitarium, clearly setting forth their purpose

and work. The A Capella Choir of Pacific Union College rendered a beautiful and inspiring song service; G. A. Roberts offered prayer; and Dr. Phillips preached his sermon, "A Baptist's Dispassionate Evaluation of Seventh-day Adventists." It was a very kindly talk. He told of his fortnight's stay at the sanitarium, and strongly commended the Christian spirit that he found there among all the sanitarium workers. Stating frankly that he could not indorse all of the Seventh-day Adventist theology, that he was a Baptist, yet he strongly and eloquently stated that there are some decided and important principle teachings which Seventh-day Adventists have contributed to the life of the church. (1) "They have insisted upon an eschatology," a doctrine of the future, of death, resurrection, immortality, judgment, the eternal future. They believe in a definite future. (2) "They have given to the world the *ministry of healing*, . . . not as fanatics or theorists, but as empiricists accepting the present findings of medical and surgical science, re-enforcing all this with the sweet spirit of Jesus of Nazareth." (3) "Their insistence upon absolute loyalty to Christ. . . . To be a Seventh-day Adventist is to know anew the meaning of the cross. . . . To the Seventh-day Adventist the peace of Christ, and not the madness of sinful pleasure, is the quest of the soul, . . . and among their administrative forces, the same wonderful Spirit of Jesus maintains. . . . My brothers and sisters of the Seventh-day Adventist communion, in God's name let me plead with you never to lose this ideal. (4) "They are *vegetarians*, and I believe they are right."

We regret there is not space for more. We thank him for his kindly thoughts and wishes, and pray God that he may be led into the truth as it is in Christ Jesus.

From Russia

By C. E. WEAKS

IN these days when so many disquieting reports and rumors are reaching us from Russia, it is good to read the following story, which appeared in a recent issue of a Berlin newspaper, a paper that is published especially for Russian Germans. The story comes from Ukraine, South Russia, where there are large numbers of German colonists. Translated, it reads as follows:

"It was in the beginning of this century, before the War broke out, when different canvassers came to our villages and sold books and tracts of

all kinds. Most of these canvassers were Adventists, and their books, etc., were published in the 'Hamburger Internationalen Traktat-Gesellschaft.' There were, for instance, the following publications: 'The Seer of Patmos,' 'Daniel's Prophecies,' 'The Second Coming of Christ,' 'From Paradise to Paradise,' 'Is the End Near?' etc. Most of these publications were read but hastily, and then put on the shelves to become dust covered. The people had other things to read. Then came the War. It was hard to get German literature, and finally it

became almost impossible. The people began to take down the old books. The people wanted to know where the War came from, the famine, the revolution, etc.

"I must say that now, in the present time, we understand something which we did not in the past. There is one chapter with the heading, 'Our Time in the Light of Prophecy,' where we read about the fifth chapter of James. There is one question: 'When did rich men weep for their miseries?' Before the War we would have said that is something meaningless, that it has no sense and doesn't fit in our time, for rich men and misery do not go together. But what do we see today? How often have we seen with our own eyes that rich people weep for their wealth and for the misery which accompanies it. They have had to leave their beautiful houses, their goods and chattels. They have been homeless, and have had to seek shelter with strange people. Their personal property has been sold at auction be-

cause they could not deliver the fruits of the land demanded."

Years ago we were told through the Spirit of prophecy: "Some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest."—*The Colporteur Evangelist*, p. 6.

Today we are seeing this promise fulfilled. God is turning the minds of many today to our books which the colporteur has been circulating through the years. In these books they are finding "peace and hope and rest." They are finding answers to their questionings. Even in those places that seem almost closed to our work, we little know of the influences which our literature is setting in motion.

Ideal Resident Colporteur Work

By F. E. THUMWOOD

It may be profitable to give some experiences as the result of the first year's work done by John Baker as a resident colporteur in Somerset County, New Jersey, a territory consisting mostly of a rural population containing many different languages. Reached by automobile, it offers him opportunity of being home each night with his little family.

Brother Baker built his own home before entering upon the literature ministry. His reason for taking up this is stated thus: "I refused the call for five years previous to the visit to my home of a man who touched my heart, and God is indeed blessing us as a result. My ideal is to win souls."

This reason, my friends, is more weighty than good jobs at \$40 a week, which was this brother's remuneration. Financially his returns were not large, but the first year's sales amounted to upwards of \$2,000. He finds that the resident plan is ideal for the colporteur work.

His experiences have been many. On one occasion a letter was sent to our office, inquiring for the man who had sold a large book in a certain home. We forwarded this letter to our brother, and he wrote us the following:

"The letter forwarded to me for repeat orders for 'The Return of Jesus' came on Monday morning, and at two o'clock I was at the home of those interested people in my territory. I not only sold them the third

copy of 'The Return of Jesus,' but also sold them 'Bible Readings.' I expect to put 'The Desire of Ages' in that home when I make the next delivery. Please pray for these folks, as they plan to visit the services at our church."

Character and Personnel of Our Colporteur Force

By W. W. EASTMAN

HAVE you ever thought seriously of the variety of talent God is using in so wonderful a way in giving the third angel's message from house to house by the printed page?

We thank God for men and women of learning, education, and refinement, for academy and college, yes, and for university graduates who are with us in this literature ministry. They are coming to us more and more, and are doing a wonderful work for God.

But I am impressed with the humble instrumentalities God is using also. In the recent past I have met several of our blind colporteurs who are able to give a beautiful description of our large subscription books, and are doing a good work from door to door, feeling their way with a cane, with no human being to guide them.

I know of several who, though they have eyes, cannot read a word, yet in spite of this terrible handicap they are selling thousands of our books,

In meeting the foreigners, Brother Baker finds the foreign prospectus a real asset to his work, and believes that there is a way of meeting each and every situation under God, as promised in "Christ's Object Lessons," page 363: "When we give ourselves wholly to God, and in our work follow His directions, He makes Himself responsible for its accomplishment."

Our brother has gone over his territory the first time, and has written the following to prove that one makes no mistake by becoming a resident colporteur evangelist at this very time when every one who is honest in heart must be won before it is too late:

"A resident colporteur has more confidence in the work, knowing as he does that he will be able to meet the people again, including those who were absent from home. At times he can do evening work, and also take his wife along in giving Bible studies. In short, the resident colporteur knows just whom he is responsible for in giving this great message."

If one has given himself to Christ for service and dedicates every entrusted talent anew each morning to this blessed ministry, he will find opportunities on every hand to witness for Him. We must constantly remember that the right attitude maintained while performing the task will open the way for work in many lines of service. It is results that we are seeking, and we know that right causes produce right results.

and actually bringing a good class of educated people into this message. Here is a word from Western Canada:

"Brother Robert Hartfeil, of Edmonton, who is deaf and dumb, is out with our 35-cent Crisis books, and doing excellent work among the business men of the city. He carries a card that he shows in the stores and offices. It contains his name, his affliction, and the people he is traveling for, namely, the Alberta Book and Bible House."

Among our colporteurs are ex-policemen, ex-conductors, ex-ministers, and the latest is an ex-priest, who through the providence of God succeeded in getting hold of some of our literature, and was finally permitted to leave an institution where those who go in are under vows to remain for life.

From the West comes word from one of our field men, telling of an ex-pugilist who accepted the truth through one of the colporteurs, and

is himself preparing to enter the work as a colporteur.

As a matter of fact, men and women can be found in our colporteur ranks who have come out from

almost every walk and experience of life. Surely it is only God that can take us as He does from the most unfavorable environment, and use us in so mighty a work.

interests are springing up, and we receive inquiries as to methods of Bible study, etc. In one place there are about fifteen families that have expressed a desire to hear the word preached to them. A faithful brother by the name of Rodriguez is stirring up an interest in that place, but is unable to carry it to completion.

May we ask the readers of the REVIEW to pray that God will bless the work among these Mexican people here in the North Texas Conference and throughout the United States, for there are thousands of these people scattered all over our country; and shall we not lift our hands to help them to receive this gospel of peace in their hearts also?

Spanish Work in the North Texas Conference

By WESLEY AMUNDSEN

ABOUT five months ago the writer and his wife were introduced to the Spanish work in the North Texas Conference, and found it at a very low ebb; in fact there was not much more than a building, which is a dwelling house in use as a meeting place, and a few scattered members. The outlook was not encouraging in the least. However, the Lord directed us to go ahead and open up the mission again, and set things in order. Every Sabbath, in spite of the inclemency of the weather, we held Sabbath school. Then after a while we began another Sabbath school about six miles from town, which went through its periods of unrest.

We visited some of the other cities where the Mexican population is large, and at last decided that Dallas would be the best place in which to hold an effort. We put out our advertising, and the Lord blessed us in the attendance. Some Sunday nights people were turned away because they could not get in. We continued for seven weeks, and now after this series of meetings, and because of the meetings of the Sabbath school at the other place, eight people have been baptized into Christ and three more are soon to follow. Indeed, we praise God for this manifestation of His power over the hearts of the people of every nation, tongue, and people. Baptism was held in the American church in Dallas, of which Stemple White is pastor. A large number were present to witness the ceremony.

In the afternoon, under the leadership of R. L. Benton, the conference president, a church was organized for the Mexican believers of this region, and it was a blessed sitting together. Officers were elected, and the brethren just newly inducted into the church joined in the program to send the message around the world and to finish the work. Testimonies were given, and then the ordinances were celebrated.

March 29, 1930, will long be remembered by the new members of this church as well as by those who have been in this message for a long time. We believe that the work is getting under way according to the plan of God. We trust that it will be permanent, that is until the Lord comes.

At present we have a small school for the Mexican children. We could have more, but as this is an experiment, we did not care to go too strongly at the start. Mrs. Amundsen is giving her time to this school, but we trust that in the coming year we may have a full-time school for them.

In various places in the conference

West Indian Training School

By J. C. THOMPSON

SITUATED amid very beautiful surroundings of verdure-clad hills, sixty miles from the leading city of Kingston, Jamaica, is the West Indian Training School at Mandeville. Although the climate of the island is tropical, our school, at an elevation of 2,000 feet, enjoys a delightfully cool atmosphere the year round. Were it not for the excessive dampness of the long rainy season the climate at Man-

English; Mrs. Bertha Peake, the matron, preceptress, and teacher of cooking and sewing; her daughter, Violet Peake, normal director and librarian; L. S. Crawford, preceptor, history and Spanish teacher; his wife, in charge of grades seven and eight; P. J. Bailey, head of the commercial department; Miss R. M. Harrison, music teacher; F. G. Morgan, assistant in mathematics; E. E. Parchment, superintendent of farm and bakery; and Miss Edmed, cashier.

This school, serving the 4,000 believers of Jamaica, and with the college grades for all the Antillian Union, is quite well equipped and in a state of good repair and neatness. Some pronounce it the best-equipped Adventist school in the Inter-American Division. It has a central school and administration building, two dormitories, several teachers' cottages, shops, and outbuildings. The grounds comprise 171 acres. It has a registered Jersey herd, a large flock of chickens, and some mules. In addition to all kinds of vegetables, the school raises corn, bananas, oranges, and pimento, one of the island's leading commercial crops.

The college also has an efficient bakery, a furniture and woodworking shop, and a metal shop. The last two turn out a great deal of commercial work, which is a help both to the students and to the institution. The school board has laid plans for increasing and strengthening the industries in the near future.

The West Indian Training School is the only advanced coeducational school in Jamaica. It is well and favorably known to the public; and has trained hundreds of young people, many of whom are occupying positions of trust in our work.



First Mexican Church in the North Texas Conference, Organized March 2, 1930

deville would be nearly ideal. Jamaica has a good system of paved and graveled roads, so the school is within quite easy reach of Kingston by automobile.

This training school for Christian workers was started in 1919. W. H. Wineland, now head of the Central American Union Mission school at San José, Costa Rica, was principal for six years. The present head, O. W. Tucker, is completing his first year with the institution, having gone there from Southwestern Junior College. Fourteen grades of school work are offered to a present enrollment of 102. The faculty numbers fifteen, including the following: the principal, F. O. and Mrs. Rathbun, who teach respectively science and mathematics, and

Iceland-Faroe Conference

By J. H. SCHILLING

LEAVING Copenhagen February 19, we landed in Reykjavik, Iceland, on the 24th, after having made two stops of several hours each at the Faroe and Westman Islands. Brother Frenning, who sailed with me, came to make Iceland his field of labor. He was elected departmental secretary. O. J. Olsen, superintendent of the field, with part of his family, was at the landing place to greet us and welcome us into his field and home. The reception accorded us was very pleasant, and the association with his dear family, conference workers, brethren, sisters, and friends throughout my stay there, was very congenial.

After a few days at Reykjavik, the capital of Iceland, Brother Olsen took me and a few other workers to the northern part of his field, to Isafjörd and Siglufjörd, to visit the northern coast, thus giving me the privilege of getting better acquainted with that part of the island, as well as with the believers living there.

Two churches are located in this northern part, at Bolundervik and Siglufjörd, with a membership of twenty-four and twenty-one respectively. Besides these, there are four other churches in the Iceland-Faroe field,—one in Reykjavik, with 185 members; another in the Westman Island, with sixty-six; a third in Thorshavn (Faroe Islands), with thirty-nine; and the conference church, with twenty-five—in all 360 members. This is indeed a large membership when compared with the entire population of the islands. It represents one member to every 333 inhabitants. If Great Britain had the same relative membership, it would reach a grand total of 145,000, and Germany 195,000.

Traveling facilities in those parts are not the most convenient or pleasant. There are but few roads in Iceland, one connecting several towns along the southern coast, and another running through the northwestern corner of Iceland, from Reykjavik to Akreyri, the most populous town on the northern coast. These roads are not always traversable on account of the heavy snow falls during the winter. The chief means of communication with the various coast cities around the island, and her island neighbors (the Westman and the Faroes), are therefore the different Icelandic, Danish, and Norwegian steamship lines, which afford frequent travel, but which, on account of Neptune's furious and boisterous behavior in these northern seas, are

exceedingly unpleasant, and this greatly delays the dispatch of business and missionary enterprise.

The trip from the western to the eastern coast, and vice versa, around the south, can be made only by fishing trawlers and one Icelandic steamer running monthly, which of course takes weeks to get around. In good weather it requires but eight to ten hours from Reykjavik to the Westman Islands, and forty-eight to the Faroes. In stormy weather, which is not infrequent, no one knows how long it may take. It is therefore impossible for the brethren who must visit the various parts of this field during the year, to get around very rapidly. It takes much more time than it would if they could run here and there on railroads, which, of course, do not exist. General activities through the field must, therefore, be carried on with great delay, and yet, thanks be unto the Lord, the work is progressing encouragingly, and the prospects for the future are very promising.

Physical Features of the Country

Full of interest was a little trip in an automobile about seventy kilometers across the southwestern corner of the island from Reykjavik to a little town on the southern coast. The road leads over a mountain, or a high plateau, consisting of broken lava, showing that many centuries ago, before there were any inhabitants on the island, this elevation was one vast sea of running lava, with higher peaks, or volcanoes, all around pouring their molten masses over it. The formation of the mountain peaks on this island, far and near, convince one that they were the result of terrific volcanic eruptions, and were themselves later fire-spewing craters. This is the formation of the whole island. The population of Iceland centers along the coast and along some of the rivers reaching not very far into the interior. The interior is nothing but large areas of broken lava seas and streams, with exceedingly high glaciers,—everlasting fields of ice and snow,—inhabited by various kinds of birds, some eagles, foxes and other smaller animals. There are no forests of any kind up in Iceland, except a patch of low, scrubby trees, hardly trees, here and there.

In the winter, when the country is all covered with snow, which is not always the case, the tops of the mountains and plateaus, and the hills along the inland running bays, seen from

the steamer sailing along the coast, present a very bleak appearance to one not accustomed to such scenes, while to the Icelanders it looks like "home." In the summer, when these same landscapes are covered with beautiful green, with herds of sheep here and there grazing, and the snow-capped mountains and glaciers in the distance, the scenery can hardly be surpassed in beauty by any Norwegian or Swiss natural picture.

In 1918 one of the old craters suddenly began to scatter hot, sulphurous ashes far and near over mountain and plain, sending mighty torrents of melted snow and ice down its slopes into the country below and right on to the sea, destroying in its course farms, small villages, etc. The ashes even covered roofs and streets in Reykjavik, about 100 kilometers away.

In various sections of Iceland there are many hot springs throwing out large quantities of water and vapor, at times and in some parts forming huge geysers, sending their hot steam high into the air. The highways which we traversed in the automobile, run right by some of these. They are wonderful!

As already stated, the towns and villages, as well as all farms, lie along the deep, inland-reaching bays and coast lines of Iceland. The chief industry of the towns and villages, and as a matter of fact, of the whole island, is fishing. The financial prosperity of the stores and banks depends upon the fishing trade. There is also quite an amount of mutton and wool exported annually. Still, fishing remains by far the greatest earning power. This is also true of the Faroe Islands. Just now, from March 1 to about the middle of May, is the great fishing season, when codfish are caught by the million in these Northern waters. I saw great quantities of fish as they were unloaded onto the small piers!

How the People Live

The food of these people consists mostly of fish and mutton. Very few vegetables grow in those Northern regions. Imported vegetables and fruit are so expensive that 80 per cent of the people cannot buy them. Notwithstanding this, I was served with the nicest canned peaches, apricots, and pineapples—I am sure to the great depletion of the purses of those who showed me such kindness. Nearly all potatoes, cabbages, carrots, beans, peas, and the like are imported, because little of the kind grows on the island.

The dwelling houses generally are small, such as we see in pictures of

towns and villages lying to the far north, but they are comfortable and very clean. The larger towns are laid out nicely in residential and business streets. The largest towns in Iceland are Reykjavik, the capital, with a population of 26,000; Akreyri, on the northern coast, with 3,500; and others with a population of from 3,000 down to 400. The entire population is 103,000, or one inhabitant to every square kilometer.

Religion of Iceland

The Icelanders are Scandinavian. Their religion is Lutheran, and their language of Germanic origin. They are intelligent, and encourage education to such an extent that they have a large gymnasium, junior college, and a university in Reykjavik. The public school system is good, and their children are well trained. During the last two or three years a large Catholic cathedral has been built in Reykjavik, with, however, only seventy-five Catholic believers in the city.

Until quite recently Iceland and the Faroe Islands constituted two separate mission fields. Now they have been organized into the Iceland-Faroe Conference, with a total population of 126,000. The work in these islands has developed to such an extent that great care must be given to the superintendency of the field. Efforts must be made to bring the two fields closer together, and a closer co-operation must be established in order to develop strongly its departmental activities in every line.

The majority of our present membership in these island fields in council assembled felt that the time had come when the field should be organized into a conference, and so the action was taken. This step will mark a new epoch in the advancement of the work of God in these Northern regions. The Lord has blessed the labors of the few workers there, and He will continue to do so for His name's sake. The believers are full of courage, and are very active in all branches of church work. Good and workable plans have been laid for the work in the coming year. Every department was given consideration and strengthened. The organization of three new churches is in sight, one in Iceland and two in the Faroes. Strong efforts are being planned for the Westman Islands, as well as for Thorshavn, capital of the Faroes, the coming year.

Medical Work

Every branch of our work has been considered, encouraged, and advanced, especially the church school and medical work. A beautiful school

of some thirty-five children, in a schoolhouse built by the brethren, is conducted in the Westman Islands, also a clinic and treatment rooms. There are also well-equipped treatment rooms on the east and west coasts of Iceland respectively. In all there are seven trained nurses engaged in this medical work, some in the treatment rooms mentioned, and others employed by the state to look after their sick. These good sisters are doing a very commendable work. One sister is still in training, but will finish her course in six months. Most of these nurses have been trained in Skodsborg, others by the state of Iceland. All are doing their work in the spirit and power of the message. They are also rendering the churches of which they are members, very acceptable help.

The two Dorcas Societies, operating in Reykjavik and on the Westman Islands, are really doing a wonderful work.

Circulation of Literature

The publishing work in Iceland is, comparatively speaking, quite prosperous. Last year the colporteur sales totaled 67,000 Icelandic kroner, or \$6,000, which is most encouraging and gratifying in a field of such a small population, and where means of travel and communication are so inconvenient and difficult. A commendable feature of this work is that they keep all expenses and earnings within their own circle. Their books and periodicals are well made, neat and clean. And yet they do it all themselves!

O. J. Olsen, the president of the field, with his helpers, is translating the books and producing the manuscript, while a young brother, with his helpers, typesetters, printers, and bookbinders, turns it into books and periodicals, and the field agent, together with his colporteurs and church members, takes them out to the people. No money goes to outside publishers. As indicated, the publisher is a young brother who has a fine outfit of presses, paper cutters, bookbinding apparatus, and so forth, of his own. The conference furnishes him with the large, high basement of the Reykjavik church, consisting of several rooms, which he occupies with his presses and storage, and for which he pays an ample rent. And so all gains and losses are kept within the control of the brethren. It is certainly a pleasant company of young men running this branch of God's work in this Northern field.

There is another feature of the work up there that I like, and that is that the brethren—the church of 185

members—in Reykjavik, all with the kindest co-operation and Christian spirit, patronize one another. A brother who runs a grocery store is patronized liberally by our brethren, so that he is able to make a comfortable living. The brethren are well served, and their earnings for such products do not go to the support of any outside party. They are also planning to conduct a bakery in the same way. This is not a communistic system of the church, but simply a beautiful helping and assisting of one another.

The Why of Drugs

(Concluded from Page 19)

Contrast the action of drugs with the "one way" that has been given us for the treatment of disease. Let us take a case of pneumonia. The object in the treatment of pneumonia is to combat the infection, support the heart, relieve symptoms as they arise, and keep the patient comfortable. There is an increased amount of blood in the pneumonia area; it circulates slowly, putting extra work upon the heart, and depriving the system of the needed amount of oxygen.

We give a hot foot bath, fomentations to spine, and a brisk cold mitten friction. As soon as the patient is warmed by the treatment, we put a protected ice bag over the affected area. Now consider the effect of this treatment. The foot bath immediately calls a large amount of blood to the extremities. This relieves both heart and lungs. The fomentations act in a similar way, and the cold mitten friction brings a large amount of blood to the skin. The ice bag over the affected area contracts the blood vessels there. We have also called out the body defenses that combat the infection. These defenses are the white blood cells.

An experiment conducted along this line shows the following results: A treatment similar to the one just outlined was given. (The subject was normal.) Before the treatment the blood count showed white cells 6,800; red cells, 5,340,000; hemoglobin (carries oxygen), 102. Twenty minutes after the treatment the white cell count was 7,800; red cell count, 7,230,000; and hemoglobin, 106. Forty minutes after the treatment the white cell count was 7,050; red cells, 6,510,000; and hemoglobin, 106.

Such drugs as strychnine, digitalis, and aspirin, often given in these cases, not only fail of accomplishing such quick and reliable results, but leave the patient with the task of throwing off their poisons as well as the toxin of the disease.

OBITUARIES

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

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

Farnsworth.—Mrs. Amelia Farnsworth was born April 29, 1843; and died at Hygiene, Colo., March 21, 1930.

Barkman.—Milton Barkman, Jr., was born near La Fayette, N. J., April 14, 1917; and died at Hatboro, Pa.

Hurd.—Mrs. Anna Agusta Hurd was born in Germany, May 21, 1850; and died at Cunningham, Calif., March 24, 1930.

Webb.—Mrs. Sarah Emma Webb, wife of Dr. J. M. Webb of Ooltewah, Tenn., was born Nov. 13, 1872; and died March 23, 1930.

Crouch.—Mrs. Ellen Abes Crouch was born in Sussex, England, Nov. 18, 1850; and died in Petoskey, Mich., April 11, 1930.

Jenkins.—Mary Ann Jenkins was born in Manchester, England, Nov. 11, 1850; and died in Shenandoah, Pa., at the age of eighty.

Briggs.—William A. Briggs was born in Illinois in 1850; and died at Fennville, Mich., April 6, 1930. He was the elder of the Bangor church.

Phillips.—Mrs. Anna Fritz Phillips was born in Springfield, Mo., May 9, 1864; and died in Denver, Colo., April 4, 1930. She was a true mother in Israel.

Carman.—Mrs. Caroline W. Carman was born in Raleigh, N. C., Oct. 1, 1874; and died in Brooklyn, N. Y., April 3, 1930. Three sisters mourn their loss.

Vass.—Mrs. Julia Vass of New York City died April 1, 1930, as the result of an automobile accident, at the age of fifty-three years. One son and one daughter mourn.

Glunt.—M. W. Glunt was born at Osceola, Iowa, Feb. 1, 1854; and died in College View, Nebr., March 13, 1930. He is survived by his wife and two daughters.

Gudmundsen.—Mrs. Martha Lena Gudmundsen was born in Norway, Nov. 21, 1860; and died at Silverhill, Ala., March 26, 1930. Her husband and four children survive.

Weston.—Charles E. Weston was born in Wisconsin in 1860; and died in Glendale, Calif., Jan. 21, 1930. His wife, two sons, and one daughter remain to mourn their loss.

Thurston.—Mrs. Olive Thurston was born in Newcastle, Ind., July 26, 1871; and died in Glendale, Calif., April 10, 1930. She is survived by her husband, Elder Samuel Thurston, and three sons by her first husband.

Bliss.—Mrs. Melissa Elizabeth Bliss was born in New York, Nov. 17, 1844; and died in Yakima, Wash., March 30, 1930. She is survived by six children, twenty grandchildren, and twenty-six great-grandchildren.

Owen.—Mrs. Sarah F. Owen was born in Birmingham, England, Feb. 22, 1845; and died at Mountain View, Calif., Feb. 3, 1930. Sister Owen accepted the truth in 1876 at Onarga, Ill., under the labors of R. F. Andrews and G. W. Colcord.

Stapp.—Mrs. Mary L. Stepp was born near Bloomington, Ind., April 7, 1867; and died April 22, 1930. Proof of her faithfulness is shown in the fact that the eleven children who were born to her were all baptized and united with the church except the youngest.

Risberg.—Mrs. Emelia Gustava Risberg was born in Sweden, June 6, 1867; and died in La Grange, Ill., April 15, 1930. She leaves her husband, two sons, and three daughters to mourn. One daughter, Mrs. Norlin, is serving with her husband as a worker in Turkey.

Hanson.—Elsie Loretta Hanson, daughter of A. P. and Elsie Katrina Hanson, was born near Exira, Iowa, Aug. 16, 1902; and died at Nevada, Iowa, April 18, 1930. She had always been very well physically, but suffered a nervous breakdown while teaching in a mission school in Honolulu. Since that time she had not been very strong, but would never give up, and had worked hard ever since her return from the mission field.

In 1917, at the age of fourteen, she was baptized and united with the Seventh-day Adventist Church. After finishing her education in the church school, she attended the Hutchinson Seminary, and finished the advanced normal course in the year 1924. Before finishing this course she taught two years in the church school at Exira. The year she finished advanced normal she accepted the position of critic teacher at the Hutchinson Seminary. However, before she took up this work, a call came to her from the Mission Board to take up teaching in a mission school at Honolulu. Believing that it was her duty to accept the call, she sailed from Los Angeles for Honolulu, Hawaii, on her birthday, Aug. 16, 1924. She spent two years in the mission field, returning in the spring of 1926 only because her health would not permit her to remain longer. She was not willing to give up her chosen work, however, and in the fall accepted the church school at Sioux City, Iowa. The next year she accepted the work of matron at Oak Park Academy, but had to give it up on account of poor health. She was possessed with a determined effort to finish her college course, and after only a few weeks' rest returned to school at Hutchinson, Minn. In the fall of the next year a new church school was opened at Des Moines, Iowa, and she with Mrs. Ida Axelsen accepted this work, where she labored until compelled by ill health to give up her duties, about one week before her death.

Her father and mother, five sisters and five brothers remain to mourn their loss. The body was brought to Exira from Nevada Sabbath, April 19, and she was laid to rest in the little cemetery near the church to await the coming of the Life-giver.

J. C. Nixon.

Anderson.—Anna Christina Anderson was born in Racine, Wis., July 14, 1868; and died in Waterville, Kans., Feb. 10, 1930. She finished the nurses' training in the Kansas Sanitarium in 1909, and spent her life in this service.

Birmingham.—Wallace P. Birmingham was born in Clinton County, Michigan, June 11, 1858; and died at Cedar Lake, Mich., Dec. 8, 1929. In 1893 he was married to Grace Van Wegen, and to this union were born seven children, one of whom is Mrs. W. A. Bergherm of Havana, Cuba.

Rich.—George W. Rich was born at Pekin, Ill., July 5, 1851; and died at Claremont, Calif., Feb. 11, 1930. He was a faithful colporteur many years of his life, laboring in Kentucky, Tennessee, and California, being at one time field agent in the Cumberland Conference. His wife, three sons, and two daughters are left to mourn.

Peebles.—Mrs. E. M. Peebles was born at Lunenburg, Vt., May 15, 1848; and died at La Grange, Ill., March 28, 1930. She was the youngest of a family of four daughters and two sons born to Mr. and Mrs. William Harris. The family was deeply religious and very early became identified with the Seventh-day Adventist Church.

In 1874 she was united in marriage to Haskell Peebles, who for several years was in active pastoral and evangelical work, but who was called by death in the midst of his usefulness. To this union were born two sons and two daughters. Of these only two survive, Mrs. Winnifred Rowell, of Kankakee, Ill., and Howard Peebles, of Walla Walla, Wash.

For many years Sister Peebles was an active and successful Bible worker in the Seventh-day Adventist organization, and laid down her work only when failing health compelled her to do so. She was also a frequent contributor in prose and poetry to our church papers.

She was laid to rest beside her husband in Oak Hill Cemetery to await the coming of the Life-giver.

H. P. Buzzell.

ELDER GEORGE M. ALWAY

George Morgan Alway was born in London, Ontario, Canada, May 2, 1850; and died in Kansas City, Mo., April 8, 1930. He became active as a Seventh-day Adventist gospel minister in 1900, and served in the Colorado Conference in the following churches: Leadville, Salida, Rocky Ford, Denver, and Longmont, until 1916, at which time he retired from full active service. He moved to California in 1918, and served the Stockton church from 1920 to 1926. In 1928 they came to Kansas City, and made their home with their daughter.

He is survived by his wife, Mrs. Ida S. Alway, of Kansas City, Mo.; one son, Robert B. Richards, of Evergreen, Colo.; two daughters, Mrs. M. W. Simpson of Kansas City, and Mrs. A. B. Pollock of Pittsburgh, Pa.; also a number of grandchildren, nieces, and nephews, among whom is his nephew, Emerson Alway, of Kansas City.

Of him it can truly be said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Services were conducted by the writer and G. R. West. The deceased was laid to rest in Memorial Park Cemetery, awaiting the call of the great Life-giver.

N. J. Aalborg.

DR. P. S. KELLOGG

Dr. Preston Stanley Kellogg, son of John Preston and Ann J. Kellogg, was born in Battle Creek, Mich., April 5, 1858; and passed away at Glendale, Calif., April 2, 1930. He was one of a family of sixteen children, seven sons and nine daughters. One brother and four sisters died in infancy.

As a boy, Dr. Kellogg attended the public schools of Battle Creek until about ten years of age. At this time the first church school was established in Battle Creek, and this school he attended until about sixteen years of age, when he entered the Review and Herald Publishing Association office, served his apprenticeship, and became a skilled printer, which trade he followed for several years.

In 1879 Dr. Kellogg was united in marriage to Florence A. Nye. One daughter was born to this union, who is the wife of Col. J. Van Schaick, now acting as military adviser of the governor of the Philippine Islands.

About the year 1881 Dr. Kellogg was employed by the Battle Creek Sanitarium to establish a printing office, which developed into quite a large business and which was in his charge for about fifteen years. During this period Dr. Kellogg served the city of Battle Creek one or two terms as alderman.

Desiring to better his condition and to prepare himself for greater usefulness, Dr. Kellogg, at the age of about thirty-five, entered the Detroit College of Medicine, at Detroit, Mich., from which institution he was graduated three years later. After graduating, the doctor was



ELDER OSCAR HILL

Elder Oscar Hill was born near Mount Vernon, Linn Co., Iowa, Feb. 9, 1846; and died at Milton, Oreg., April 7, 1930.

He was married to Rufina Sarua Kiger April 30, 1872, and after her death in 1900, he was married to Mrs. Jennie M. Neild in September, 1902. His three daughters,—Mrs. C. D. Hobbs and Mrs. George W. Miller of Milton, Oreg., and Mrs. D. R. Nichols of College Place, Wash., with their families,—also Wm. Neild, Frank Neild and family, and Mrs. Charles Betz, all of Portland, Oreg.; and Mrs. Frank Coffin of Takoma Park, D. C., all feel keenly their loss.

About 1876, Elder Hill with his family accepted the message as believed by Seventh-day Adventists. Soon after accepting the message he was called into the work as a gospel minister, and a short time later his wife became a minister and together they labored successfully in the States of Kansas, Alabama, Mississippi, Washington, Oregon, and Idaho. Many today are rejoicing in the message as a result of their labors. We believe he sleeps in Jesus, and what a joy it will be to meet those for whom he has labored when the trials of this life are over and we are safe forever on the other shore!

Services were conducted by the writer in the College Place church, assisted by F. B. Jensen and W. I. Smith. Those acting as honorary pallbearers were A. J. Breed, S. H. Kime, W. W. Steward, and F. M. Burg.

F. M. Oliver.

Rasmussen.—Carl Ludwig Rasmussen was born near Roskilde, Sjælland, Denmark, March 24, 1866; and died in Chicago, Ill., Feb. 23, 1930. In 1895 he was married to Gjertrude S. Sorensen. Six sons are left to mourn, all of whom were present at the funeral service. Interment was in Glendale, Calif.

P. E. Brodersen.

requested by the Medical Missionary Board of Seventh-day Adventists to go to Honolulu for the purpose of establishing a sanitarium. Here he remained for about one year.

Dr. Kellogg practiced for various periods at the St. Helena Sanitarium, Glendale Sanitarium, Paradise Valley Sanitarium, and Loma Linda Sanitarium. He was of a very sociable disposition, and had a large circle of friends. For the past several years, Dr. Kellogg has been a resident of Eagle Rock, Calif. He was active almost up to the time of his death, having an office and Sunday practice in Los Angeles.

Religiously he was a firm Fundamentalist, fully indorsing that plan of salvation which was provided for mankind by the gift of our Lord and Saviour, Jesus Christ, to our human family. He was a regular attendant at church services and a supporter of religious work up to the very last days of his active life. His membership was in the Eagle Rock Seventh-day Adventist church. He awaits the call of the Life-giver.

He is survived by his wife and daughter, two brothers, Dr. John H. Kellogg and W. K. Kellogg, and one sister, Mrs. Clara K. Butler.

G. W. Reaser.

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Appointments and Notices

SUGGESTIVE CAMP MEETING PROGRAM

Adopted at the Autumn Council, Columbus, Ohio

We suggest to our conferences of the North American Division the following program for camp meetings:

Daily Program

- 6:00-6:45 Devotional (Young People and Adults).
- 7:00-8:00 Breakfast.
- 9:00-10:00 Bible Study or Departmental; and Children and Juniors.
- 10:30-11:45 Preaching, Conference, or Departmental.
- 12:00-1:00 Dinner.
- 2:30-4:00 Preaching, and Children and Juniors.
- 4:30-5:30 Young People and Parents.
- 6:00-7:00 Supper.
- 7:30-9:00 Song Service and Preaching.

Sabbath Program

- 6:00-6:45 Devotional.
- 7:00-8:00 Breakfast.
- 9:30-10:45 Sabbath school. (The duration of the Sabbath school should be one hour and fifteen minutes. Where the general mission offering is to be taken in the Sabbath school, requiring additional time, that the Sabbath school begin earlier, suggesting 9:00 for the opening.)
- 11:00- Preaching.
- 3:00-4:30 Dinner (as arranged).
- Preaching and Children and Juniors.
- 5:00-6:00 Young People.
- 7:30-9:00 Song Service and Preaching.

Where local conditions indicate it, we recognize that each conference is privileged to make such adjustments as may seem best. We recommend that at least one hour in the large pavilion be given each department during the camp meeting. We further recommend that the meetings begin on time, and that each public speaker be urged to close his meeting on time, thus recognizing the rights of other workers in the camp meeting program.

We recommend that at each camp meeting vesper services be faithfully held at the beginning and close of each Sabbath.



CAMP MEETING DATES FOR 1930

Columbia Union Conference	
New Jersey	July 10-20
East Pennsylvania	July 24-Aug. 3
Potomac	July 31-Aug. 10
West Virginia	Aug. 7-17
Ohio	Aug. 14-24
West Pennsylvania	Aug. 21-31
Chesapeake	Aug. 28-Sept. 7
Eastern Canadian Union	
St. Lawrence, Brockville	June 26-July 6
Ontario, Oshawa	July 3-13
Maritime, Memramcook	Sept. 11-21
Lake Union Conference	
Wisconsin, Portage	June 26-July 6
Illinois, Petersburg	July 17-27
Indiana, Cicero	Aug. 14-24
East Michigan, Holly	Aug. 21-30

ADDRESS WANTED

Herman Kurtz, Lucca, N. Dak., would like to get in touch with Kurt Schulman and Erich Schulman. They sometimes call themselves Schulman Brothers.



COLLEGE WORK FOR GRADUATE NURSES

Washington Missionary College, co-operating with the Washington Sanitarium School of Nursing and the Medical Department of the General Conference, offers college work to graduate nurses in administration, supervision, and teaching in nursing or health education. A one-year course leads to a certificate in Teaching Supervision or Field Health Work.

When academic and professional credits are complete, a two-year course leads to a bachelor of science degree majoring in nursing and health. School opens in September, 1930. For additional information, address Nursing Division, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.



PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

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

Wm. P. Thacker, Pettigrew, Ark. Signs and Present Truth.

Mrs. C. W. Hall, 405 S. Garfield, Amarillo, Tex. Papers and tracts to be used in missionary work.

Mrs. Hazel Eastin, P. O. Box 936, Elcentro, Calif. All denominational literature for use in reading racks.

Mrs. L. Carter, Eagle Butte, S. Dak. Present Truth for missionary work among the Indians in her community.

John E. All, 219 Calhoun St., Charleston, S. C. Adventist papers, tracts, or magazines for missionary distribution.

Mrs. J. E. Sutton, Lower Bank, N. J. Youth's Instructor, Our Little Friend, and other publications for missionary work.

Mrs. C. D. McLendon, R. 1, Box 42, Fairhope, Ala., wishes to thank those who have sent papers, and desires the supply continued.

R. C. Craig, 419 W. Carolina St., Tallahassee, Fla. Continuous supply of Signs, Present Truth, Liberty, and Watchman for free distribution.

Margaret Locke desires to thank those who have sent papers for distribution, and asks that no more be sent because of change of address.

W. O'Brien, R. F. D. 5, Altus, Okla. Signs, Watchman, Liberty, tracts, etc., for free distribution.

Miss Mary H. Moore, 2119 24th Ave. N., Nashville, Tenn. Watchman, Signs, Life and Health, Present Truth, Instructor, Our Little Friend, for the use of the Bordeaux church in hospital work.



REQUESTS FOR PRAYER

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

A brother in California requests prayer for his three children who are unconverted.

A sister in Georgia requests prayer for two sons who are in prison and that she may be healed.

A Vermont sister requests prayer for healing, that she may do more in her home and neighborhood.

A sister in California requests prayer for her husband, that their home may not be broken up.

A sister in Iowa requests prayer for her husband who has given up the truth; also for the conversion of her son.

Prayer for a deeper work of grace in her heart and for healing from serious nervous trouble is requested by a California sister.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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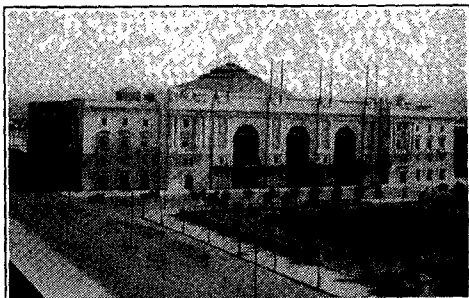
Those General Conference Reports

THE reports of the General Conference session, to be held in San Francisco, May 28 to June 12, 1930, will be reported officially in the REVIEW AND HERALD.

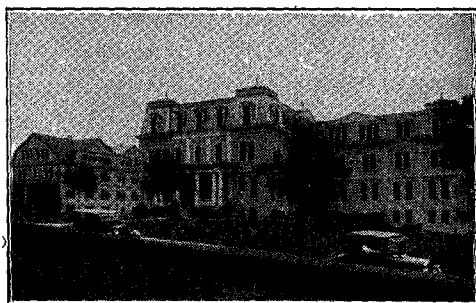
The first issue to carry these reports will be dated May 30; the last issue, June 19. During the time of the Conference session the REVIEW will be published six times a week.

Arrangements have also been made to supply the REVIEWS containing the reports of the Conference for \$1 for the set. Some of our subscribers may wish an extra set for themselves; some may wish to send a set to a relative or friend who would be interested in following the proceedings of our Conference, but who might not care to read the REVIEW regularly. There may be those who are quite favorable to us because of our activities in carrying the gospel, and who might be more favorable if they read the reports of the General Conference.

The REVIEW will not only carry a report of the proceedings of the business sessions of the Conference, but reports of departments and their activities, and of the work being done in the homeland and in mission fields. Synopses of Bible studies will be given. Sermons will be reported.



Liberal use will be made of present-day facilities, such as telephone, telegraph, and air mail, to rush reports of proceedings from San Francisco to Washington. The best way to secure these reports is to be a subscriber to the REVIEW. To such, all the *extra issues come free.*



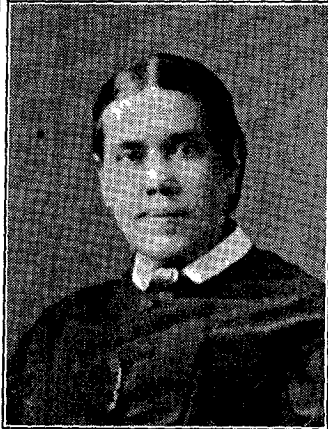
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

We direct special attention to the article entitled, "Is the Remnant Church Babylon?" by D. E. Robinson, in this number.

SPEAKING of new work projected into a long-neglected part of the African field, E. M. Howard, of the Kafirland Mission, tells of a step-by-step establishment of local stations with now and then a tent effort. Old Pondoland is being stirred by the truth. "Even though the opposition is great, yet the cause of God is winning through," our brother writes.

WRITING of growth in the Far East despite the troubled times over a large section of the field, C. C. Crisler, of Shanghai, says wisely: "In these days, when we sometimes are amazed by the mounting figures, it is surely well to emphasize the fact that we can never finish our work by material resources, but only with the special help of Heaven." It is not by might nor by power, but by God's Spirit that the work is to be done.

FROM out of the frontier mission of Fort Jameson in Northern Rhodesia, Dr. E. G. Marcus tells of difficulties in starting the new work. "But God soon opened up the way for us," he adds, "and at present we have fifty baptized believers. This year we hope to add one hundred more." Dr. Marcus is doing work for the lepers also, and rejoices to have discharged seven happy patients cured of the leprosy. Nine lepers have been baptized. "We have had patients come to us from distances of over 300 miles." He tells of seeing on more than one occasion a leper leading a blind man to the mission for treatment. Forty opera-

tions to remove cataracts from the eyes have been performed, 90 per cent of which have been successful. "We shall think of our people at the coming General Conference, and our hearts and prayers will be there." Think of what a blessing a mission station is, dropped down in the midst of needy tribes and tongues.

WRITING from India, G. G. Lowry, of the Northeast India Union, says: "We should like to be present at the coming General Conference, but we will have our conference out here in reading the reports in the REVIEW AND HERALD. We are sending our president and treasurer and some others who are to be in America on furlough." Brother and Sister Lowry were themselves due for a furlough out of the tropics this season, but have elected to defer their furlough time one year in order to strengthen the staff who must carry the work forward while the officers of the division are at the General Conference session.

New Bible Translation for Adventist Mission in the Philippines

THE Seventh-day Adventist missionaries in the Maranao dialect district of Mindanao, the dialect spoken by the Moros of the province of Lanao, have asked the Philippine agency of the American Bible Society to print for them the book of Genesis, which they have had translated. The society will forward the translation to several of the missionaries in the district for checking, and upon receipt of the corrected manuscript the material will be set in type. Later on the society expects to secure the translation of the Gospel of Luke in the same dialect, and possibly bind them together in one book. In this way readers will be reached with a part of both the Old and New Testaments.—*News Note from the American Bible Society.*

Our Headquarters in Paris

ON Thursday, April 24, a congregation of sixty to seventy people gathered at the site of our future headquarters in Paris, to witness the laying of the corner stone. Besides the architect, the builders, and the masons, there were present the union president, Oscar Meyer, and a few delegates to the General Conference, passing through Paris on their way to California; J. Rey, from Algeria; L. L. Lippolis, from Italy; Otto Schubert, from Darmstadt; H. Bauer, from Rumania; several members of

the local conference committee, and quite a number of members of the Paris church. After the architect had explained the laying out of the building, the pastor of the local church, L. A. Mathy, introduced the president of the union, who gave the official speech. Prayer by J. Vuilleumier concluded the exercises.

And now the glad expectation is that in about ten months, sometime in February, 1931, we shall have in Paris a three-story building and a roomy chapel, which will centralize our work in the Franco-Belgian Union,—a building which will be both a credit to the work and a valuable factor in its development. Long have we looked for this. Hence our increased gratitude for this realization of our hope.

A large work is awaiting us in this field. We have, as it seems, barely touched it with our finger tips, and therefore we expect and pray for the mighty movings of the Spirit of God to carry it through. It may be that in the providence of God, opposition will be needed to bring this about. But whatever may come, we are of good courage, trusting in God for His blessings, and grateful for a part in His closing work.

J. VUILLEUMIER.

Pursued by Motorcycle

A RECENT South American *Bulletin* is a strong number on the book work in that field. J. L. Brown, leader of the division publishing work, tells the story of a Brazilian colporteur who was followed by a Catholic friar on a motorcycle all day long, running from ranch to ranch in the effort to prevent deliveries. In reporting the matter, the colporteur sent a kodak picture of the hostile priest. Brother Brown says: "People only became more curious and more interested. Our colporteur made a fine delivery. At the close of the day's battle, colporteur and priest met face to face. The priest stopped his motorcycle for a moment, surprised to see the much-alive colporteur. Our colporteur made use of his camera, and we see the man who could do nothing against the truth, even at motorcycle speed."

W. K. ISING, superintendent of the Arabic Union Mission, writes that his union is trying to launch a work among the Armenians of Syria, many thousands of whom have come over from Turkey, but among whom we have in that union only about thirty-five Armenian members. He sends a picture of our meeting place in one town of the old land of Gilead.