

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## *The Christian Goal*

BY LEON A. SMITH

NOT in a far-off country lies the goal  
Of our endeavors in the Christian life;  
Not in a realm of glory, where the soul  
Is freed forever from all pain and strife.  
We long to reach at last the city fair,  
With gates of pearl and walls of precious stone;  
The streets of gold, the throng immortal there,  
The sea of glass before the great white throne.  
But all that heaven holds to charm the eyes—  
Its beauty with celestial glory bent—  
Is but the setting for the Christian prize,  
Its final home and fit environment.  
The prize is not without us, but within;  
Spiritual, not material. To be made  
Spotless in life, to have no taint of sin,  
In Christ's own robe of character arrayed;  
To be attuned to perfect harmony  
With the Creator, here upon earth's clod,  
As if in heaven; to reach divinity  
Of nature; to be one in heart with God,—  
This is the Christian prize of supreme worth.  
The goal is not in heaven, but on the earth.

# BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

## Business on the Sabbath

*Should a Seventh-day Adventist, whose place of business is open on the Sabbath, even if he himself is not in his place of business, hold any office in church or Sabbath school? C.*

We can say without hesitation or equivocation that not only should such a person not be given any official position in either church or Sabbath school, but his right to hold membership in a Seventh-day Adventist church might very reasonably be called in question.

We are not acquainted with the circumstances; perhaps it is a case of an unfortunate partnership with one who does not believe in or recognize the Sabbath; if so, the believer in the Sabbath should be counseled to give serious consideration to 2 Corinthians 6:14, a text which is broad enough to cover all our relations with those not of our faith. But of course those newly come to a knowledge of present truth should be treated with the utmost consideration, and given time to adjust themselves to their new environment.

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## The Woman of Revelation 12

*Why do ministers and Bible students refer to the woman of Revelation 12 as the church? K.*

The woman of the twelfth chapter of Revelation is universally held to represent the church of the living God in both the Jewish and the Christian dispensations, for evident reasons which will appear as we study the subject.

But the term "church" is sometimes used in the Scriptures in a more restricted sense, as, for example, in Colossians 4:15: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." Here the term "church" evidently means a small company of believers meeting in the house occupied by Nymphas and his family.

Again the apostle's second letter to the Thessalonians is introduced by these words:

"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ."

But in Colossians 1:18 the same term, "the church," is unquestionably intended to include, as expressed by Cruden, "all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Christ is the head."

We speak of the Jewish church and of the Christian church, but the scripture under review shows the church to be one. It is the called-out, whether patriarchal, Jewish, apostolic, medieval, or modern.

The promise of a Saviour was not to any individual, but to God's people, His called, His chosen! In Isaiah 9:6 we read: "Unto us a Child is born, unto us a Son is given." It was a peo-

Him to all them that looked for redemption in Jerusalem."

Again, Revelation 12:13-17 does not meet its fulfillment in any individual, but in God's waiting, persecuted church.

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## Should We Know?

*Should the Seventh-day Adventist people know that they are ready to meet Jesus if He should come today? or should there be a doubt in their minds as to whether they are ready to meet Him? L.*

Faith demands that we know our standing with Heaven. Job said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

In 1 John 3:14 we have this testimony: "We know that we have passed from death unto life, because we love the brethren."

In Ephesians 1:17, 18, we find these words in Paul's prayer for believers: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

In Matthew 24:33 we are commanded to know when our Lord is near. If we do not know, it is because we do not believe, and unbelief is sin. (See 1 John 5:10.)

We know spiritual things only by believing in them. Says the apostle: "Through faith we understand [know] that the worlds were framed by the word of God."

Yes, it is the Christian's privilege to know his standing with God. This does not mean, however, that the confidence of true believers will be in themselves or in what they have done or can do, but in Christ and the divine promises.

All should read in this connection chapter thirty-nine, "The Time of Trouble," in "The Great Controversy."

## A Prayer for Strength

BY C. P. BOLLMAN

GIVE me the will, O God, to choose Thy will,

To prize Thy smile above all earthly joy,  
To long to be in heart and soul like Thee,  
To know Thy perfect peace without alloy.

Renew my heart, O God, that I may prize  
Aright eternity of life with Thee;  
That I may turn away from carnal things,  
And set my face like flint Thy face to see.

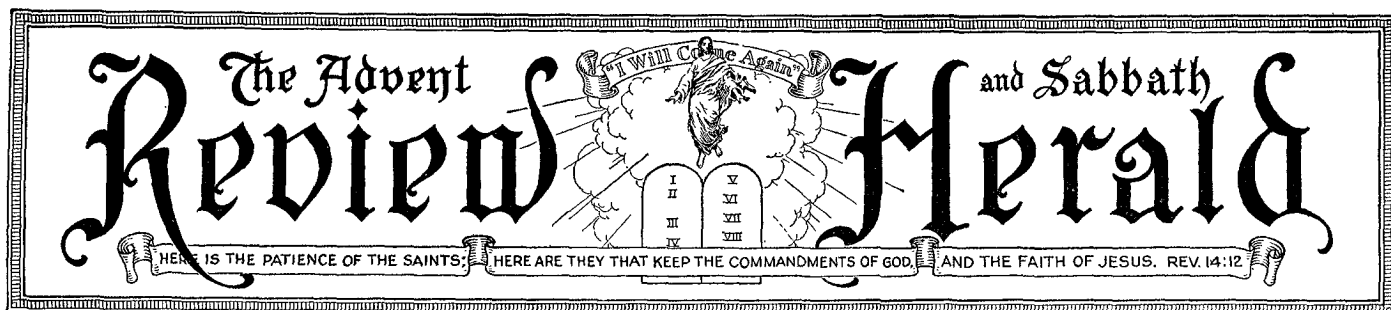
Goodness of me Thou dost require, dear Lord,

But in my flesh no good at all I see;  
Oh, save me from my evil self, I pray,  
And make me all that Thou wouldst have me be.

ple, not one individual, who were looking and longing for the coming of the promised Deliverer.

When the child Jesus was presented in the temple, as required by the law, as related in Luke 2:25-30, the aged Simeon took Him in "his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

On the same occasion, there was also "one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age; . . . and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of



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## Forewarnings of the Great Conflict

It is worth while to recall the forewarnings that came through the Spirit of prophecy shortly before the outbreak of the World War. It was at the 1909 General Conference, in Washington, and in our papers the year or two that followed, that Mrs. White expressed the burden of her heart in forewarnings of trouble through the conflict of nations.

Without a doubt we would have been well advised if we had been moved by these warnings to give more study to the question of the handling of our world-wide operations as they might be affected by international strife. When the war did break, there was no time for the slightest special preparation for the handling of our work. It was a great advantage to our missions in some parts that at the beginning the United States was neutral, thus allowing the mission treasury to look after work in fields here and there that had been cut off from the base of support in Europe. All this had to be done on the spur of the moment, with no opportunity for counsel together.

Again, there had been no special counsel together regarding our general denominational position as regards noncombatancy. Our brethren in North America, especially the older ones, well knew of the declarations of noncombatancy which the denomination had put on its records in the days of the Civil War in America, in 1864. But our brethren abroad had no special knowledge of these things, and the matter had not been up for concerted study.

Evidently one reason for the burden which the Spirit of prophecy uttered in the counsels of 1909-10, especially, was that we might be forewarned of approaching difficulty.

As Sister White met with the representatives of other lands in the 1909 General Conference, she felt that she had a message for those brethren regarding conflicts to come:

"Mrs. White solemnly charged the brethren

who had come to the meeting as representatives of the cause of present truth from every part of Europe, from Asia, Africa, South America, Australasia, and the islands of the sea, to prepare their hearts for terrible scenes of strife and oppression beyond anything they had conceived of, soon to be witnessed among the nations of earth."—*Life Sketches*, p. 421.

She said that these conditions were to arise "very soon." These things, she told the delegates, "will break forth with an intensity that you do not now anticipate." We were all exhorted to special prayer and acquaintance with God in view of the times that were coming.

Again in the REVIEW AND HERALD of Nov. 17, 1910, the church was urged to hasten on with its work with special earnestness in view of the strife and commotion which soon would break out among the nations:

"Soon strife among the nations will break out with an intensity that we do not now anticipate. The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis. . . .

"The Lord calls upon you, O church that has been blessed with the truth, to give a knowledge of this truth to those who know it not. From one end of the world to the other must the message of Christ's soon coming be proclaimed. The third angel's message—the last message of mercy to a perishing world—is so precious, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desire to look, which prophets and kings and righteous men desired to know, the church of God is to make known."

Years before this, also, the burden of the Spirit of prophecy had evidently forewarned of just such times as came upon the nations with the great world conflict. Of a view of coming conflict which was caused to pass before Sister White, it was said:

"The tempest is coming. . . . Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions."—*Signs of the Times*, April 21, 1890.

While this earlier view, untimed as it was by any expressions in the context, may refer to the closing conflicts also, it certainly described exactly what passed before the world in those days of 1914-1918. "Thousands of ships" were "hurled into the depths of the sea." The Encyclopedia Britannica, in its post-war volumes, said: "The dreary, dreadful tale of ships sunk and attacked is too long to give." But under the heading "Submarine Campaigns," this authority carefully set down the loss of ships on the Allied side as 5,511. Another authority gives the number of ships of the Central Powers that went down as 482. Very nearly six thousand ships make up the casualty list of those four years of international storm and tempest.

The forewarning described the situation accurately when it said in that writing of 1890: "The tempest is coming. . . . Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions." Some put the direct loss of life by the war at twenty millions, half of which was the death list on battlefields.

As we looked at these forewarnings casually in the years before the great conflict, this talk about thousands of ships going down and millions of lives being sacrificed seemed evidently to most of us a description of the very closing scenes of earth's history. Little did we appreciate the fact that so soon we were to pass through these scenes of destruction. That is evidently why, in the messages just previous to the outbreak, it was emphasized that "soon" and "very soon" these experiences were to come upon us. Well would it have been for us had we realized how very soon indeed the storm was to break, for in some ways preparation might have been made that possibly would have helped greatly in the work. W. A. S.

## Personal Letters on the Calendar Question

### Part IV

LAST week we quoted at length from a letter written to us by a Presbyterian preacher, and our reply to him. In response to our letter, he wrote again, more briefly but still friendly. He freely admitted that his opinion of Mrs. White and her writings was based wholly on second-hand information—the writings of her “adversaries.”

Continuing, he declared:

“You skipped over that twenty-four hours between Adam and Christ too quickly. It was not lost. It was added. And if it was, then you are keeping Friday, or the sixth day rather. Excuse me for using the name which we are accustomed to use for the sixth day.

“I am very sure that there is a first day of the week in the New Testament, though no direct command to keep it.

“There are other matters which it seems useless to go into. My point is that your best argument is to stick to your rights to worship God when you see fit, and that no man or set of men have a right to make you suffer for it. Your conscience is your guide, and they have no right to make you suffer for following your conscience, and especially your children.

“I received a card with three questions: ‘Would you like a fixed calendar?’ I said, ‘Yes.’ ‘Do you object to those extra days?’ I said, ‘Yes.’ ‘Would you like to see Easter fixed?’ I said, ‘Yes.’ Then in a footnote I told him that I did not want to see any more suffering caused by religious differences, and that your children had their rights. How they can get thirteen months of twenty-eight days each, and still keep your Saturday and our Sunday in their regular order, seems to be up to them. I believe there is such a calendar offered, where the order is not broken into.

“All that I think important is that man rest one seventh of his time. That is the way he is the best possible man.”

#### Our Reply in Part

Our reply in part was as follows:

“You remark that I ‘skipped over that twenty-four hours between Adam and Christ too quickly.’ I really hadn’t intended to deal with it at all. I hardly felt it was necessary for me to consider seriously a line of argument in solution of the Sunday sacredness dilemma that the learned theologians throughout the whole history of the Christian church have never felt was entitled to serious consideration; and that is saying a great deal, for voluminous literature has been written in an endeavor to find a rational Biblical justification for Sunday keeping.

“I have read a great deal against the Sabbatarian doctrine in terms of the proposition that under the Christian dispensation of liberty we escape from the ‘old Jewish Sabbath’ that was given at Mt. Sinai; that a new

day has been given for the Christian era. In fact, this is the substratum of the whole argument for Sunday sacredness. But your declaration about Joshua would mean that we Sabbatarians today are really the ones who have broken away from the ‘old Jewish Sabbath’ given at Mt. Sinai, and that you Sunday keepers are the ones who have gone back to the day set forth in thunder peals from the Arabian mountain. For if, as you affirm, *we* are keeping ‘Friday,’ then *you* are keeping Saturday, which is the day you so strongly wish to be freed from.

“Is not the fallacy evident? And does not the fallacy become doubly evident when one thinks upon the fact of how virtually all the Old Testament prophets pleaded with the Israelites to reform on Sabbath keeping and to come back to the Sabbath day which God gave to them in His holy law at Mt. Sinai; and of how, when the Jews came back from Babylon under the inspired leadership of Nehemiah and Ezra, one of their principal reforms was on Sabbath keeping, and special reference was made to the fact of the giving of the Sabbath through Moses at Sinai? (See Neh. 9:14.) Now would it not be a blasphemous burlesque to think of all these inspired prophets’ calling attention to the Sabbath proclaimed at Sinai and urging literal obedience and worship on that particular day, but failing to instruct the Israelites as to what was the correct day that God had proclaimed on the holy mount?

“It is probably some such consideration as this that has prevented apologists for Sunday from incorporating in their works the Joshua argument which you set forth.

#### Not Even Indirect Command

“You say, ‘I am very sure that there is a first day in the New Testament, though no direct command to keep it.’ In my little booklet I quote verbatim every text in the New Testament that even mentions the first day of the week. Did you find in any of those even an *indirect* command for Sunday observance?

“Let me state the matter in another way. If we Sabbath keepers endeavored to build our argument for the seventh day on nothing more specific than can be discovered for Sunday in the New Testament texts, don’t you really think you would have little trouble in meeting all our arguments? Really now?

“You say further, ‘All that I think important is that man rest one seventh of his time.’ Your statement can find defense neither in the Bible nor in the history of your church. The Bible is specific as to the day, even to the time of the beginning and the closing of the Sabbath on that day. Your church, along with most other Protestant churches, has held vigorously to the belief that the Sabbath is in terms of a specific day of the week, a day set apart by God. In fact, the church has built its argument for the sacredness of the day on the claim that God set apart a certain definite day. Indeed, how else could any claim for sacredness be made? The Sunday laws which have come down through the centuries are a clear and somewhat gory line of proof in support of the declaration that the church has always conceived of the Sabbath as a particular day in the week.

#### The Real Reason for Sabbath

“But after all is said and done, my dear brother, the question is not simply whether the seventh day or the first day of the week is the one on which we should *rest* from our physical labors. The fourth commandment of that decalogue which all churches take as the norm of morals, gives as the fundamental explanation of the Sabbath, the fact of creation. And it is as a memorial of the creative power of God that the Sabbath institution was given and that the seventh day is set apart. The question transcends the Jews, for the creation took place before there were any. Instead, the Sabbath is the great memorial intended of God to preserve through all generation the prime fact on which all Scripture and all our religion rests, namely, the creative power of a personal God in relationship to this world. If all the world had remained faithful Sabbath keepers, every seventh day worshipping God who made heaven and earth, there would never have been an idolater, would there? There never would have been an atheist either, nor would we today have the spilt in Christendom known as the Fundamentalist-Modernist controversy.

“Well, I must not write more. I do appreciate the generous attitude you take in the matter of our rights, and your answer to the calendar advocates relative to this particular point. May the God whom we both worship and for whom we both labor, guide you in your study of His word, even as I pray He will guide me in my spiritual meditations, and may your study lead you to a more sympathetic examination of that fundamental doctrine of the Sabbath and all that it stands for, along with other

basic doctrines, to the promulgation of which Seventh-day Adventists are devoting their best energies. Little is gained by controversy. I confess it. But much by quiet study."

This exchange of letters with the

Presbyterian minister—which is typical of other correspondence—illustrates how even religious leaders will often cast their influence in defense of our religious rights. It pays to make contacts with these men.

Furthermore, these letters illustrate, we believe, a little of the possibilities that this calendar question presents for bringing the Sabbath truth directly before the world.

F. D. N.

## Contributed Articles

### *Forty-Three Years' Experience in Healthful Living*

By D. H. KRESS, M. D.

FOR over forty-three years Mrs. Kress and I have been following the principles of healthful living. It was in the year 1887 that I first attended a Seventh-day Adventist camp meeting. It was held in Grand Rapids, Mich. At an early morning meeting the topic of diet and health was presented in the large tent by Dr. J. H. Kellogg. Before this I had given no attention to the matter of diet. What he said appealed to me, and since I had just begun to keep the Sabbath, my heart was open and in a receptive state for additional light. I there and then determined to discard meat as an article of food, although I was a heavy meat eater, and also to give up the use of coffee, tea, and condiments, such as pepper and mustard. I wrote a letter to my wife, telling her of the additional light received, and on my arrival home we talked matters over together, and unitedly entered upon this new way of living, and from that time to the present we have adhered to a strictly meatless diet and the associated reforms which were then held and advocated by Seventh-day Adventists.

In those days we did not possess the knowledge we now have on healthful living, and there were none of the health foods obtainable which are now found in every grocery store. We knew very little of the underlying principles of correct eating. On the breakfast table the central dish was always some mushy cereal food, often poorly prepared. This was considered indispensable. In fact, starchy foods were nearly all served in the form of puddings or pastry, or delicacies of various kinds. Soft starchy food not be-

ing properly masticated, and practically no saliva being mingled with such foods, starch digestion was imperfect and fermentation was encouraged. Acids were thus formed which acted as irritants to the stomach, and often produced local distress.

In my own case I can recall the time when these stomach pains came on so regularly that I could almost tell the time of day by them. One of my friends who had passed through a similar experience said to me, "I know how you can get relief. I had the same experience until a friend of mine advised me to eat beefsteak. I did so, and the discomfort disappeared." This did not appeal to me, for I regarded it as a backward step, and concluded that if help came to me, it must come through additional light. It was fortunate I made this resolve, for on it hinged my future.

After this we began to make a more thorough study of diet, with the result that I obtained the relief sought. Our interest in the study of diet later led Mrs. Kress and myself to the study of medicine in the University of Michigan, and then to connect with the Battle Creek Sanitarium as physicians.

#### *Soft Breakfast Foods Disappearing*

The sanitarium began the manufacture of health foods chiefly to aid the patients and educate them away from so free a use of meat and soft starchy foods. Since then others have become active in the manufacture of health foods, so that at present they are on sale everywhere, and almost every one has his chosen breakfast food, and the soft mushes have practically disappeared from the breakfast table.

Meat requires very little mastication and no saliva. It is better digested without saliva. It needs an acid, and a very highly acid, medium in which to digest. Starch digestion is carried on in an alkaline medium, and is dependent upon the saliva. Starches therefore need thorough mastication. In giving up the use of meat and depending largely upon cereals as an article of food, it becomes essential to revive the lost art of mastication. Starch and meat require entirely different digestive juices, and do not digest well together. This affords the explanation why my friend of former days found relief in giving up the use of soft starchy foods and resorting to the use of meat. The same relief might have been obtained by properly preparing and thoroughly masticating foods composed largely of starch. Starchy



Doctors Daniel H. and Lauretta E. Kress



foods are not difficult to digest, providing they are properly prepared and thoroughly masticated. If they are difficult to digest, certainly the Creator erred in so abundantly providing us with them, for practically all the foods that come from the vegetable kingdom contain a great amount of starch.

Various substitutes for meat were later manufactured. These were used too freely at first. Abstinence from salt, eggs, and dairy products was also advocated. For several years I myself practiced this and taught it energetically, and as a result my health was undermined. To correct me, the following communication came to me from Mrs. E. G. White, dated May 29, 1901:

*Message From the Servant of the Lord*

"Do not go to extremes in health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary for your system. Do not for a moment suppose that it will not be right to do this.

"There is one thing that has saved life,—an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest this. The prayer of faith shall save the sick, and I beseech you to call for the elders of the church without delay.

"We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught.

"The time will come when milk cannot be used as freely as it is now used; but the present is not the time to discard it. Eggs contain properties which are remedial agencies in counteracting poisons. We should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed.

"I use some salt, and always have,

because from the light given me by God, this article, in place of being deleterious, is actually essential for the blood. The whys and wherefores of this I know not, but I give you the instruction as it is given me.

"This that I now send you was opened distinctly before me last night. The reason for Dr. Kress's poor health is his overdrawing on his bank stock of health, and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. The time will come when we may have to discard some of the articles of diet we now use, such as milk, cream, and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you. . . . When the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. . . . The question of using milk and butter and eggs will work out its own problem."

*Healed by Prayer*

This was very timely advice. I followed the instruction that came to me in this communication. E. W. Farnsworth and Asa T. Robinson and their wives came to my room from a prayer service in the church where special prayer was offered in my behalf, and urged that the instruction given in James in harmony with the communication given by Mrs. White should be carried out. In answer to these prayers God raised me up from a disease which was considered incurable. I began at once the use of eggs and grape juice as directed, believing that they contained properties that were destructive to the poisons which destroyed the red blood cells in my blood. During the twenty-five years

which have followed, both Mrs. Kress and I have labored continuously, our health having been unusually good. We attribute our good health to the light which came to us when I was at the point of death.

In November of 1907, six years later, the following communication came to me:

"The Lord is not pleased with the backslidden state of His people in regard to health reform. If they do not arouse to the needs of heeding the light on health reform, they will soon fail to see the importance of other phases of the message. When in Australia, Brother Kress, you lay trembling between life and death, was the message given me for you, Return to a diet of flesh meats? No, no. God gave you directions regarding a healthful diet, which, if diligently followed, would, mingled with the exercise of faith and prayer, save your life. The Lord foresaw that as a physician in one of our sanitariums you would be a teacher of the principles of health reform. You were working hard, Dr. Kress, and you did not give yourself proper rest and nourishment. The Lord permitted you to come to the very brink of collapse that you might be guided by His instruction. He has never bidden any minister or physician to break down the barrier of correct eating in order to save life."

In conclusion I wish to say that our faith in the gift of the Spirit of prophecy has never wavered or grown dim. I am sorry I made these mistakes in regard to diet and advocated the extremes referred to, but thankful that even this, God has been able to convert into a blessing in my own case, and in keeping others from making the same mistakes.

## Jesus---"Consider Him"

By J. M. HOPKINS

"CONSIDER Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:3, 4.

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"See, from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?

"Since I, who was undone and lost,  
Have pardon through His name and word,  
Forbid it, then, that I should boast,  
Save in the name of Christ my Lord.

"Were the whole realm of nature mine,  
That were a tribute far too small,  
Love so amazing, so divine,  
Demands my life, my soul, my all."

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine vat? I have trodden the wine press alone; and of the people there was none with Me. . . . I looked, and there was none to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me." Isa. 63:1-5.

Purposely or otherwise, by the use of the letters "B. C." and "A. D.," the whole civilized world pays tribute to Jesus of Nazareth. In history He is the great central character through all the centuries. Every legal document today having those letters affixed, or "In the fear of our Lord," is a recognition that there once lived the man Christ Jesus. Infidels, agnostics, unbelievers, all subscribe to this world fact. Whether done consciously or not, this is a truth.

#### *First Feature to Consider*

What feature in the life of Christ are we first admonished to consider? He "endured such contradiction of sinners against Himself,"—contrary to Him, to His holy character, to His glory life in heaven. Christ prayed, "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. No mortal pen can portray that glory,—His association with His Father, the holiness, the purity, the exalted blessedness, the companionship and loving adoration of celestial beings, of the inhabitants of unfallen worlds, without one dimming cloud. Let Paul speak: "Who, being in the form of God, thought it not robbery to be equal with God"—"counted not the being on an equality with God a thing to be grasped." Phil. 2:5.

With such glory the world is at variance, contrary to heaven, contrary to Jesus' inmost soul. Yet for love's sake He endured it for more than thirty painful years. Pause, reader, and "consider" what the associations of sin, wicked men, often vile and impure, profane, blasphemers, licentious—all that Satan throughout centuries had led them to be—"consider Him that endured such contradiction of sinners against Himself." Why? "Lest ye be wearied and faint in your minds." Are you growing weary with conditions and scenes that are unwholesome, contrary to your every sense of purity, beauty, and nobility? Be patient a little longer; "consider Him."

But more: In His alliance with man, in His humanity, He was just as human as you and I. Quoting from the Twentieth Century New Testament, we read that He "impoverished Himself by taking the nature of a servant and becoming like men; He appeared among us as a man, and still further humbled Himself by submitting even to death—to death on a cross." Phil. 2:7, 8.

I quote again from this modern translation: "What law could not do, in so far as our earthly nature weakened its action, God did, by sending His own Son, with a nature resem-

bling our sinful nature, to atone for sin." Rom. 8:3.

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. That was why, in His human nature, beset by temptations as we are, and harassed at all times by the enemy, we read of Him: "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1:35. "Consider Him." "It came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12. "Consider Him," "who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:7, 8. "Consider Him" by doing likewise, "lest ye be wearied and faint in your minds." "Ye have not yet resisted unto blood, striving against sin."

#### *Train of Sacrifices Through Centuries*

"Who is this that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine fat?"

From the first sacrifice at the gate of Eden, all down through the centuries to the sacrifice upon Calvary's cross, the millions of victims slain for sin, the rivers of blood that flowed from the sacrificial altar, all typical of the Lamb of God—what a spectacle

for Him to witness, knowing full well that His own blood must become the antitype! The years of eternity will be too short to declare the story of redemption.

"Consider Him"—the indignities, the insults, the scourgings. "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting." Isa. 50:6. "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands." Matt. 26:67. Have you been insulted? Did some one spit in your face? "Consider Him." "Then released he [Pilate] Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified." Matt. 27:26. See the crown of thorns and the purple robe, the agony and great drops of blood in the garden and upon the cross.

"Well might the sun in darkness hide,  
And shut his glories in,  
When Christ the Lord was crucified  
For man, the creature's, sin."

It seems to me that nothing can enable us so fully to "consider Him" as to study carefully Isaiah 52, noting every reference, and faithfully following them out. We need so greatly to consider, to become acquainted with Jesus, to know Him in all His blessed precious fullness, "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3. "For it pleased the Father that in Him should all fullness dwell." Col. 1:19. "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him." Col. 2:9, 10. "Consider Him."

## *Christ on Calvary---Continued*

By MRS. E. G. WHITE

As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God. Pilate then wrote an inscription in Hebrew, Greek, and Latin, and placed it upon the cross, above the head of Jesus. It read, "Jesus of Nazareth the King of the Jews." This inscription irritated the Jews. In Pilate's court they had cried, "Crucify Him!" "We have no king but Cæsar." They had declared that whoever should acknowledge any other king was a traitor. Pilate wrote out the sentiment they had expressed. No offense was mentioned, except that Jesus was the King of the Jews. The inscription was a virtual acknowledgment of the allegiance of the Jews to the Roman power. It declared that whoever might claim to be the King

of Israel, would be judged by them worthy of death. The priests had overreached themselves. When they were plotting the death of Christ, Caiaphas had declared it expedient that one man should die to save the nation. Now their hypocrisy was revealed. In order to destroy Christ, they had been ready to sacrifice even their national existence.

The priests saw what they had done, and asked Pilate to change the inscription. They said, "Write not, The King of the Jews; but that He said, I am King of the Jews." But Pilate was angry with himself because of his former weakness, and he thoroughly despised the jealous and artful priests and rulers. He replied coldly, "What I have written I have written."

A higher power than Pilate or the Jews had directed the placing of that inscription above the head of Jesus.

In the providence of God it was to awaken thought, and investigation of the Scriptures. The place where Christ was crucified was near to the city. Thousands of people from all lands were then at Jerusalem, and the inscription declaring Jesus of Nazareth the Messiah would come to their notice. It was a living truth, transcribed by a hand that God had guided.

In the sufferings of Christ upon the cross, prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, "Dogs have compassed Me: the assembly of the wicked have inclosed Me; they pierced My hands and My feet. I may tell all My bones; they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, "Let us not rend it, but cast lots for it, whose it shall be."

In another prophecy the Saviour declared, "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage.

The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. At the baptism and at the transfiguration the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men.

"If Thou be the Son of God," they said, "come down from the cross." "Let Him save Himself, if He be Christ, the chosen of God." In the wilderness of temptation Satan had

declared, "If Thou be the Son of God, command that these stones be made bread." "If Thou be the Son of God, cast Thyself down" from the pinnacle of the temple. And Satan with his angels, in human form, was present at the cross. The archfiend and his hosts were co-operating with the priests and rulers. The teachers of the people had stimulated the ignorant mob to pronounce judgment against One upon whom many of them had never looked, until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding.



### *My Saviour Friend*

BY BEULAH CALLICOTT

WHEN my heart is torn with sorrow,  
And my grief is hard to bear,  
And I long for rest and comfort,  
Does the Lord, my Saviour, care?

When my body also suffers,  
And the hours are filled with pain,  
And I want a loving Saviour,  
Must I long for Him in vain?

When my soul is bowed in anguish,  
And I'm crushed because I've sinned,  
And I cry for peace and pardon,  
Will the Saviour be my Friend?

When I fear to meet the future,  
And life's sea is stormy, dark,  
It is then I need a Pilot;  
Will He guide my fragile bark?

Then a voice comes through the darkness,  
Says the Man of Calvary,  
"Twas for you I bled and suffered,  
Died upon the cruel tree,

"So that I might share your sorrows,  
All your sins I'll take away;  
Every hour of pain I'll brighten.  
Come to Me and rest today."

There's no other such a Saviour,  
There's no other such a Friend.  
He will love me, He will keep me  
Always, even to the end.

Jesus, suffering and dying, heard every word as the priests declared, "He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Christ could have come down from the cross. But it is because He would not save Himself that the sinner has hope of pardon and favor with God.

In their mockery of the Saviour, the men who professed to be the expounders of prophecy were repeating the very words which inspiration had foretold they would utter upon this occasion. Yet in their blindness they did not see that they were fulfilling the prophecy. Those who in derision uttered the words, "He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God," little thought that their testimony would sound down the ages. But although spoken in mockery, these words led men to search the Scriptures as they had never done before. Wise men heard, searched, pondered, and prayed. There were those who never rested until, by comparing scripture with scripture, they saw the meaning of Christ's mission. Never before was there such a general knowledge of Jesus as when He hung upon the cross. Into the hearts of many who beheld the crucifixion scene, and who heard Christ's words, the light of truth was shining.

To Jesus in His agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. Both the men who were crucified with Jesus had at first railed upon Him; and one under his suffering, only became more desperate and defiant. But not so with his companion. This man was not a hardened criminal; he had been led astray by evil associations, but he was less guilty than many of those who stood beside the cross reviling the Saviour. He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross. In the judgment hall and on the way to Calvary he had been in company with Jesus. He had heard Pilate declare, "I find no fault in Him." He had marked His God-like bearing, and His pitying forgiveness of His tormentors. On the cross he sees the many great religionists shoot out the tongue with scorn, and ridicule the Lord Jesus. He sees the wagging heads. He hears the upbraiding speeches taken up by his companion in guilt: "If Thou be Christ, save Thyself and us." Among



the passers-by he hears many defending Jesus. He hears them repeat His words, and tell of His works. The conviction comes back to him that this is the Christ. Turning to his fellow criminal he says, "Dost thou not fear God, seeing thou art in the same condemnation?" The dying thieves have no longer anything to fear from man. But upon one of them presses the conviction that there is a God to fear, a future to cause him to tremble. And now, all sin-polluted as it is, his life history is about to close. "And we indeed justly," he moans; "for we receive the due reward of our deeds; but this man hath done nothing amiss."

There is no question now. There are no doubts, no reproaches. When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how He has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed Him weeping. He has seen and read the title above the Saviour's head. He has heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. "Lord, remember me," he cries, "when Thou comest into Thy kingdom."

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shalt be with Me in Paradise.

For long hours of agony, reviling and mockery have fallen upon the ears of Jesus. As He hangs upon the cross, there floats up to Him still the sound of jeers and curses. With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful words, "We trusted that it had been He which should have redeemed Israel." How grateful then to the Saviour was the utterance of faith and love from the dying thief. While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour.

The bystanders caught the words as the thief called Jesus Lord. The tone of the repentant man arrested their attention. Those who at the foot of the cross had been quarreling over Christ's garments, and casting lots upon His vesture, stopped to listen. Their angry tones were hushed. With bated breath they looked upon Christ, and waited for the response from those dying lips.

As He spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced by a bright and living light. To the penitent thief came the perfect peace of acceptance with God. Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered, was a conqueror. He was acknowledged as the Sin Bearer. Men may exercise power over His human body. They may pierce the holy temples with the crown of thorns. They may strip from Him His raiment, and quarrel over its division. But they cannot rob Him of His power to forgive sins. In dying He bears testimony to His own divinity and to the glory of the Father. His ear is not heavy that it cannot hear, neither His arm shortened that it cannot save. It is His royal right to save unto the uttermost all who come unto God by Him.

I say unto thee today, Thou shalt be with Me in Paradise. Christ did not promise that the thief should be with Him in Paradise that day. He Himself did not go that day to Paradise. He slept in the tomb, and on the morning of the resurrection He said, "I am not yet ascended to My Father." But on the day of the crucifixion, the day of apparent defeat and darkness, the promise was given. "Today," while dying upon the cross as a malefactor, Christ assures the poor sinner, "Thou shalt be with Me in Paradise."

The thieves crucified with Jesus were placed "on either side one, and Jesus in the midst." This was done by the direction of the priests and rulers. Christ's position between the thieves was to indicate that He was the greatest criminal of the three. Thus was fulfilled the scripture, "He was numbered with the transgressors." But the full meaning of their act the priests did not see. As Jesus, crucified with the thieves, was placed "in the midst," so His cross was placed in the midst of a world lying in sin. And the words of pardon spoken to the penitent thief, kindled a light that will shine to the earth's remotest bounds.—*"The Desire of Ages,"* pp. 745-751.

(To be concluded)

## The Benefits of Prohibition

### Some Accomplishments of the Eighteenth Amendment

By ERNEST H. CHERRINGTON

THE Eighteenth Amendment has set up a standard for the nation.

It has challenged the thoughtful consideration, by the American people, of the beverage alcohol problem, as they have not been challenged by any other great social problem since that of domestic slavery.

It has pioneered a new realm of social legislation, which is bound to be more and more in evidence in connection with other welfare problems in the years to come.

It has established a principle of human liberty and real freedom which belongs in the class with slave emancipation and popular government.

It has mitigated, more than can ever be recounted, the serious social consequences that would undoubtedly have followed the World War, but for that Amendment and the laws enacted pursuant thereto.

It has taken from the nefarious beverage alcohol traffic the sanction of government and the protection of law.

It has through the operation of the law of supply and demand eliminated the saloon.

It has put an end to beer, whisky, and wine advertisements on the billboards, in the magazines, and in the daily press.

It has torn the mask of respectability from the vintner, the brewer, the distiller, the wholesaler, and the retailer of intoxicating liquors, and has placed all such in the criminal class.

It has made possible a fairer distribution of the weekly pay checks among the wives and children of millions of families.

It alone of all systems ever tried in the nation has checked the growth of the liquor traffic in our great cities.

It has contributed incalculably to the elimination of licensed commercial vice as a source of government revenue.

It has made the "Old Soak" almost an extinct species.

It has made it possible for a new generation to grow into citizenship, recognizing the beverage alcohol traffic as an institution under the ban of law rather than one with the government's stamp of approval upon it.

It has tended to reveal rather than to create lawless tendencies in certain classes of our population.

It has made the streets and highways safer than they would otherwise have been for men, women, and children.

It has made even the speakeasy and blind tiger far less harmful than the old brothel and dive which used those names in the old days for purposes of respectability.

It has brought the standard of efficiency and safety promotion in government up to the standard of the

American railroad with its Rule "G" and of multiplied thousands of highly mechanized and electrified industrial plants with similar rules.

It has made the beverage alcohol traffic, which only yesterday was king in our economic, social, and political life, a criminal, a fugitive from justice with a price upon its head, an outlaw, a hunted thing.

It has made hundreds of thousands of better homes, millions of more contented wives and mothers, and many more millions of happier little children.

unseen Leader, some glad day will complete the picture that John saw, while standing on the sea of glass and joining in the "song of Moses . . . and the song of the Lamb." A higher key will be struck, a fuller note of praise will be sounded, than ever before have made the arches of heaven ring.

"There is singing up in heaven such as we have never known,  
Where the angels sing the praises of the Lamb upon the throne;  
Their sweet harps are ever tuneful and their voices always clear.  
O that we might be more like them while we serve the Master here!

"But I hear another anthem, blending voices clear and strong,  
'Unto Him who hath redeemed us and hath bought us,' is the song;  
We have come through tribulations to this land so fair and bright,  
In the fountain freely flowing He hath made our garments white.

CHORUS:

"Holy, holy, is what the angels sing,  
And I expect to help them make the courts of heaven ring;  
But when I sing redemption's story, they will fold their wings,  
For angels never felt the joys that our salvation brings."

Dear fellow believers in this advent movement, may we learn the advance notes of that song of eternal triumph, through a personal experience of victory over sin in our lives here and now, so that when the movement triumphs we may be permitted to triumph with it.

## Through to the City of God

By A. T. ROBINSON

THE story of this advent movement dates back nearly two thousand years ago, when John on the Isle of Patmos, with the telescope of prophecy fixed to his eye and focused upon the closing scenes of this world's history, beheld the beginning of a movement so small that it was represented to him as the first glimmer of light that reddens the eastern sky, heralding the coming of the king of day. (See Rev. 7:2.)

The prophet watched the movement until he saw it develop into noonday splendor, lighting the whole earth with its glory. Rev. 18:1. He kept his eye upon the movement until he heard the shouts of triumph from the sea of glass.

Back in the early hours of this movement, in the first vision given Mrs. E. G. White, after the passing of the time in 1844, she says:

"I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off. . . . Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked

world below."—*"Early Writings," page 14.*

How strikingly we have seen the closing statement in the above quotation fulfilled in the case of some who once rejoiced in the glorious light of this message, but who lost their way and became bitter enemies to the truth. We have beheld their light flicker and go out in darkness and death. The scattering call is still heard from various sources, beckoning this way and that way; but the great body of advent believers,—all who are true to the message and the movement,—with their eyes fixed by faith upon the city "at the farther end of the path," walking in the light "set up behind them at the beginning of the path," and keeping step with their

HEAVEN is interested in the welfare of every human being on this fallen planet, and continually extends the service of love to the sinner as well as to the saint. God sends rain on the just and on the unjust. He sends His Spirit to plead with the sinner, and the angels encamp round about them that fear Him.

Jesus said that He came not to call the righteous, but sinners to repentance. This is the work of the church, of all the holy angels, the ministers in the heavenly sanctuary, and of the Holy Spirit, of Christ, and of the Father above. We may correctly say that all heaven loves the sinner and desires to separate him from his sins that he may not die. God takes no pleasure in the death of the wicked, but His pleasure is that the wicked turn from his evil and live. "Joy shall be in heaven over one sinner that repenteth." The antithesis naturally follows as a necessary corollary, that every sinner who refuses God's

grace causes grief in heaven. This is emphasized by the cross.

As Jesus approached the cross, His deep solicitude for the lost became very marked. As He sat upon the Mount of Olives only a few hours before His crucifixion and looked down upon the city of Jerusalem, which was filled with the hard-hearted Jews who were even then planning His death, the burden of His loving heart overflowed in weeping and tears of sympathy, and in this He expressed the love that brought Him to earth to pay the ransom for lost mankind. His lamentation not only expresses His feelings, but the love of all heaven was expressed in the words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" This wail of tender love and deep solicitude for those wicked murderers

## "God Is Love"

By H. E. GIDDINGS

whom He knew, at that moment, were taking the last steps in their plans to put Him to death in the most heartless and cruel manner, shows how much heaven loves the sinner.

Jesus said, "He that hath seen Me hath seen the Father." By this we may know that the feelings of our heavenly Father are just the same as were the feelings of Jesus. He that sees Jesus' tender love for the erring as manifested by His acts of kindness and tender sympathy, may know God and the holy angels, and measure the grief that they feel at the sufferings and sinfulness of humanity.

Heaven Not Now Happy

As a father grieves over the waywardness of the child of his love and is pained by every misfortune that befalls him, every loss that he suffers, so the Lord of hosts grieves over the erring. It is a mistake to suppose that happiness reigns in heaven now. Those saints who arose with Christ and ascended to heaven with Him, are now ministering in the heavenly sanctuary, and there presenting the prayers of the saints here on earth before the throne of God as sweet incense, and by this very service they are constantly reminded of sin and suffering here on earth; and their sorrow finds expression in the words. "We shall reign on the earth." Rev. 5:10. Although they have been redeemed from the earth and made kings and priests unto God, they are not selfish enough to lose their heart and feeling for the lost and suffering on earth. They long for the time when sin and sorrow will be forever blotted out of the universe. While it is a blessed privilege to reign securely in heaven with God, it does not make men heartless and indifferent to the pain and woe

of their fellows here on the earth. It only increases the interest they feel for the unfortunate here, and they can never be supremely happy so long as there is a suffering creature in the universe.

A fond mother, whose darling child has gone from the home nest and her tender ministry, a retreat of comparative safety, and become a criminal and an outcast, walks the floor, her heart wrung with grief that cannot be assuaged, and cries, "O where is my wandering boy tonight?" Before she lies down to rest at night she pours out her soul in prayer to God for the mercy and protection of Heaven for that erring one.

She retires to wet her pillow with tears, and to spend the night in misery and heart anguish or in restless and fitful sleep. The quenchless longing to see that darling child return and place his feet in the path of rectitude, constantly gnaws at her heart, and there can be no joy for her while conditions remain as they are.

This is true of all the holy beings in heaven. Joy can never crown the security of heaven so long as a single son or daughter of Adam is alive in sin and degradation, or suffering punishment. Sin brings grief and pain to the sinner, and sorrow to the righteous and to all heaven. The misery of the sinner is absolutely incurable, since he refuses the only cure, the blood of the cross.

Seek Death, but Do Not Find It

"In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. 9:6),—a most horrible situation. It is well that this state of affairs is only brief. Men seek death

now, and find it. Suicide is increasing at an alarming rate. Men and women are reaching that state of abandoned hope where death presents to them the only relief. They might find consolation and life in Jesus if they only knew it.

Wicked Reach a Hopeless State

The incorrigibly wicked who commit the unpardonable sin by utterly refusing the tender, solicitous pleas of the Holy Spirit until the conscience becomes entirely deaf to the divine entreaty, and they have lost all love for the pure and holy, have reached the point in their downward career where God cannot help them any more, and not a ray of hope lightens the dismal cheerlessness of their remorse. Before such a one there lies nothing but pangs of misery, and fear of retribution. The continuation of such a life would be the most inexcusable cruelty that could be conceived. The most heartless demon could not invent anything more destitute of reason and more fruitless of good to all concerned. God in His great love could not permit such a lazar house of woe to exist in His universe. He is compelled in love to end the misery and woe which the wicked have chosen against His will. This is the best that infinite love can do for the impenitent sinner.

This love which passes all understanding has provided life eternal and joy unspeakable for all His obedient children, who hate sin and turn from it with loathing, and by faith accept the cleansing power of the blood of Jesus. But this same love is shut up to only one thing for the lost, and that is destruction. "God is love," and in all of His dealings with His



The Lowly God

BY MAX HILL

THOUGH high the temple that thou buildest thee,  
Though far the men of earth shall come to see  
The works thy hand hath proudly raised on high,  
Whose spires ascend to pierce the very sky,  
The God for whom this mighty structure stands,  
He dwelleth not in temples made with hands.

O build thee high, and strong thy pillars raise,  
And let thy monument speak forth His praise,  
And far to all the earth His power proclaim,  
For great is He and mighty is His name.  
Though lifted up and high, He dwells apart,  
With him who is of broken, contrite heart.

Then open wide thy heart, and welcome free  
The holy Guest who comes to sup with thee;  
Make wide the room and high the altar rear,  
Sing to His name the loftiest hymns of cheer;  
But as with pealing anthems thou rejoice,  
Bend low and list—He speaks in still, small voice.

creatures, love and tenderness is the ruling motive.

Then and not until then will the peace and rest of the glorious promise be enjoyed by the redeemed

children of God, and also by the holy beings who have never sinned. Then righteousness will cover the earth as the waters cover the sea. May the day hasten!

## Without Spot and Without Wrinkle

By P. E. BERTHELSEN

WASH day is an experience common to every household. Many a tired mother can testify at the close of the day that it is the part of the weekly program she dreads. In many homes the inventive genius and material progress of this modern age have supplied machines whereby the work of wash day has been greatly facilitated, and the dread and drudgery largely overcome. The washboard, however, is not obsolete; the per cent of homes in which it is still used is not small. But regardless of the method employed in securing results, the process is the same, that of thoroughly washing and cleansing the soiled clothes. The rubbing and the suds remove the spots. The satisfaction which clean, spotless clothes afford almost makes a tired mother forget her fatigue.

There is a lesson we should not overlook, which can be drawn from this experience common to every home. Our lives have been stained and polluted by sin. Like the soiled clothes, we need to be washed. God wants a clean church, "not having spot, or wrinkle, or any such thing." Eph. 5:27. God has made ample provision, so that every member of the church and of the family may be made clean, having every spot of sin removed. After David had sinned, he prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin;" "purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Like David, we depend for our salvation upon a willing submission on our part to the washing and cleansing process. It is God only who can wash us clean; if we attempt this, we get miserable results—our sin remains. We are washed through faith in the word of God and the atonement made for us on the cross; as a result we yield willing obedience to the word. Eph. 5:26; Rev. 1:5.

There is still another process the washed clothes must pass through before the finished product appears. It is the ironing process. The clothes are clean, but they have wrinkles. We dislike wrinkles; they do not beautify, whether they be found on the human countenance or in the clothes. Grandfather and grandmother, and sometimes father and mother, have wrinkles.

As a result of our fallen state, they are common to all mankind. The cares, perplexities, and anxieties of life are written there. As age creeps on, the ridges rise and the furrows deepen.

But through the ironing process the wrinkles can be removed from the clothes. Many a time we have watched mother take a flatiron from the stove and test it. If it is heated just right, it does the work satisfactorily, and the wrinkles are removed.

THE greatest conversation ever held in the history of the world occurred when a Jewish churchman interviewed a Galilean teacher some two thousand years ago. The Jewish churchman was Nicodemus, and the Galilean teacher was Jesus of Nazareth. It was not only the greatest conversation ever held, but the most important. In this conversation Jesus said, "Ye must be born again." This is one of the greatest sentences ever spoken.

From the words with which Nicodemus approached Jesus we gather that he had been doing some serious thinking and investigating. Nicodemus said, "No man can do these miracles that Thou doest, except God be with him." This shows that before coming to Jesus, Nicodemus had been investigating the teachings and work of Jesus. What he had seen Jesus do had convinced him that "these miracles" were nothing short of genuine. His brethren in the Jewish faith offered other explanations. Some said He cast out devils through the power of devils. Feeling compelled to make some explanation to justify their opposition, they attributed the work of Jesus to the power of the devil. Others simply claimed that He deceived the people. Nicodemus could not accept these explanations. To him the works that Jesus did were "miracles," which "no man can do" "except God be with him."

In order to confirm his conclusion and to see if there was any possibility of his being mistaken, Nicodemus sought a private interview with Jesus. He felt he had some ability in analyzing

In a very similar way God removes the wrinkles of sin from our characters. There is this difference, however, that many times we chafe under the iron (the trials); we complain that it is too hot, and refuse to submit, forgetting that the adverse experience, the affliction and suffering, are blessings in disguise, and designed only for our good. 1 Peter 4:12, 13; Heb. 12:11.

God will not suffer us to be tempted above that we are able to bear. 1 Cor. 10:13. He will have a people on earth who at the second coming of Christ are complete in Him, who are clothed in His righteousness, and in their lives reflect His image. Like Enoch, they walk blameless in His sight, and through the constant exercise of faith please Him, having every spot and wrinkle of sin removed. They are prepared for translation.

## "The Rebirth of a Soul"

By ALLEN WALKER

ing human nature, and that face-to-face talk would give him the desired opportunity to study the man. But how could this be done? This "ruler of the Jews" was a very influential churchman. He must guard his movements very cautiously, lest he lay himself liable to the criticism of his Jewish brethren. To do something that would subject him to reprimand would be very humiliating to this proud "master in Israel."

He decided to visit Jesus by night. His plans for this worked out perfectly, and he found himself alone with the Master. He approached Him with complimentary words. Mighty stirrings had been going on in the mind of Nicodemus as he thought over "these miracles" of Jesus.

Jesus saw in this man an honest heart. He saw what was needed, and knew that the vast church activities of this man could not save him. Instead of offering explanations as to the "miracles," Jesus came right to this man's need, and said to him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It was not confirmation as to some conviction about Christ that Nicodemus needed. His was a case of spiritual poverty. What he needed was to be "born again." An intellectual assent that Jesus had come from God would not solve the man's need. Nicodemus could believe that, and even argue it with his Jewish brethren, and still be lost. What he needed was not only to believe that Christ was the Son of God, but to receive Him in his heart and life as the only source of salva-

tion. The instant he received Christ in this way, that instant the new birth would take place in his heart.

Mightily disturbed was that man's heart after leaving Jesus on that night. Now he had seen Jesus face to face and talked with Him. No shadow of doubt that this was the Messiah of Israel troubled him.

We know not how long the battle went on in this man's heart. Tremendous were the issues at stake should he forsake the high positions with which he had been honored in the Jewish church. Sometime be-

tween that memorable night and the burial of Jesus the great surrender was made. When others came to take Jesus from the cross, then "came also Nicodemus, which at the first came to Jesus by night" (John 19:39), and as he assisted in taking Jesus down from the cross, with what emotions must his memory have gone back to that night when Jesus said to him, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." How his now contrite heart must have thrilled with love for the One who died for him!

## "The Commandment"

By J. H. PARSONS

JESUS magnified the commandments of God the Father by every act of His life, and by every word He uttered; and in so doing He magnified the law, making "the teaching great and glorious." Isa. 42:21.

Paul and Peter, in their epistles, refer to a definite commandment of our Lord and Saviour as "the commandment," "the holy commandment." 1 Tim. 6:13, 14; 2 Peter 3:2; 2:21. John refers to it as a "new commandment." 1 John 2:8; 2 John 5. Also as "the message." 1 John 3:11. That commandment is "the bond of perfectness" (Col. 3:14), which is the consummation of the Christian's hope, made possible by one act of faith, that of laying all upon the altar of sacrifice.

Jesus said: "I spake not from Myself; but the Father that sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal." John 12:49, 50. "This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." John 17:3. "This is My commandment, that ye love one another, even as I have loved you." John 15:12. "Love therefore is the fulfillment of the law." Rom. 13:10. For "God is love; and he that abideth in love abideth in God, and God abideth in him." 1 John 4:16.

"We are not God's children unless we are such entirely. There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing."—"Steps to Christ," p. 49.

"I say unto you that hear, Love

your enemies, do good to them that hate you, bless them that curse you, pray for them that spitefully use you. To him that smiteth thee on the one cheek offer also the other; and

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." He "laid the foundations of the earth, that it should not be removed forever." Ps. 33:6, 9; 104:5.

"The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty, and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God 'rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.' God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory.

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker.

"In Eden God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should live upon the earth, that God was their creator and their rightful sovereign; that they were the work of His hands, and the subjects of His authority. Thus the

from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. . . . But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for He is kind toward the unthankful and evil." Luke 6:27-35.

"Thy commandment is exceeding broad." Ps. 119:96. It is also the "law of liberty" that releases us from the bondage of Satan (James 2:12; Rom. 6:16); "for Christ is the end of the law unto righteousness to every one that believeth." Rom. 10:4.

## The Week

By O. E. JONES

institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people."—"Patriarchs and Prophets," pp. 47, 48.

"Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God Himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and He then blessed this day, and set it apart as a day of rest for man.

"In the law given from Sinai, God recognized the week, and the facts upon which it is based. After giving the command, 'Remember the Sabbath day, to keep it holy,' and specifying what shall be done on the six days, and what shall not be done on the seventh, He states the reason for thus observing the week, by pointing back to His own example: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' This reason appears beautiful and forcible when we understand the days of creation to be literal. The first six days of each week are given to man for labor, because God employed the same period of the first week in the work of creation. On the seventh day man is to refrain from labor, in commemoration of the Creator's rest."—*Id.*, p. 111.

Here is the origin of the week. The weekly cycle is not derived from anything in nature. Months are suggested by the phases of the moon, years, by the returning seasons; but the week can be traced only to the six days of creation and the seventh of rest.

Inspiration records the preservation of the week from creation down to



New Testament times. The week is mentioned eight times and the weekly Sabbath fifty-nine times in the New Testament. And the Lord's day of Revelation 1:10 was undoubtedly the Lord's Sabbath, for the Lord calls the Sabbath "My holy day." Isa. 58:13.

#### *Other Sabbath Days*

There were days called sabbaths in the shadowy system, which were not governed by the week. These were yearly sabbaths, and there were seven of them, two of which are mentioned in the following verses:

"The Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. . . . Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. . . . These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: beside the Sabbaths of the Lord [the weekly Sabbaths], and beside your gifts, . . . which ye give unto the Lord." Lev. 23:23-38.

The apostle Paul refers to those yearly sabbath days which were associated with the meat offerings and drink offerings, where he says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

Wherever the weekly Sabbath is mentioned, it is spoken of as an existing institution. Should the creation Sabbath cease, the week must cease with it, for the hallowed seventh day, and that alone, marks off the week. But prophecy foretells the existence of the Sabbath in the earth made new, Eden restored. The Lord says, "Behold, I make all things new." Rev. 21:5. The apostle Peter declares, "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. And in Isaiah 66:22, 23, we read, "As the new heavens and

the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

From month to month the redeemed may come to partake of the ripe fruit of the tree of life (see Rev. 22:2), and from Sabbath to Sabbath will all flesh come to worship before Jehovah. The command given from Sinai ac-

cords fully with God's original arrangement, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." And the great object of Christ and His gospel is not to widen the gap between man and his Creator, but to bring man back into perfect harmony with his Creator. Said the Saviour, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

## *Divine Discipline in Conversion*

By E. HILLIARD

CONVERSION is our primary hope of heaven. Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of heaven." When the penitent sinner turns to God, all heaven rejoices. God the Father, Christ the Son, and all the angels in glory minister to the afflicted, the suffering, and the sinful. Every possible means is used to bring the sinner to repentance and faith in Christ. But the will is never coerced.

Perhaps there is no other case in Holy Writ that so fully exemplifies the wisdom, mercy, long-suffering, and power of God to convert the haughty, proud-spirited sinner than that of King Nebuchadnezzar. According to Bible chronology it took about twenty-six years of divine discipline to bring him to a willing submission to the God of heaven.

In his dream of the metallic image and its interpretation by the prophet Daniel, the king was given a knowledge of the true God, the transitory nature of earthly kingdoms, the end of the world's history, and the setting up of the kingdom that will never pass away. At the dedication of his golden image (see Daniel 3) he saw the Son of God, who walked by the side of His faithful servants in the raging flames and delivered them.

While this caused the king greatly to admire and extol Daniel's God, it did not change his heart. This change was not accomplished until God gave him the wonderful dream of the gigantic tree that towered to heaven, and whose branches extended to the ends of the earth. This dream related to the king himself. The time had come to deal personally with the king. In its interpretation he was warned by Daniel to break off his sins by righteousness and his iniquities by showing mercy to the poor. (See Dan. 4:27.) He rejected the warning for a full year. Doubtless by this time the words of admonition had passed from his mind.

But the time had come to humble the proud Babylonian monarch in dust and ashes. The blow fell at an unexpected moment. It was when he was walking in his beautiful palace, and gave utterance to the boastful words, "Is not this great Babylon; that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" that he heard a voice from heaven, saying, "O King Nebuchadnezzar, . . . the kingdom is departed from thee." Dan. 4:30, 31.

God not only took his kingdom from him, but deprived him of his reason, gave him the heart of a beast, and for seven years he dwelt with the beasts of the field and ate grass as an ox. At the close of these long, weary years he lifted up his eyes to heaven, his understanding returned, and he praised and honored the King of kings. It took this severe discipline to bring Nebuchadnezzar to a grateful submission to the divine will.

The Lord is not willing that any should stubbornly take their own way and perish, but that all should come to repentance. Sometimes He uses severe measures to bring us to an acknowledgment of our guilt, but it is always done in tender love; "for He doth not afflict willingly nor grieve the children of men." Lam. 3:33.

Conversion is not accomplished by beholding material, outward objects. Nebuchadnezzar beheld the form of the Son of God, but it wrought no change of heart. There must be an inward work, a change of raiment, and the penitent suppliant must be clothed in garments far richer than the gorgeous robes of earthly kings, even the righteousness of Christ, which is by faith. The filthy garments of sin must be destroyed. When this is accomplished, we read the following heart-comforting words relative to pardoned sinners:

"Every sin of which they had been guilty was forgiven, and they stood

before God as chosen and true, as innocent, as perfect, as though they had never sinned."—"Testimonies to Ministers," p. 40.

Prior to conversion, some are greater sinners than others; but there is no difference after pardon has been granted. All such are cleansed from every stain of sin, and they stand before God as if they had lived a righteous life from their earliest years. Wonderful, wonderful indeed, is the wisdom, mercy, and love of our heav-

only Father. But to keep in touch with heaven, we must die daily to sin. It is easy and disgraceful to sin, but hard and honorable to confess. All can be born again with the hope of an endless life, if they will submit to divine discipline, thoroughly repent, and faithfully acknowledge their guilt—secret sins to God and faults to one another. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

## Meekness, Humility, Unity

By T. E. BOWEN

"THE meek will He guide in judgment: and the meek will He teach His way." Ps. 25:9.

Without meekness in the heart, without that spirit of humility that places one as a learner in the school of Christ, true unity in the church is an utter impossibility. And where unity in true fellowship does not exist, the very object of Christ in banding individuals into church fellowship is largely, if not altogether, lost.

"The meek will He guide in judgment." It is only the meek God *can* guide and "teach His way." Others are so set on having their own way, they would not obey the Lord by doing His will, by following His way, even if they should hear His voice direct from heaven revealing to them that way.

Moses' life record stands out clearly as a representation of this meekness here spoken of, in that he listened to that which the Lord told him to do, and then did as he was told. Over and over it is recorded, "The Lord said unto Moses," thus and so. Then the record goes on to tell how accurately Moses performed what he was told to say or do, ending with the words, "as the Lord commanded Moses." Moses learned God's will, then made it his business to do those things commanded by the Lord. He had already entered into the preciousness of Jesus' command when He said, "Come unto Me, . . . and learn of Me." Learning what God's will was, seemed sufficient for Moses. Being "meek and lowly in heart," he found the rest of soul Jesus speaks of in the doing of God's work in God's way, not in having his own way.

"To every church I would bear the message that man is not to exalt his own judgment. Meekness and lowliness of heart will lead men to desire counsel at every step. . . . But when men, full of self-confidence, think that it is their place to give counsel, instead of desiring to be counseled by their experienced brethren, they will listen to voices that will lead them in *strange paths*. . . .

"It is those who accept the warnings

and cautions given them who will walk in *safe paths*. Let not men yield to the burning desire to become great leaders, or to the desire independently to devise and lay plans for themselves and for the work of God."—"Testimonies to Ministers," p. 501.

If we refuse to yoke up with the meek and lowly Christ, and neglect to seek wisdom of Him, we shall find ourselves quickly surrounded by unseen agencies whose whisperings and leadings shall be away from the "safe paths" found in the constituted authority of Christ placed with His church, into "strange paths" where one soon becomes weary and "heavy laden" in the performance of man-made, self-made burdens.

### Minds Must Blend

"In our work [church work wherever God may have placed us] we must consider the relation that each worker sustains to the other workers connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds. Let us cherish a spirit of confidence in the wisdom of our brethren."—*Id.*, p. 500.

How wholesome is this counsel! How necessary it is that as workers we individually heed these words of God to us! Neither should we count a brother an enemy and shun his association and comradeship if he does not agree with us in all things. It may be that his reproof or diverse counsel may be the very voice God has chosen to use in directing us into His "safe paths." Carefully study these words:

"It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren with confidence in our judgment. It is our duty to counsel with our brethren, and to heed their advice. We are to seek their counsel, and when they give it, we are not to cast it away, as if they were our enemies. Unless we humble our hearts before God, *we shall not know His will*."—*Ibid.*

At every diverging path, at every crossroad where workers or church

members are tempted to leave the safe path God has cast up for His remnant people in these perilous days, you notice the question of humility of heart and the spirit of meekness comes into prominence, or rather the lack of these graces of the Spirit. It was so in Israel's day; it is so now. "Who made thee a prince and a judge over us?" Thou hast not led us into the Promised Land, but into this barren wilderness, where we are about to perish with hunger and thirst. Such were the stout words uttered against Moses. No meekness, no lowliness of heart, were displayed in these sentiments. And invariably it was right here at this point that the people—*some* of the people—started down a "strange path" into darkness, into Egypt—the world—out of which they had come.

### Not a Good Sign

"It is not a good sign when men refuse to unite with their brethren, and prefer to act alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way." "If men will not move in concert in the great and grand work for this time, there will be confusion."—*Id.*, p. 490.

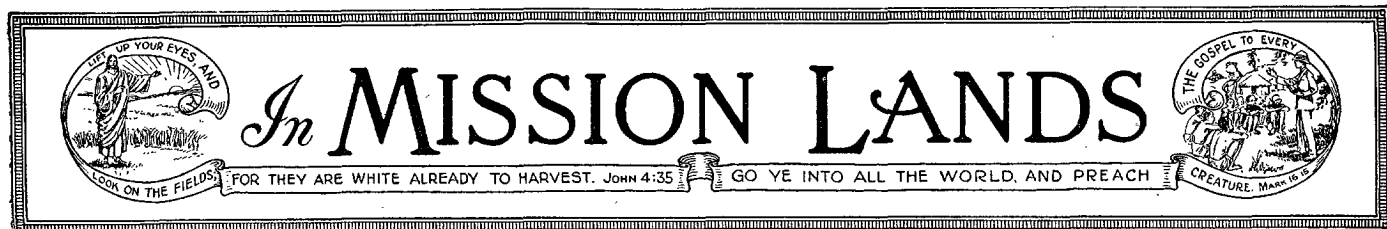
"Among *all* God's workers there should be a spirit of unity and harmony. The Lord has especially blessed some with an experience that has fitted them to be wise counselors. In our several callings there is to be a mutual dependence on one another for assistance."—*Id.*, p. 491.

If ever there was need for unity, for pressing together, for meekness and lowliness of heart, that time is now. We are in the perils of the last days. The devil has come down in great wrath, knowing that he hath but a short time. But the remnant people doing the work of God have a long time, for when God's work upon earth through them is finished, they have the promise of a life that measures with the life of God in an eternity ahead. It is the *meek* who are to inherit that land. Together all are to go in through those pearly gates into the city.

"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. . . . Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:2, 3.

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To Eve it seemed a small thing to disobey God by tasting the fruit of the forbidden tree, and to tempt her husband also to transgress; but their sin opened the flood-gates of woe upon the world. Who can know, in the moment of temptation, the terrible consequences that will result from one wrong step?—"Patriarchs and Prophets," p. 61.



## *A Plea for Medical Work in Mesopotamia*

By W. K. ISING

As we think of the problems in the Arabic Union Mission, we are often puzzled as to how we shall reach the Moslems who constitute 93 per cent of the 30,000,000 people in our field. It is the homeland of the prophet of Mecca; all the holy cities are in our territory, and they are strongholds of Mohammedanism. The attitude of its followers is naturally less tolerant than in countries where they form a minority. They are a continual challenge to us so to shape our plans that we can reach them with the message of salvation.

We have as yet no worker in our union and no particular branch in our activities devoted in a special sense to this absorbing problem in our work. Other missions seem to be concentrating more and more on Moslem work;

in fact, in some places they seem to be giving their energies exclusively to this end. Educational means are largely employed to prepare the way, but unless they are controlled by godly teachers, they are bound to fail in their purpose, as intellectual training, such as appears to be the watchword of the day, and which is in great demand all over the East, will not, while loosing men from the moorings of their former faith, make them true disciples of the lowly Jesus.

Preaching the gospel must continue to be the great and powerful means of saving men, and it must have the most prominent place in our missionary endeavor. But unless we succeed in getting the ear of the people, it is difficult to conceive how the work is going to be accomplished.

The conviction is growing on us that our evangelistic efforts must be coupled with the healing art, the work made so prominent in the ministry of our Lord. As we review our field, it is with sadness in our hearts that we must say we have not a single physician connected with our work. We have, it is true, just begun a small effort in Jerusalem by establishing treatment rooms again, which had been opened there in 1899 and are operated by good nurses trained in Europe. We have also been very fortunate in securing the kind co-operation of a local doctor, at least temporarily, to meet the regulations of the government. But we have no doctor of our own.

Conditions have radically changed in these countries following the war, and there are so many restrictions, even in the work of nurses, that medical missionary work is rendered prac-



MISSIONARIES SAILING JUNE 26, 1930, ON THE "EMPRESS OF RUSSIA"

Left to right: F. Dalisay, Filipino; Fordyce Detamore, Gwendolyn Elaine Detamore (six months old), and Mrs. Detamore, bound for Malaysia; H. W. Klaser, Rosella Klaser (sixteen years), William Bergherm, Jr. (six years), Mrs. Klaser, Harold Norman Klaser (ten years), Mrs. Bergherm, Elizabeth Belle Bergherm (twenty months), and W. H. Bergherm, en route to the Philippines.

tically impossible unless in charge of a qualified physician. Our need today is missionary doctors who are efficient in their art, and who are qualified to apply the healing balm also to the souls of men. To such the fields stand open. No more blessed and fruitful ministry can be conceived than administering the gospel of salvation in connection with the relief of suffering, for which the need is constantly increasing.

The missionary who, in the estimation of the people, comes simply to preach the gospel without bringing them some other benefit, such as education, is really resented by the more educated classes, and cases are multiplying where they will flatly tell us that we have no business to be here. But the physician will be welcomed. This is, indeed, a serious situation in countries that are striving for their complete independence of foreign control. Once the safeguards still embodied in the political treaties made with the mandatory powers relative to missionary work are withdrawn,—and the powers will not jeopardize their interests for the sake of missions,—we can easily see how this will ultimately affect all evangelistic efforts, especially when carried on by foreign workers.

For years our brethren in Iraq have been pleading for the establishment of medical work in the land of Abraham. Before the war, medical units had been maintained in different centers of the field by other missions, but all of these have been discontinued at present, and so far as we have knowledge no medical work is being done by any missionary society in the state of Iraq. Thus we would not be intruding on anybody's territory if we established medical work there. According to a government census of 1929 there were 166 doctors in private practice in Iraq, which is about an average of one doctor to 18,000 inhabitants. Hence there is room for others, especially efficient men from abroad, of whom there are but few.

Our union committee had put in a call to the Central European Division for a medical unit in the budget for 1931, but from what we learn there will be neither means nor a doctor to meet this need, and it is likely that we shall have to wait still longer, unless the Lord puts it into the mind of the brethren to find some way of helping us. There was great disappointment as I told our brethren in Iraq that there was little prospect of seeing our request granted; and as we talked things over on my recent visit to Baghdad, Bashir A. Hasso, who graduated as a pharmacist from the Amer-

ican University of Beyrouth, Syria, and had formerly been associated with missionary hospital work so that he knows its great influence as an evangelizing factor, felt impressed to make another appeal to the General Conference, which we hope will be given a sympathetic hearing, especially also by our brethren of the medical profession. It reads as follows:

"BAGHDAD (IRAQ-MESOPOTAMIA),

May 1, 1930.

*"To the brethren assembled in General Conference, San Francisco.*

"Grace unto you and peace be multiplied:

"In the land of Abraham dwell his children after the flesh, descendants of Isaac, but mostly of Ishmael. By them the voice of God's last call must be heard. This is a challenge to the little church already established in this country, and also to the whole church abroad, to send them the invitation to partake of Abraham's blessing. As elsewhere, many rapid changes are taking place and many frail remedies are being advocated. Can we neglect any longer to uphold Jesus before them? The soil is hard and success slow, but this only intensifies the need for multiplied efforts.

"Local conditions and experience show that the wedge of the medical mission is especially needed to give the message an entrance into the hearts of the people. And success here would mean much toward fulfilling our obligations to the Moslem

world. The doors are open, and we do not know but that they may soon close. Other missions in the past had centers of medical work, but have now abandoned them, and are concentrating their work on education. The field is ripe for the Christian ministry of health, which, if once established on a respectable basis, will soon be more than self-supporting.

"Our brother, N. A. Hasso, is sent to voice our humble plea. He carries our sincerest greetings and our gratitude for what has already been done to our field. May the Lord inspire you to send a godly physician to this country, the so-called 'Cradle of Mankind.' We pray that God may fit us one and all for His service, and that He will stretch His hand to give final success and victory to His children.

"For and on behalf of the Mosul church of Seventh-day Adventists,

"B. A. HASSO,

*"Elder of the Church."*

Medical work as outlined above is our great need, and unless we very earnestly strengthen this "right arm of the message," I am afraid much of our effort and expense, while not negative, will not be so fruitful and effective in their results as if coupled with at least one medical unit in the different fields comprising our union mission, viz., Egypt, the northern Anglo-Egyptian Sudan, Palestine, Transjordan, Cyprus, Syria, Iraq, and Arabia. What shall the answer be?

*Mosul.*

## Mt. Roraima and the Rupununi

By A. W. COTT

"MISSION for the Rupununi?" Such was the heading of a paragraph in a recent Georgetown newspaper and mailed to us at Mt. Roraima.

During our few months' stay at Tumatumari last year we had the opportunity of meeting one of the directors of the Rupununi Development Company, who has charge of the operations of this company on the Rupununi River.



Three Indian boys from Mt. Roraima, who went nearly 200 miles to Tumatumari to take Mr. and Mrs. Cott back to the mission, but were disappointed to learn that the missionaries could not return with them.

As we told this man something of the work that the denomination is doing in foreign fields, and discussed with him the possibility of opening a mission station in the territory with which he has been familiar for years, he showed considerable interest, and has since taken much trouble to give us detailed information regarding this part of British Guiana. Besides giving us the names of the various officials who would be able to assist us in this district, he stated that the Rupununi Development Company would aid us in every way possible should we begin work among the Indians living along this river.

The Rupununi district comprises the whole of the southern portion of British Guiana, and according to the 1921 census of the Indian population, the estimate stands at about 90 per cent of the total number of aborigines for the colony.

The Macusi tribe of Indians occupies the country through which this river flows above its junction with the



Essequibo, while about 1,000 Wapicianas are to be found along its tributaries and upper reaches in the neighborhood of Dadanawa, where the headquarters of the company are located.

I understand that there is no work being done at the present time for the Wapiciana tribe by any denomination, and they are still waiting for religious instruction. These people are intelligent, and are more cultured than other tribes found in British Guiana, and they would without doubt readily respond to any effort put forth to help them.

The news of a possible mission station for the Rupununi district has reached the Georgetown papers, and the excerpt from the *Daily Argosy*, the heading of which has already been quoted, reads as follows:

"It has been stated on good authority that the religious sect known as the Seventh-day Adventists are seeking to obtain a site in the district (Rupununi) for the purpose of opening a large mission, including an up-to-date hospital, with a medical missionary in charge, assisted by a staff of trained missionary nurses, who will also instruct the Indian women in the art of nursing and everyday hygiene. The Seventh-day Adventists have met with marked success in their missionary efforts in other parts of the world, noticeably in South Africa, where they have founded several important settlements. They aim to make each mission self-supporting, and train the aboriginal in such useful arts and crafts as brickmaking, carpentry, practical and modern methods of husbandry, and the care of live stock. Should a settler require the services of an Indian to assist him in building a house, corral, or fence, he applies to the mission, stating the number of men or boys he requires, which the missionary supplies, at the same time informing the settler how much he is to pay each man. This is a most satisfactory arrangement, and it is to be hoped that the Brotherhood will be successful in their efforts to obtain a location in the Rupununi, where there is abundant need for such an institution."

It is manifest from the above paragraph that business men with controlling interests in the Rupununi district are looking with favor upon the work of Seventh-day Adventists, and they stand ready to assist us if we will open work in this unentered territory.

If, in the estimation of the business men of the colony, the establishment of another mission among the Indians is "a most satisfactory arrangement," and there is "abundant need for such

an institution," how urgent indeed must be the need of the Indians for the special message that Seventh-day Adventists have for them.

How glad we would be if we could remove the question mark from the heading of the paragraph appearing in the *Daily Argosy*, and state that the establishment of a mission among the Wapiciana tribe is a positive and accomplished fact. But in order to do this we need more workers, and a sufficient appropriation in our budget to support them. Surely with such promises of help, we should quickly enter this field and place the truth before these people; for if we delay, conditions may not be so fa-



Three Indian children, (left to right) Cecelia, Agnes, and Katherina, of the mission at Iaharu, holding cakes of cassava bread brought as offerings on Sabbath, Jan. 18, 1930. The entire village brought Sabbath school offerings on this occasion.

vorable as at the present time, and our opportunity may have passed.

The Rupununi is only one of the districts which we would enter if we

could. The Caribs in the northwest district of Guiana are also calling for a mission, telling us that they feel their need of Bible instruction.

We have just learned that there is a company of Patamonas at a place called Paramakotai, some ten days on the trail from Acurima, who are keeping the seventh-day Sabbath. Their faithfulness in this respect is remarkable, as we have not yet visited their settlement, and they have obtained a knowledge of the truth from carriers who have in time past attended our meetings while on the trail.

Recently a Catholic catechist visited Paramakotai with the intention of building a church and establishing a school, but the Indians of this village told him that they belonged to us and that they were keeping the Sabbath. The catechist then left them without accomplishing his object. We must visit these faithful people at the earliest opportunity, and strengthen them in the truth.

Brother Steele and I have just returned from a trip to Apoiper, the home of another Indian chief and his people. When this chief heard that we were coming, he sent a messenger to summon Indians living some distance away, so that they also might attend our meetings.

Before we left Apoiper all who were present with us expressed their desire to obey the truth and refrain from doing any work on the Sabbath. Our number of professed Sabbath keepers now totals over 700 for the entire field, and continues to increase.

Let us earnestly pray that the Lord will speedily provide the necessary workers and means so that the message may go rapidly into the unentered sections of the great harvest field.

## Our Work in Honduras

By J. M. COLE

ALTHOUGH the number of our workers in the English and Spanish Honduras Missions has been greatly reduced this year, it is clearly demonstrated that God is not dependent upon human agencies alone for the finishing of His work.

Recently it was my privilege to meet with our Bay Island members in Utila, Coxen Hole, West End, French Harbor, Oak Ridge, and Bonacca. Our work has been established many years on these islands, and it is gratifying to see the faithfulness and constancy manifested among our brethren and sisters there. We firmly believe that our people, some of whom are prominent citizens, have done much in holding up the

standard of honesty and integrity of which the Bay Island people are noted.

We are glad to report that a good effort has just been held in Belize, British Honduras, by E. C. Henriquez. The people of this colony are a very religious folk, and we have learned that these meetings were attended by hundreds of interested people each night. Although Elder Henriquez has had to conduct this entire tent effort alone, a good baptismal class has been organized, and already several have been baptized.

It is planned for Belize to be the headquarters for the English division of these fields, and will be called the "British Honduras and Bay Island



Mission." We are sure the work in this division will go speedily forward as soon as the new superintendent arrives. There are many interests already started in Stann Creek, Corozal, and El Cayo districts, which should be developed.

Our hearts have been greatly cheered to see the interest of this truth spreading among the people of Spanish Honduras. Those who have had experience and are acquainted with the Latin-American people will readily appreciate that they are very different from the English-speaking class, and many times harder to convince on religious matters. For this reason it is necessary to maintain a strong force of workers among them.

However, in spite of our not having one ordained minister working among the Spanish believers since the latter part of March, the work has been constantly moving forward. Some months ago one of our Spanish workers was dropped from our pay roll, and his budget was given another field. Although this brother's salary was stopped, yet he would not quit carrying on for God. We learned indirectly that he had started a small banana farm out in the jungles, so we decided to visit him unexpectedly and see what kind of interest he had created. We reached his home Friday afternoon, and from the dense forest in which he was living we concluded that he and his wife and adopted child were about all the interest there could be in that place.

But imagine our surprise the following Sabbath morning when he said, "Let us be going to Sabbath school, for we must walk quite a distance to reach there." We then followed a small trail and walked another mile farther into the jungle, and found a company of about twenty-five under a large thatched roof waiting for the service to begin. We could hardly believe our eyes, but here was a good company sprung up from the efforts of this brother that was dropped, and now Juan Lanza, our present Spanish Bible worker, is preparing them for baptism.

A few weeks ago a Spanish gentleman near Olanchito, Honduras, wrote to the office, saying he had read some of our literature, and that he was convinced this was the truth he was looking for. We sent him a collection of tracts, and after studying these, he wrote again, stating that he, together with a number of his friends, had already begun keeping the commandments of God and desired baptism. We immediately notified Brother Lanza of this interest, and after visiting them, he has just sent in a list of eighteen converts.

Another urgent call has come from Tela, where a sister has started a little Sabbath school, and already some are asking to be baptized; but we tell all these people they must wait until an ordained minister can come. Truly the fields are ripe for harvest, but the laborers are few.

Although we must meet these experiences, yet our courage is good. If

there is a place where one has to learn to "wait on the Lord," it is in these mission fields, where we are daily seeing the crying needs before us. May God inspire every heart as we enter the coming Harvest Ingathering campaign to do more than ever before, that funds may be brought in and this work finished quickly.

*San Pedro Sula, Honduras.*

## False Accusations Quieted

By O. B. KUHN

GOING through the Bible course this year, I happened to be reading the books of Ezra, Nehemiah, and Esther while we were at Pengpu arranging for the construction of our provincial school buildings. Some unexpected circumstances and surprising experiences connected with the letting of the contract were of similar interest to the prominent incidents related in these scriptures.

From a number of contractors we selected a man of unquestioned moral standing and with an efficient business reputation, who we felt could build satisfactorily and at a reasonable figure for good material and first-class workmanship. The people in the villages adjacent to our school site were courteous and friendly, and expressed appreciation and delight in our choice of their neighborhood for our training school.

Then what was our chagrin when, after letting the contract, representatives of these villages visited us at the hotel in Pengpu and protested against our contractor. "We welcome your school, which undoubtedly will benefit our people," said they, "but you must get another contractor, for we will not have this man." They explained further that while we had an open road from our site to the main official thoroughfare, the private paths from a certain point on the river where the contractor would secure timber, brick, cement, and lime, were owned by them, and they would not allow the contractor to transport material over them. "Moreover," declared the headman of another village, "the contractor you now have has bribed your mission treasurer in order to get the job, and for the sake of the treasurer's reputation you will have to get another contractor."

Later, when alone, our treasurer, Brother Y. C. Shih, said to me, "We will certainly have to get some other builder now, for my good name throughout the mission will be greatly injured, and all our workers will regard me as dishonest and unfit to be employed."

"That is not the way God does

things," I replied. "We must always act from principle and never from policy. We should also deal fairly and justly with this contractor, who has already begun digging for the foundations. Let us get at the bottom of this affair, and see who is causing us trouble."

At this juncture our contractor, a plucky little fellow, came in and informed us that other contractors who wanted the work had through false accusations influenced the villagers against him. The contractor arranged a feast at a popular Mohammedan restaurant, and invited thirty persons, including the headmen of five villages, a number of substantial business men, the enemy contractors, Brother Shih, and the president of the Pengpu City Chamber of Commerce, who is his friend.

Brother Shih was the first after-dinner speaker, and he told of our world-wide missionary enterprises, and especially presented statistics concerning our school and hospital work. The president of the chamber of commerce then expressed his pleasure at having our school near Pengpu, and congratulated us upon our choice of contractors, whom he highly recommended to all present.

Well, after that there was nothing that the opposition could say or do, so all agreed to co-operate with our contractor and facilitate the transportation of material. Thus our school work was brought prominently to the front and received special attention. In the fall, when we engage in Harvest Ingathering work at Pengpu in the interests of the school there, we expect to visit our friends of the contractor's feast.

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"MEN are born with two eyes, but with one tongue, in order that they should see twice as much as they say; but from their conduct one would suppose that they were born with two tongues and one eye; for those talk the most who observe the least, and obtrude their remarks upon everything, who have seen into nothing."



Conducted by Promise Kloss

## Will Your Child Be a Missionary?

By HARRY WENTLAND

OFTEN when I was a boy, ministers would ask me whether I was going to be a missionary when I got to be a man. Somehow it kept the work before me, and being a missionary became the ambition of my life. It also was a desire serious enough to affect my parents, who shared my ambitions to the extent that they wanted me to have a Christian education, which they gave not only to me, but to a number of the other members of the family.

Well, I am not a foreign missionary, but am working in the home field. Some day yet to come I may go to a foreign strand. One of my brothers has gone to the foreign field.

What are the ambitions kept before your children? The ambition to become a worker is a very fine thing in the life of a young person. As ministers and parents we ought to keep that ambition before every one of our young people. Such a desire cherished in the heart brings a certain safety. It will check many evil impulses which might arise or be suggested by evil associates. Yet this ambition will die if no fostering of the idea is done in a more concrete way than talking about it.

It is very hard to make a missionary or a worker out of one who attends none other than worldly schools. The public schools are fine in their place, but they cannot train Seventh-day Adventists to become workers, nor can they keep them true to our faith. They were not established for that purpose. On the other hand, our schools were established for no other purpose. Our teachers are God fearing, and have consecrated their lives to this great movement. Our schools are the gateway to the realization of our young people's ambitions.

I know a man who always was telling me of his boy, how he would be a missionary. The boy was going to high school, and many times I suggested to both of them that the young man should leave the home high school and go to our academy. But they were both positive there was no danger. They pointed to other work-

ers of mature age who had never attended our schools and are strong leaders in our work. (That was in the days when evil had not so completely taken root in the schools as today.) Well, that young man is drifting away from the truth, and his father is becoming worried. High school has been completed, and he is now attending a worldly institution of higher learning, and his ambitions are turning in another direction.

This is not an isolated case. There are hundreds just like it. How about your children? Will they be workers

in God's cause? Much of the decision lies with the parents. Help your child realize his ambitions. Send him to the church school. There the foundation is laid. There is no greater missionary recruiting agency than the church school, where the missionary stories make their first impressions and where they form a part of the everyday reading ration. Next comes your academy. Here they are guided safely over a very dangerous period of their lives by God-fearing men and women. They should never receive any other finishing touches than can be given in our colleges. It is not safe. Start your child to church school now. If you have no church school, start one. It will pay in the eternal salvation of your child.

## When Steps Had Well-nigh Slipped

By VIDA V. YOUNG

"YES, Brother — has given up the truth. He says he doesn't believe in anything any more." The speaker was one of a group of sisters who were discussing church affairs. "Too bad," spoke up another; "he seemed to be such a nice young man. I wonder what could have brought him into such a sad state of mind."

I listened attentively, for I remembered that a short time before, this same young man had been seriously considering entering the work. He seemed to be an earnest, serious-minded person, but rather reserved, and was usually left very much to himself. I could not help wondering whether it might not have been possible to save him from this terrible state, "having no hope, and without God in the world," if some one had only known and spoken words of encouragement at the point when his "feet were almost gone," when his "steps had well-nigh slipped." We are told that "many have fainted and become discouraged in the great struggle of life, whom one word of kindly cheer and courage would have strengthened to overcome."

To all of us come times of depression when we need the sympathy and friendliness of our fellow creatures. Well do I remember a little experience of my own when one Sabbath morning

found me utterly discouraged and heartsick. I knew I needed the church services, and hoped I might get comfort and cheer from attending the meeting. I have entirely forgotten what the sermon was about that day, but the thing which I especially do remember was a little old woman with a glow of Christian gladness on her face, reaching her hand across the aisle as I passed out, and speaking such words of kindly cheer that my heart was suddenly warmed and strengthened, and I went on my way heartened for my tasks.

Sometimes people seem very unapproachable, but perhaps those are the very ones who need most the manifestation of a little friendliness. Did you ever extend your hand in greeting to some stranger after service, and the person seemingly would just as soon you hadn't? I had such an experience once. I believed the woman to be a stranger, so spoke a cordial word of greeting, and afterward said to myself, "That woman would just as soon I hadn't spoken to her." The incident passed entirely from my mind till some time afterward, when I entered the prayer meeting room one evening, a stranger looked up at me and smiled, and I recognized the woman who I thought had resented my attempt at friendliness.

*Overcome Diffidence*

Some of us have a natural diffidence about speaking to strangers, but that can be overcome. One of the dearest friendships of my life was begun when I was far from home and friends, and found myself near another young woman who seemed as much alone as myself. We edged up to each other, and I spoke, and from that hour we were friends. She had come across the seas, and had few friends in America, and was just about as lonely as I was. Many a pleasant and profitable Sabbath afternoon did we spend together after that first meeting. Years have passed, and I can never visit my little English girl in this world again, but I look forward to a renewal of the friendship begun when we were timid strangers in the old church where we first met.

Even the most experienced have a desolate, forsaken feeling in a new place. We think of the old friends, those who, knowing our mistakes and shortcomings, love us, those who do not care how we are dressed or what position we hold, but love us for just what we are. Some way we feel that we can never love the new friends like the old. Fortunate are we if we find in the new church a few sympathizing, understanding people who are really interested in us, not just from curiosity, but from a desire to help. I can think of a few people like that in churches where I have gone a stranger, can't you? How we enjoyed having a pastor who really noticed us and remembered when we were absent from Sabbath school or prayer meeting. In such a church home one soon gets over the lonesome strangeness, and none of us are beyond feeling this at first.

I know a conference worker who went to a new field of labor far removed from his former home. He was a Southern man, accustomed to a warm climate, and he reached his new field of labor during an unexpected cold spell. He found himself shaking with the cold; and not only that, but the social atmosphere was so chilly as well—no one seeming to care whence he came or whither he went—that he felt a strong inclination to turn right around and go back to his former field and home and friends. He recognized his weakness, however, and overcame it, and it was not long before things warmed up in every way. But sometimes the people who we think least need sympathy and friendliness and perhaps a good meal in a hospitable home, are the ones who need it most.

And when we are remembering the stranger, let us not forget the ones with whom we come in contact Sabbath after Sabbath, who may seem to

be standing on ever so firm ground, but who can perhaps look back afterward to some word of cheer and a hearty handshake which helped to tide them over a time when their "feet were almost gone," when their "steps had well-nigh slipped."

*How to Train a Boy**If You Would Train Him Down*

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey, and allow him to return home late in the evening.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.

*To a Little Friend*

BY B. M. GRANDY

I KNOW a little maiden fair,  
With eyes of brownest hue;  
Her hair like fleecy clouds of gold,  
With sunlight breaking through.  
Like silver bells her voice so sweet,  
Like gentle rain her dainty feet;  
She's won my head and heart complete,  
This little maiden fair.

I'd guess this little maiden true  
Is only seven or eight,  
While I'm a father—grandpa e'en,  
With bald and graying pate;  
But we're the best of friends, I'm sure,  
True friendship's love is ever pure,  
And Harriet's so shy, demure,  
You'd have to love her too.

7. Allow him to occupy a seat in church with the boys, rather than the pew with his parents.

8. Permit him to regard the Sabbath school unsuitable for a boy on the verge of young manhood.

"Just a little smile of welcome; just a little word of cheer,  
But it smoothes the path before us when the way looks dark and drear.  
Oh, the crown we'll wear in glory will be recompense enough,  
If we've only helped somebody over places that are rough."

9. Let him spend the Sabbath hours between services on the streets.

10. Tease him about his "girl" or "sweetheart."

11. Scold or censure him before "company."

12. Make him regard that *fault* as his peculiarity, something against which it is vain to strive.

13. Never talk with him confidentially.

14. Never give him what was *promised*.

15. Let him go to moving picture shows and see a "hold up," a "train robbery," and other things rude and vulgar.

16. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

*If You Would Train Him Up*

1. Make home the brightest and most attractive place on earth to him.

2. Make him responsible for the performance of a limited number of daily duties.

3. Never punish him in anger, or without just cause.

4. Do not ridicule his conceits, but rather talk frankly on the matters in which he is interested and toward which he has a "bent of mind."

5. Let him feel free to invite his friends to your home and table.

6. Encourage his confidence by ready sympathy and advice.

7. Do not discourage "collection manias" nor fondness for "pets." They help to give information and fix habits of investigation and perseverance.

8. Be careful to impress upon his mind that the making of character is more important than the making of money.

9. Teach him to regard his sister as his "best girl."

10. Make him feel that father and mother consider his education a good investment.

11. Teach him that "almost" is a dangerous word; and that he must never be satisfied with "fairly good," "pretty good," or "good enough." It was said of Stradivarius that when asked why he took so much pains in the making of his violins, he replied, "O, I make them for eternity."

12. Teach him that the best fruit

this earth can hold up to its Maker is a "Christian gentleman."

13. Live Christ before him all the time; then you will be able to talk Christ to him with power when the occasion offers.

14. Provide proper recreation, and go with him where he can see and hear that which is interesting and instructive.

15. Teach him that obedience is the highest form of worship.

16. Be much in prayer for his salvation and spiritual growth.—*Author Unknown.*

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### A Woman's Good Times

ELAINE is known to have just about the highest-salaried job of any girl in town, "and what in the world does she do with her money? What do they have?" the neighbors say. The Adams home is just an old-fashioned red brick house covered with honeysuckle and prairie roses in summer and shielded by towering cone-laden pine trees in winter. It hasn't a laundry chute, or collapsible ironing board, or sun parlor, or any of the appurtenances which "just anybody has in his house today."

The town, you see, can't imagine any one's preferring the old just because it is old. What are tradition and dignity of age compared with the pattern house of the times?

"And the clothes she wears at home!"

Elaine's evenings at home, dedicated to the backyard hammock under the cherry tree, generally find her attired in a housedress and little else, a sorry contrast, true, to the other damsels who walk of an evening in their pretty summer-silk dresses and white shoes.

And Elaine's hiking costume—an old brown tweed suit dedicated to hikes for the past ten years, her sturdy brown oxfords, and a funny little felt with its sole trimming a bunch of bitter-sweet tucked under the band—are a town joke.

But Elaine goes serenely on her way, reveling in the old house, her old square rosewood piano, her books in the hammock, her hikes, all her joys so out of line with the town's accepted pattern of radio, automobile, and movie.

Haven't you noticed that the more important people are, the more ordinary seem their demands of life, the more appreciative they are of such ordinary things as sunset and sunrise, evening star and crescent moon, and a clump of bluebells by the river's brink?

I interviewed two of the nation's prominent women. In asking them

about their hobbies, their recreational life, both confessed to the same thing—the ownership of a crude little shack or cabin nestled away in the hills, with a river or lake below.

"It's just a little bare four-room shack that some people wouldn't step inside," laughed Judge Florence E. Allen, of the Ohio Supreme Court, the only woman judge of a supreme court in the country.

But she adores this bare little shack set in the midst of seven acres of fruit and wild berries. Here she picks wild strawberries for the shortcake which she makes herself, dabs around with a paintbrush and paints her own furniture, plays a funny old organ, lies on an Indian blanket cot and reads the books she wants to read, and becomes completely refreshed by being alone with water and tree and star in her "own home."

The little shack has neither gas nor electricity nor water, nor any of the so-taken-for-granted conveniences.

The big people—the workers and the thinkers and the leaders—do not lose sight of basic pleasures because of the way in which they are served.—*Allene Sumner in the Chicago Tribune.*



### The Spider's Web

DONALD and Jerry were playing on the front lawn. A large spider's web hung between the lower branches of the crab apple tree over at one side of the garden.

"Let's knock it down," cried Donald.

He was just going to strike it with a stick when Jerry caught his arm.

"No, let's leave it, and go tell Uncle Alvin. He knows lots about spiders. Once he caught two and had them for pets up in his bedroom."

Donald was Jerry's city cousin, visiting at the farm for a few weeks, and Uncle Alvin was a schoolteacher home for vacation. He knew lots of stories, even about spiders.

This morning he came at once, and knelt down in the dewy grass to look at the web. He touched a brown leaf lying near with his finger.

"Look here, boys," he said. "This leaf is fastened to a line. Can you think why the spider did that, and what she is using it for?"

The two boys shook their heads. Donald had dropped his stick, and was looking closely at the web instead.

"You know," explained Uncle Alvin, "how an anchor holds a ship

steady at sea. Well, this leaf, I believe, is a sort of wind-anchor the spider has made to keep her web from swinging too far out in the breeze. Watch now—there, do you see that as a little breath of wind comes along, the leaf swings out just over the top of the grass, and keeps the web stretched tight? It does not sag as it otherwise might. There are guy-lines reaching out like tiny ropes, and fastened firmly to the branches of the trees, too, of course. She built those as she worked to hold it in place where she wove, but this she must have put here last of all."

"There are five long ropes to hold it," reported Donald, who had dodged around behind and counted.

"She must have worked all night," said Jerry.

"Yes, very likely she did; the lines are long and her web is large. It is beautiful too. And because she worked so long and so patiently making it as beautiful as she could, we must not destroy it. If we do, it means that she must work another night to build it over again. She has built it because she wants to catch food, and is probably very hungry."

"We won't touch it," promised both boys.

Uncle Alvin said, however, that they might remove the leaf, just this once, to see if she would replace it. He had never known a spider to do such a clever thing before, and he wanted to make sure if she had done it on purpose. The boys looked several times during the day, but the spider had not touched it. She seemed to be satisfied to let the line swing loose. Perhaps she was not so clever after all.

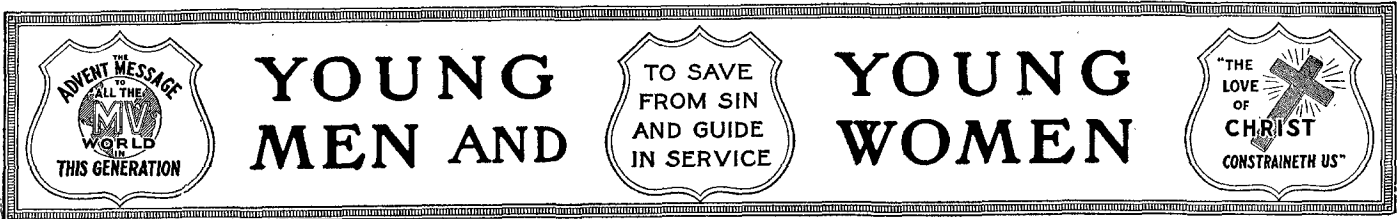
The next morning Donald and Jerry ran out. "The web had a new anchor! The spider had found another leaf, and fastened it to the end of her line. Back and forth it swung slowly over the grass, just as an anchor might drag at sea."

Near the end of the week a rain storm came. The web was broken and beaten down. The spider disappeared. The boys hunted all over the garden. A day or so later, when it had dried out again, they discovered another web woven among the lilac bushes. It was cleverly built, large and beautifully even, and it had a wee dead twig for an anchor.

"That's our spider!" cried Donald, and this time he did not once think of knocking it down.—*Greta Gaskin Bidlake.*

❖ ❖ ❖

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus."



*The Romance in a Christian Life*

By P. K. SIMPSON

"You do not mean to tell me that you get your adventures out of being a Christian, when the world has so much to offer these days?" was the question a young man asked me some time ago. I thought over this statement a while, and decided my answer might be of interest to some other young person who also is thinking the same thing.

We are living in an age of romance and adventure, when "youth is at the helm," and often the world seems almost as if it must be turning on its old axis just a little faster than it used to do. It is a fast age; a day of new things, a time when impossible things are made possible after centuries of impossibility. People seem unable to be satisfied. They are always looking for more thrills. So much of unreality and artificiality in everything and everywhere, leads people to lose their confidence in that which is real and worth while. Religion, which has been their fathers' guiding light, is cast aside as impractical and old-fashioned. Happiness is ever being sought, but few are finding it. Is it any wonder the young man showed surprise at my idea that the Christian life is "the most satisfying and romantic thing in all the world"—that I am enjoying it?

What is the trouble, and what may we young people who are living in this age of wonders, do to have real romance and adventure, and still be satisfied? If people are not satisfied, what will satisfy?

The inevitable conclusion I have come to is this, that surely we are living in the last age of the earth's history, in "the time of the end," when things must be done quickly, and it is up to young people to do them. The spirit of adventure seems to be borne on the very air which we breathe, and we cannot help it; we do not need to. Most young people like adventure. They desire new and interesting experiences, and it is a natural thing that they should. Further, it is all right if their thrills and joys are of the right kind.

*New Thrills Demanded*

For years it was the writer's experience not to be satisfied unless getting a thrill all the time. The will-

o'-the-wisp of pleasure had led me on, but I was unhappy. There was nothing lasting, and after I had tried nearly everything, as I thought, I decided to travel—to see the world just for the sake of adventure, and to go to strange lands for the romance I hoped to find there. Wireless and radio were my hobbies, and I hoped to use them as means to carry me around the world. Little did I realize the real hardships a radio operator often has to pass through. I felt the wander-lust; I longed to explore and see for myself the things I had read about.

In ecstasy I read colored advertisements of the steamship lines, the United States Navy, and the merchant marine. The Great War, the returning troops, the high wages of the period, all thrilled me.

Finally I packed a few belongings and left home by night as a runaway, taking only enough money to reach a distant State, and at last found myself in a strange country, hungry and without money. Later I found work. I tried to forget my Christian parents

*Awake, O Youth!*

BY LOUISE C. KLEUSER

AWAKE, O Youth, put on thy strength,  
And gird the armor on;  
The day is here when thou shalt see  
The glory of God's Son!  
The nations cleft by greed and strife,  
Must hear about a better life,  
And sin-benighted heathen lands  
Must break the power of Satan's bands,  
For victory will be won!

Awake, O Youth, put on thy power,  
Let faith and prayer prevail;  
Against the legion hosts of sin  
Clasp firm thy heav'nly mail!  
No youth e'er fell at Satan's feet,  
Who, sheltered at the mercy seat,  
Sought help in sweet humility,  
And trusted in Divinity,  
When demon powers assail!

Awake, O Youth, this is thy day,  
The day of youthful aim!  
Make sure thy powers, and weigh thy strength,  
In this the latter rain!  
Throw off those ties that bind thee down,  
And wrestle for the victor's crown;  
The wail of souls in sin and vice  
Challenge thy forces. O, arise,  
The Arm of heaven to claim!

and home. I made money and spent it as fast as I made it, in a desire to have a good time. After some time, homesickness, a mother's prayers, and the fact that I was out of work led me to return home like the prodigal, but without any idea of becoming a Christian or doing anything but make money and see the world.

Sometimes God changes our plans, and so I changed my plan for a while, intending to spend one more year in school. That year I met a noble missionary from India, Mrs. Mary E. Little, who had suffered much in Bengal, losing both her husband and her little daughter there, and her tales of missionary experiences, pioneering, and the privations she had endured, thrilled me once more with the call of adventure and a desire for romance. On one occasion I mentioned this to this lady, and I shall never forget her answer which was as follows:

*Unlimited Romance in the Christian Life*

"The opportunities for romance and adventure are unlimited to the young person who follows Jesus. His adventure and romance is the kind that gives real joy which lasts, and one is never sorry afterward. When one is serving Jesus, he is too busy to be unsatisfied.

"Why! where can you find greater romance than in being a foreign missionary in some new, unentered gospel mission field, and in leading those people sitting in darkness into the light of God's word? What greater satisfaction can you ever hope to enjoy in this world to compare with the joy of seeing heathen people give up their evil lives and habits, and of seeing their faces shine with love for Jesus, and know that you had helped to bring about the change?"

The idea appealed to me in a new way, and although I did not change my plans of life at once, these words helped me finally to decide to change them. When I was nearing "the end of my rope," as we say, I was converted and gave my life to Jesus. Right away I began to have new and greater adventures than I had ever before enjoyed. I put all my possessions into the adventure. All I had was my life, my time, and a little money, and those I gave willingly. I had always thought Christianity was dull and uninteresting, so I set about to test it out to the limit. If there was anything



in it, I would give my entire life to helping others accept and enjoy it, too.

I had seen professed Christians with long faces, who seemed to be very miserable, and evidently believed it to be a sin to smile, and so I also began trying to find out whether or not one could still be a Christian and be happy. If it did make one happy to be a true Christian, then I would be one of the happiest ones there were in all Christendom, and I would try to make religion attractive instead of boresome to people. If it was real, I resolved to live a practical Christian life with Jesus dwelling in me, with Jesus as my best friend, with Him as my ideal, and let the world know I had been with Jesus and loved to serve Him. For then, I reasoned, they also would desire to follow Him.

#### *Facts Proved Themselves*

In a short time I fell so in love with Him that I forgot all about my desire to test out these facts, for they had become realities in my life. His love filled my heart, and no sacrifice seemed too great to make, and nothing too hard to do for Him. I have found real joy in serving Him, not from fear or duty, but because I love Him. Now I know what real happiness is, and I have the peace in my heart which I never knew before. I have a clear conscience, and enjoy the satisfaction that comes from doing what I know is right.

"True happiness comes from making others happy." How often we hear these words spoken, but since I have enlisted with Jesus' forces I have tested out and found to my full satisfaction that these words are true. Now it makes me happy to make my Saviour glad, and to have a small part in saving the souls for whom He died. I find more joy in doing personal work, giving out tracts and papers, selling books containing His truth, doing Christian help work, and mailing literature or writing letters for Jesus, than I ever found in all the worldly amusements all put together.

Old gospel hymns and songs are far sweeter to me now than all the latest dance hits and jazz records I used to enjoy, as I thought then. To sing of "Jesus and His love" thrills me more than all the popular love songs the world knows. My ideals have changed.

Some people like to read exciting and blood-curdling novels far into the night. Others like to see the "blood and thunder" movies depicting romance and impossible adventures of made-up characters. Many people spend their money to have vaudeville and stage players amuse them daily.

On the other hand, I have found the Holy Bible full of the most romantic and interesting stories of real people and their struggles against sin. I have found there the best poetry and the most accurate history. The stories of Christ thrill me more than the novels I used to read, for to the Christian they are the truest and most interesting stories in all the world. The romances and adventures of Abraham, Jacob, Job, Moses, David, Elijah, Paul, and scores of other Bible heroes, are full of thrills, and to one who has developed a taste for them, they offer a charm which makes him never tire of reading them over and over again.

#### *Romance of Colporteur Work*

There is nothing like the colporteur work to open doors of adventure to boys just out of school or college. The life of a gospel colporteur is far from monotonous. Every day there are new experiences, new hardships to meet, and new successes to cause rejoicing. In spite of the hardships, it is mostly fun, for one has so many good experiences.

Lastly, what can surpass the romance found in the mission fields, which leads young people to offer their lives to carry the gospel to a foreign land and suffer great hardships and privations among dark-skinned natives, and risk their lives in dirty, plague-stricken quarters and huts where often even animals would not live in a civilized land? Yes, but the real adventure of a missionary life, after all, is only hard work and faith-

fulness day after day in the face of insurmountable difficulties and lack of visible results, with often only the hope of seeing the reward, not in this life, but in the life to come. The same temptations and trials have to be met and overcome in a mission field as at home, and generally one who has volunteered to go to the hardest place of all, does not say that his job is not hard enough, for work and perseverance go together to bring results wherever one is placed.

Often burning fevers, thirst for good water, and a lack of fresh foods, not to mention the disappointments after toiling in the hot sun over desert wastes in the tropics, illness, and many other things help one to realize that the lesson of patience is what he needs to learn first. "It is impossible to hurry the East." However if a man can keep sweet and see in every cloud a silver lining, and keep going just the same, rain or shine, he has found the secret of the romance of mission life. Yes, it is all pleasure when it is done for Jesus, and the true missionary is glad for the privilege of joining in the adventures of soul winning.

Truly it is a privilege to work for God, and to get one's happiness in serving Him faithfully. My greatest ambition is so to live each day that consistent and practical life which will attract others to Jesus, and that I may enjoy greater pleasures forevermore with Him at last.

*India.*

## *The Divine Sculptor*

*By J. L. MCCONAUGHEY*

"The more the marble wastes  
The more the statue grows"

SOMETIMES in the quiet musings of my heart I become greatly burdened for my own soul. I am so concerned over the poverty of my attainments in the Christian life that it seems that I can only liken myself to a sculptor standing before a shapeless block of marble, with scarcely the mark of a chisel upon it.

How slow the marble wastes!

How slow the statue grows!

Then in the quietude of my meditations there comes to me deep down in my heart the assuring thought that I can give expression in my life to better things than the sculptor can chisel into marble, than the poet can put into rhyme. I can weave God's thought into the rhythm of a holy life. If the soul of the artist can kindle into a white heat of enthusiasm over the possibilities which slumber in the unthinking canvass, in the insensate stone, shall not my heart catch

grander and ever new inspirations in the consciousness of the immeasurable potencies which slumber within the recesses of every human soul?

"In the still air music lies unheard,  
In the rough marble beauty lies unseen,  
To catch the music and the beauty needs  
The master's touch, the artist's chisel keen.

"Great Master, touch us with Thy skillful hand,  
Let not the music that is in us die!  
Great Sculptor, hew and polish us, nor let  
Hidden and lost Thy form within us die!

"Spare not the stroke! Do with us as  
Thou wilt,  
Let there be naught unfinished, broken,  
marred,  
Complete Thy purpose, that I may become  
Thy perfect image, O my Lord and  
God!"

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HE is never alone who is accompanied by pure and noble thoughts.

# 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 Editors' Council

By ALONZO L. BAKER, *Secretary*

OFTEN and betimes do the bookmen of our denomination, the home missionary secretaries, the young people's workers, the educators, and the medical folk meet in convention, but rare indeed have been the occasions when those who prepare and edit the matter that goes into our books and periodicals have met to talk over in round table fashion their problems and opportunities. But with the formation of the Editors' Council at the Autumn Council two years ago, plans were laid for a general meeting of our editors to precede the General Conference session in San Francisco.

A larger and more representative group of our editors met there in three days of informal discussion than have ever heretofore been assembled in the history of the advent movement. Four editors from countries outside the United States were present,—Fredrick Lee, editor of the Chinese *Signs of the Times*, the magazine with 80,000 copies a month circulation; J. Berger Johnson, chief editor at the Brazilian publishing house; and W. C. Moffett and Charles Paddock of the Canadian Watchman Press. Four editors of foreign periodicals issued by the Brookfield plant were also present,—C. A. Thorp, K. A. Offerman, O. Grandlund, and Samuel Kaplan. Among the veterans in editorial work present were C. P. Bollman, M. C. Wilcox, A. O. Tait, W. W. Prescott, F. M. Wilcox, F. C. Gilbert, C. A. Thorp, and Mary A. Steward. About thirty-five in all attended the sessions.

This council was unique in that it took no votes and passed no resolutions. A list of twenty-seven items had been prepared by the secretary, from suggestions received from a score or more of editors the world over. These topics were thoroughly discussed, and in most cases a consensus of opinion arrived at; but the function of the body was mutual edification and enlightenment rather than legislation. A frank and helpful interchange of ideas was the goal of the council.

With a world that is constantly changing, especially in its religious aspects, and with a movement that is

all the while enlarging its borders, the presentation of truth through the medium of the printed page is a task for which no snug set of rules can be formulated. All the editors present felt a great burden to arrive at the most efficient methods of portraying the gospel of a crucified, risen, and soon-coming Saviour to a world that is no longer particularly interested in evangelical religion.

On the mechanical features of editorial work discussion was had on the best helps for our editors in the way of reference books and magazine literature. Sources of photographs and illustrations were also canvassed.

But most of the time was spent in a consideration of such topics as how to reach Catholics. It was pointed out that our literature contains much that warns non-Catholics against Catholicism, but very little that is intended primarily to convert Catholics themselves. The fact was stressed that there is a decided need of courteous and yet direct treatment of subjects that are offensive to Catholics, and that abuse and derision have no place in Seventh-day Adventist literature.

The ominous fact that the liquor and tobacco interests are militant and aggressive the world over these days, was also considered. It was agreed that our world-wide chain of periodicals should wage a constant campaign of education as to the economic, physical, moral, and spiritual ills arising from the use of, and the traffic in, these things.

One of the most interesting subjects discussed was that of noncombatancy, and of the attitude that our periodicals should maintain toward this vital

subject. Time was also given to the study of the question of nationalism in our literature, and how best we can make our books and periodicals represent an international religious movement rather than one stated in terms of one nation or one people.

Dangers to be avoided in the presentation of the calendar issue, of the United States in prophecy, of the part the Papacy is to play in religious persecution in America, of prohibition in its political aspects, etc., were topics considered with much enlightenment.

One of the most important subjects on the agenda was that of the well-nigh wholesale apostasy of Protestant Christianity because of the inroads of modern religious liberalism. Emphasis was placed on the fact that ere long Seventh-day Adventists will be standing alone in defense of the faith once delivered unto the saints; our literature should, therefore, constantly review and stress the fundamentals of Christianity.

An enormous responsibility rests upon our editors, brethren and sisters. The spoken word may vanish with the moment, but those in print may be used for or against the truth so long as the world shall stand. Those who give the message from the rostrum reach their hundreds, and sometimes two or three thousand persons, but those who preach through the columns of our books and periodicals reach tens of thousands, yes, even hundreds of thousands. We are told that largely through the printed page is the gospel message to be carried to the world in this last generation; and the preparation of truth in printed form is the editor's responsibility. Pray for your editors' that they may be used of God and guided by His Holy Spirit to the speedy finishing of the gospel work.

## Boulder-Colorado Sanitarium

ON our return East from the General Conference it was our great pleasure to spend several days at our sanitarium at Boulder, Colo. This sanitarium was incorporated in 1896, hence it stands as one of our oldest medical institutions. It possesses at the present time an earnest, devoted business management and medical

faculty, and a fine class of young men and women in training as nurses.

Dr. H. A. Green is the medical superintendent. He has been with the institution for many years, and the Lord has greatly blessed him in the service he has rendered. With him are associated Doctors F. C. Klopfenstein, L. L. Jones, Paul Nilsson, and

Myrtle Alley Rice. R. J. Brown is the business manager, with D. M. Boyd as assistant. W. M. Andress is the chaplain, and Maria Hornbacher, R. N., superintendent of nurses.

As we mingled with these workers, we were impressed with their earnest desire to make this institution, under God, all that it ought to be as an important unit in connection with this movement. The sanitarium was enjoying an excellent patronage, and we were informed that the bookings for the present season were heavier than last year. This was very gratifying. It was feared by some, and this fear was shared by the writer, that the erection of the Porter Sanitarium in the city of Denver, thirty miles away, might draw patients from the Boulder Sanitarium. This fear has proved ill founded.

We noted many fine improvements in connection with the institution since our last visit. The equipments in many departments have been materially improved. Several additional cottages have been erected. The crowning improvement was seen in the fine nurses' dormitory standing on the side hill above the main institution. This has been erected during the last year, and was built without debt, the earnings of the institution, with the donations of friends, contributing to this end. No finer nurses' dormitory exists in our sisterhood of sanitariums than the one found here, and it is greatly appreciated by the nurses, who through the years have been switched from pillar to post, oftentimes giving up their rooms and going into tents or into rented rooms in the neighborhood, in order to accommodate incoming guests.

It was our privilege to spend thirteen years in connection with the Boulder-Colorado Sanitarium. Our visit brought thronging memories of the past, particularly of the personnel of leading workers with whom we were associated during this period. Dr. O. G. Place was instrumental in beginning the work, leaving it to enter the mission field of India. He was succeeded by Dr. W. H. Riley, as medical superintendent. Dr. H. F. Rand succeeded Dr. Riley, and Dr. J. D. Shively succeeded Dr. Rand. Dr. Shively, we believe, was followed by the present medical superintendent, Dr. Green.

Other physicians connected with the institution through the years were W. F. Hubbard, Ruth Bryant, G. W. Burleigh, D. W. and Eva A. Reed, T. S. Whitelock, Alice Conway Packer, W. W. Worster, T. J. Evans, Ida Herr Nelson, Jeanette B. Rand, Elbert J. Cooper, W. S. Butterbaugh,

Kate Lindsay, Dr. Bliven, J. P. Bradford, Charles R. Knox, Eva M. Shively, and Horace F. Parker; possibly some others whose names have escaped our memory. Most of these physicians are now connected with this movement in other places. Dr. Kate Lindsay long since passed to her rest. For many years she was the life and soul of the nurses' training school, and many young men and women who have gone out from this institution look back with gratitude to the days spent under her thorough instruction. She was a unique character of rugged Scotch stock. She had the courage of her convictions, which oftentimes, if occasion seemed to warrant, she expressed plainly and bluntly. But she was withal one of God's noble women. She rests from her labors and her works follow her.

Other names connected with the management of past years come to mind, E. J. Hartman as treasurer, and E. G. Fulton as cashier, in the early days of the work, with Mrs. M. L. Maxson as matron. Later A. Druillard and Mrs. N. H. Druillard were prominently identified with the work, and it was their faithful labors and economical management which carried the institution through many a severe crisis. Brother Druillard has passed to his rest. Sister Druillard is still laboring on, associated with a colored sanitarium which she has founded in the south.

Eliza Burleigh Bradford, Mrs. L. McCamly, Mr. and Mrs. C. L. Burlingame, Mrs. Rozella Collie, J. G. Weller, W. L. Hoover, H. C. Menkel, Harry A. Washburn, T. H. O'Neal, Mr. and Mrs. Louis Keuster, Leon Whitney, William Shinkle, R. M. Rockney, Charles E. Rice, Helen N. Rice, Lena Bent, J. W. Hopkins, Lucy Bent Cook, Edith Petersen, Effie Northrup Emery, J. E. Pegg, Jennie Petersen, Verne Thompson, A. Bernesen, Mrs. E. G. Fulton, Meade MacGuire, Emily Stevens, W. H. Smith, N. C. Johnson, Effie Rankin Yale,

Mrs. C. Egner, Grace Allen Johnson, Anna M. Petersen, Nettie Laurie Crawford, Sophie George Pedersen, Minnie Studey Herboltzheimer, W. D. Beeby, William Mikkelsen, J. L. Humbert, Louella Wilson Peckover, Anna Rasmussen, are names of other workers which come at memory's call, as we think of the days we spent with the institution. These all occupied positions of responsibility.

We mention this personnel believing that it will be of interest to many of our readers who were associated directly or indirectly with the Boulder-Colorado Sanitarium years ago. Doubtless other names fully as worthy of mention as these have escaped our memory.

The Spirit of prophecy bore very definite testimony regarding this sanitarium and the work which God designed it to do. It should stand as a beacon light for all the surrounding territory. While it should minister to the sick and afflicted who came to its doors, it should likewise send out into the great harvest field educated workers to carry to others the gospel of health and healing. We believe the sanitarium has sought to meet this purpose through the years, but we know there is still a much greater work for it to do. May God bless the faithful men and women now associated with it, giving them heavenly vision, that they may see their great opportunities, and wisdom to know how to meet the mind and purpose of God.

While in Boulder we had the pleasure of greeting also Brother and Sister A. W. Farnsworth, Brother and Sister L. F. Wilcox, Brother and Sister J. C. Shinkle, Brother and Sister C. F. Nesmith, Brother and Sister C. A. Thompson, William Shipton, and Sisters Kate Austin, J. W. Alcorn, and Jeanette Grover. Most of these are old-time members of the Boulder church, and have been true and faithful in the Master's service through the years.

F. M. W.

## *The Potomac Camp Meeting*

By W. H. BRANSON

ONE of the most inspirational conference sessions and camp meetings I have attended for many years was held by the Potomac Conference on the campus of the Washington Missionary College, Takoma Park, Md., July 31 to August 10. The meeting was deeply spiritual from first to last. A series of studies was given by W. R. French, Bible teacher at the college, at the early morning meetings, on the subject of the sanctuary, that brought great blessing to the hundreds who

came every morning to hear this review of one of the great fundamental truths of our message. The evening meetings were largely devoted to the presentation of our old-time doctrines, and many expressed their appreciation of this privilege of once again hearing our evangelists set forth the reasons for our faith in the message that has made us a distinct and peculiar people.

The General Conference and the Review and Herald offices closed early

each afternoon, thus making it possible for the workers to attend the afternoon young people's meetings and the evening preaching services. It was estimated that about 2,000 people attended the week-end meetings, and although the pavilion in which the main meetings were held was large, it was found necessary on Sabbath mornings to hold overflow meetings in the young people's tent.

W. A. Spicer spoke the first Sabbath morning. There was a good response to his earnest appeal for a complete surrender of all to God and His truth. This spirit of revival was carried through the meetings of the entire week, and many definite and wonderful victories were gained by those present.

On the last Sabbath a call was made for a special offering to missions, and \$5,000 in cash and pledges was received. The two Sabbath school collections netted \$1,400, making a total camp meeting offering to missions of \$6,400. The brethren reported that this was nearly double the offering of one year ago.

A spirit of harmony marked the work of the conference meetings, and the business of the session was done with dispatch. No changes were made in the conference staff for the ensuing term. W. P. Elliott, who served as president for the unexpired term, following the death of W. F. Martin, was unanimously re-elected to that office. Brother Elliott is giving strong leadership to this conference, and appears to have the full confidence of both workers and constituency.

The president's report revealed that 753 persons had been received into

church fellowship during the past biennial period, and that already this year (1930) several successful efforts have been conducted by the conference evangelists.

Gains were also shown in the financial side of the conference work. The gain in tithe amounted to \$13,948.71, and in mission offerings, \$9,457.65. This conference has experienced the joy of reaching its full sixty-cent-a-week goal for missions.

Another indication of life and progress in the Potomac Conference is seen in the fact that a gain of \$10,000 has been made in literature sales during the first half of 1930 over the same period of time last year.

From the president's report we quote the following pertinent statement of the objectives this conference has before it:

"The three objectives of the Potomac Conference are:

"First, to carry the advent message to every nook and corner of our territory, urging men and women to prepare for the blessed appearing of our Lord and Saviour Jesus Christ.

"Second, to save our youth and train them for service to God.

"Third, to carry our full share of the great foreign mission program of this denomination.

"Laymen and workers are responding loyally to these great goals. 'The love of Christ constraineth us.'"

The spiritual work of the camp meeting was carried by the staff of the Columbia Union Conference, members of the Washington Missionary College faculty, and available brethren from the General Conference and Review and Herald staffs.

and faith and sound judgment, who made bold to ask his friend, King Artaxerxes, for help with which to advance the interests of God's cause. Let all understand that in presenting the needs of our work, believers can reflect light to others, only as they, like Nehemiah of old, draw nigh to God, and live in close connection with the Giver of all light."

#### *The Beginning of Harvest Ingathering*

It may be of interest to those who have not known how the providence of God led to the development of the movement of the Harvest Ingathering for missions. This was the result of the efforts of one brother, Jasper Wayne, a layman in the church, in Iowa. He was employed as a salesman for a nursery company. His church took a good-sized club of the *Signs* for missionary purposes. The church gave Brother Wayne a good supply of these *Signs*, and he decided that he would give one paper to every one who made a purchase of his nursery stock. Often the customer would ask the price of the paper. Brother Wayne would reply, "I give you the paper, but if you want to give something, whatever you give me for the paper I will turn over to our Foreign Mission Board to send the gospel to some needy distant land." Usually they would give him from 10 cents up to \$1. In this way Brother Wayne gathered a nice sum for missions.

As Brother Wayne was relating his experience to me in a private talk on the Iowa camp ground in 1905, if memory serves me right, I was impressed with the idea that there was something in this method of distributing our papers that should be developed among our churches. I asked Brother Wayne if he would relate at a missionary meeting at the camp his experience in distributing the *Signs* and receiving donations to foreign missions. He said, "Yes." We had such a meeting with splendid results. I then said to Brother Wayne, "If we can arrange to meet your expense, will you go with us to Minnesota and the North and South Dakota meetings, and tell your story?" He said he would. I replied, "Get ready; we will be off for Minnesota in about three days."

At Minnesota we met I. H. Evans, who at this time was making strong appeals to our brethren to raise on the average 10 cents a week for missions. Brother Wayne told his story at these three camp meetings with success. At Minnesota it was arranged with Elder Evans that he should talk the matter over with the brethren at Washington, and if thought best, Brother Wayne could attend the Fall Council and relate his

## *God's Call to Israel*

By R. A. UNDERWOOD

"YE have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:5.

Israel's fitness to stand in the day of the Lord depends upon her response to this call. Israel's faithfulness at this time determines her fitness to meet God. This is spoken of as a wall to be repaired. Eze. 22:30. He who engages in this work is called "The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

Sister White in, speaking of one line of this repair work, says:

"In the providence of God, those who are bearing the burden of His work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of

church members in a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places during the past few years, this has proved a success, bringing blessing to many and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached and the name of God has been glorified. . . .

"I have referred to the example of Nehemiah. And now I desire to urge our brethren and sisters to study anew the experience of this man of prayer

experience in distributing the *Signs* and receiving means for missions.

#### *Fall Council Launches Campaign*

This was done, and that Fall Council launched the Harvest Ingathering for missions. This movement is now known wherever this message is borne in all parts of the world. It has been greatly blessed of God in the salvation of many souls.

This movement accomplishes these results: First, it unites the whole church in a soul-winning campaign of gospel labor; second, it brings us in personal touch with our neighbors and friends with the message of Christ; third, it is designed to be a soul-winning effort to acquaint the people with the progress of the message to all the

world; fourth, it adds to the flow of funds coming into the foreign mission treasury. It has proved to be a method that interests many in the third angel's message at home and abroad. At this time, when in some parts of the United States great heat and drouth have destroyed crops and caused suffering, some in these sections may hesitate to go to the people as heretofore; but remember Sister White's admonition is, God would have us go especially to those of means, like Nehemiah, going in faith and courage to those possessing wealth, as well as to all.

Study Isaiah 61:3-6 and 62:1-4. May God give His people faith and courage as we stand in the breach, in this another year of opportunity.

## *The Porter Sanitarium*

IN the suburbs of the city of Denver, with its more than 300,000 population, there stands the Porter Sanitarium. This institution was named after its founder, Mr. Henry M. Porter, a pioneer business man and philanthropist of this capital city, and his daughter, Mrs. Dora Porter Mason, of Pasadena, Calif. As has already been stated in the columns of the REVIEW, Mr. Porter gave over \$300,000 for the establishment of this plant, with the understanding that it should be operated under the auspices of the Seventh-day Adventist denomination.

The institution is located on a beautiful tract of rolling land comprising forty acres in the extreme southern part of the city. The location is about six miles almost directly south of the State capitol. Occupying a slight elevation, there is afforded a commanding and unobstructed view of the snow-capped continental divide for a distance of 200 miles.

As the manager, Charles E. Rice, showed us through the institution, it gave every evidence of being the last word in sanitarium and hospital construction. Indeed, we believe it is this, because in the formation of the plans, earnest study was given to the most modern hospital construction and equipment in various parts of the country. The construction and equipment is in the best of taste, dignified but modest.

The sanitarium building is a brick, steel re-enforced concrete structure of four stories, with electric elevators connecting all floors.

The building contains eighty private rooms, and four four-bed wards, and is so arranged that each room receives sunshine during some portion of the day. These rooms are all

equipped with a silent electric call system, hot and cold running water, and modern sanitary conveniences.

The ground floor houses the various service departments, such as the men's and women's hydrotherapy parlors, laboratory and pharmacy, X-ray and electrotherapy departments, etc.; while the main floor accommodates the administrative and medical offices of the staff, and provides a spacious and comfortable social parlor and lounge room. An attractive, sunny dining room for guests, and the general culinary department are also housed on the main floor of the building.

A modern hotel service for ambulant patients and guests is provided on the second floor, where the comfort, convenience, and pleasure of the guest have been given every possible consideration. A complete radio and public address system brings the parlor lectures and outside programs to

each individual room in the institution.

The most modern hospital facilities and accommodations are provided for surgical and maternity cases on the third floor. An effort has been made to create a warm, cheerful atmosphere in these departments, as well as in all others, and to provide every possible comfort for the patient. These departments are equipped entirely with crank adjustable hospital beds, and each bed throughout the institution is provided with a spring-filled mattress.

At the time of our visit we found under construction another building to be used as a nurses' dormitory, about one hundred feet in the rear of the main institution. This is a further gift from Mr. Porter, and is being erected at a cost of about \$50,000.

The patronage of the institution is most encouraging, considering the length of time it has been in operation. This makes an additional unit of strength to our work in the Rocky Mountain region. We believe that many will seek help in this institution who will not only be benefited by its physical ministry, but will receive as well many spiritual blessings.

Brother Rice's long and valuable experience in sanitarium work has enabled him to render most efficient service in the construction of the plant. He and his wife are laboring faithfully for the upbuilding and promotion of the work. The sanitarium at the present time has two physicians: R. J. Brynes, medical superintendent, and Arley Moon, who are earnestly seeking to lay the foundation in medical work for future stability and success.

We pray that the rich blessing of the Lord may rest upon this institution.

F. M. W.

## *Minnesota Camp Meeting*

By O. MONTGOMERY

THE Minnesota camp meeting was held on the permanent camp ground at Anoka, Minn., July 3-13. We were pleased to see the permanent improvements that have been made and the fine camp arrangements. Every provision had been made for the care and accommodation of the people.

There was an excellent spirit from the very beginning. The meeting was well attended, so that there was a fair congregation during all the week days, but the week-end meetings, as is coming to be more and more true in all our camp meetings, were the large gatherings. The automobile has affected in a marked degree the per-

manent attendance of our camp meetings. So many people come for the week-ends, and get usually about two days of the meeting, then come again the next week-end. But we were glad to find a goodly number camped on the ground, who held up the interest of the meetings during the entire week.

The brethren and sisters greatly appreciated the help of L. R. Conradi. Something more than forty years ago Elder Conradi had been connected with the Minnesota Conference. He was present at this meeting from Monday morning until the following Saturday night, and his talks were



Colporteurs' Summary for  
July, 1930

Unions	Agents	Hours	Value 1930	Value 1929
North American Division				
Atlantic	85	9220	\$12881.31	\$22407.95
Columbia	215	19007	24020.97	25570.18
Lake	264	25496	28048.07	40219.54
Central	144	11974	12293.80	15140.95
Northern	68	6084	9614.60	13298.38
North Pacific	--	--	--	10588.74
Pacific	79	4187	9831.56	12796.60
Eastern Canadian	--	--	--	8430.85
Western Canadian	72	7659	14538.15	22263.01
Southeastern	70	6478	11858.51	20235.80
Southern	124	13510	22532.55	14823.86
Southwestern	77	12775	26172.60	19019.25
	1198	116390	171792.12	224795.11
African Division				
	19	1559	6309.91	7954.34
Australasian Division *				
	95	14641	34659.18	32271.58
Central European Division				
Arabic	--	--	--	--
Bulgarian	10	578	85.93	133.18
Czechoslovakian	71	10010	3012.06	2612.59
East German	125	15559	6314.69	7472.12
Grecian *	3	263	60.67	--
Hungarian	63	8113	1558.22	1963.81
Netherlands E. Indies †	34	--	5733.13	--
South German	69	9171	7592.04	8222.08
Turkish †	1	479	105.54	--
West German	166	22447	11286.61	11216.86
	542	66620	35748.89	31620.64
Northern European Division				
Baltic	53	9314	2414.75	2036.33
British	108	11419	10143.17	12760.13
East African *	15	2843	200.88	--
Iceland	7	627	1135.84	1562.58
Nigeria	--	--	--	50.38
Polish	50	4747	673.83	820.55
Scandinavian	143	19520	15665.84	15425.95
	376	48470	30234.31	32655.92
Southern European Division				
Franco-Belgian	73	4813	3663.88	2292.85
Iberian	46	3520	1709.24	863.12
Italian	36	2821	854.81	794.91
Jugoslavian	48	6670	1241.20	1292.65
Madagascar	14	874	220.30	--
Mauritius	2	178	33.39	--
North Africa	4	224	351.49	750.50
Punanian	100	14157	2220.41	2283.33
Swiss	46	5103	4394.46	4036.80
	369	38360	14689.18	12314.16

Unions	Agents	Hours	Value 1930	Value 1929
Far Eastern Division				
Central China	10	855	\$2186.35	\$2597.89
Chosen	37	4456	1905.15	-----
East China	20	1010	2626.15	1770.74
Japan	--	--	-----	594.30
Manchurian *	8	764	2778.74	1533.59
North China	--	--	-----	1701.59
Philippine	107	10370	5128.31	6578.00
South China	--	--	-----	721.92
	182	17455	14625.20	15498.03
Inter-American Division				
Antillian	40	8088	12077.30	6848.07
Central American	22	1891	3823.33	3764.72
Colombia-Venezuelan	11	1984	8061.62	1154.30
Caribbean	16	1365	1115.01	1488.12
Mexican	40	3097	3014.85	4234.38
	129	16425	28092.61	17489.59
South American Division				
Austral	53	12296	10986.89	16047.11
East Brazil *	--	--	-----	5386.51
Inca	--	--	-----	1717.85
	53	12296	10986.89	23151.47
Southern Asia Division				
	--	-----	-----	2258.48
Foreign Totals				
	1765	215826	175346.17	175214.21
N. American Totals				
	1198	116390	171792.12	224795.11
Grand Totals				
	2963	332216	\$347138.29	\$400009.32

COMPARATIVE BOOK SUMMARY				
	1927	1928	1929	1930
January	\$228425.25	\$218796.43	\$245677.30	\$277196.51
February	228447.76	221098.65	188073.90	197357.57
March	246251.38	212849.48	192937.40	239871.91
April	215716.64	215326.55	258942.95	265031.74
May	192349.05	258530.53	305508.11	269044.05
June	325807.62	325030.88	285203.20	332899.91
July	327515.58	329518.76	400009.32	347138.29
August	330138.57	347340.96	261140.21	--
September	234729.35	219549.42	275341.55	--
October	189151.73	195510.14	256013.97	--
November	207055.82	215962.48	227408.48	--
December	222395.31	225171.18	219246.18	--
	\$2947934.06	\$2984685.46	\$3115502.57	\$1928539.98

\* Two months' report.

† Three months' report.

very much enjoyed. Ernest Lloyd, of the Pacific Press, was there throughout the meetings, and rendered good help with the young people and children. Charles Thompson, president of the union, with the union staff, was there throughout the meeting. The writer was present from Sunday morning until the following Saturday night. Besides these workers, Union College and the Bureau of Home Missions were well represented.

Three appeals were made in behalf of foreign missions, one each Sabbath in connection with the Sabbath school and one during the midweek, with the result that approximately \$5,000 was raised in cash and pledges for foreign missions.

We are glad to find the work going forward strongly under the leadership of Brother Andreasen and his faithful staff of workers. Every department of the work shows advancement, and there is a spirit of courage and confidence throughout the field. The Lord is blessing with souls, and notwithstanding the financial conditions that prevail through the Central West, Minnesota is making a good showing in its work.

CAMP MEETING DATES FOR 1930	
Eastern Canadian Union Conference	
Maritime, Memramcook	Sept. 11-21
St. Lawrence, South Stukeley	Oct. 3-5
Southeastern Union Conference	
Florida	Oct. 23-Nov. 2

Gleanings From the Field

THE New York Conference baptized nineteen of its 303 church school pupils during last school year. Four of its fifteen schools report every child of the church in the church school, and some of the other schools have nearly reached this goal.

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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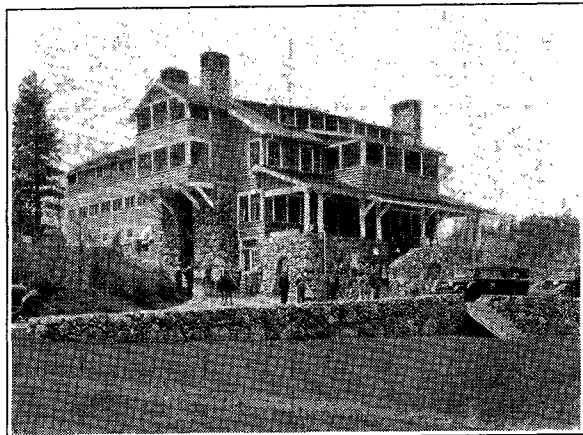
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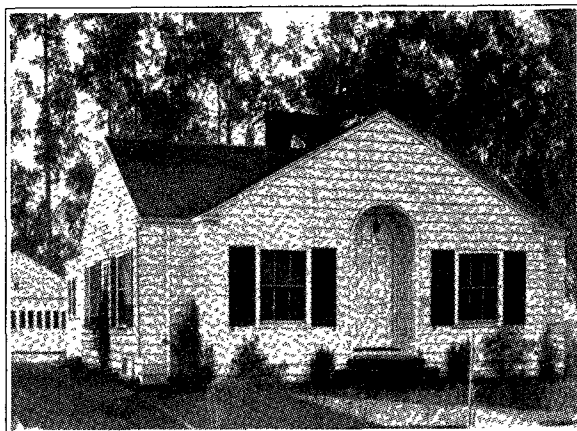
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# Home Missionary Calendar for 1931

HANGING ON THE WALL of your home year by year is the Home Missionary Calendar. It has become a necessary part of your home's adornment, and not only that, but it is a really valuable help to you in many ways. There is a daily schedule for the reading of the Bible; the Key to the Sunset Table and Map; Weights and Measures; Household Suggestions for Safety; and then the beautiful Calendar itself, with its large, clear figures, and its beautiful pictures, its Sabbath dates in red, and its special days for the year's program. And this year it has a beautiful cover picture of "Helpful Ministry"—the picture of the Good Samaritan. It tells a story of helpfulness and compassion, and does not need a word of explanation, for the picture is so real it is its own explanation. As you look at it, there will come into your heart a desire to help some one in need, some one who may be sick or sorrowing, who needs what you can give. The same price as other years, 25 cents, but a more beautiful and helpful Calendar year by year.



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# Morning Watch Calendar *for 1931*

**I**N the quiet morning hour, when the birds are singing and all nature is awakening from refreshing sleep, our hearts naturally turn to God, the author of all our blessings. And as we keep the morning watch with Him, just a word from His book will cheer our hearts for the day's endeavor. So the Morning Watch, with a text of Scripture, a beautiful poem, or an appropriate selection, will help to direct our minds and hearts to Him and to His word.



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WASHINGTON, D. C., SEPTEMBER 18, 1930

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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.

## Santo Domingo Disaster

THE present year promises to equal, if not to exceed, any of its predecessors in the destruction wrought by the elements upon land and sea. Large sections of the North American continent are suffering from the effects of the severe drouth and oppressive heat, which even at this writing have not abated.

And now comes word of a terrible storm in the West Indies, which has brought dire calamity to Santo Domingo and other sections, with a present reported death loss of 4,000. Thousands of others have been injured, many of whom may serve to augment the toll of death. Property loss is estimated at upwards of \$40,000,000. Aid is being rushed to the stricken people who are justly objects of general sympathy.

We are thankful that the lives of our missionaries were preserved. A cable from Santo Domingo says: "Workers safe. Hurricane destroyed capital, mission included."

In storm and flood, in earthquake and tornado, in tidal wave, in famine and pestilence, in preparations for war, in the corruption of society and the increase of crime on every side, and in the great spiritual degeneracy in Christendom, we see significant signs of the times and of the end of all things.

May God pity those who suffer as a result of some of these terrible disasters, and may He lead us all to see in these capricious outbreaks of nature the call of God to repentance and salvation in Jesus Christ.

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## Sailings East and West

ELDER and Mrs. I. H. Evans and Dr. and Mrs. H. W. Miller, after spending the time since the General Conference visiting general meetings in North America and looking for prospective missionaries, sailed from San Francisco for China on the "Chichibu Maru," August 30. On the same boat were Dr. Miller's son Clarence; Elder and Mrs. V. M. Hansen and family, returning to China from furlough; and Miss Marie Armstrong, returning to her parents in Japan, having stayed behind last year to finish a school term. With the party also were two new recruits,—Miss Abbie Dunn, of Union College, who

## Educational Symposium for the "Review"

BEGINNING with next week, we are planning to print three symposium numbers of the REVIEW. A short time ago we addressed the following questions to a number of the General Conference officers and leaders, to the presidents of our senior and junior colleges in North America, and to the presidents of North American union conferences:

1. Do you consider our own system of schools a necessity? If so, for what reasons?

2. Do you consider it essential that our youth and children should obtain and complete their education in our denominational schools?

3. What should be the primary consideration in forming our courses of study,—to meet the special demands of this movement in speedily preparing our youth for efficient service in giving the message, or merely to pursue the aims of a general education?

4. Should our curricula and standards be made up with reference to affiliation with a university or other educational body, or exclusively to serve our own special needs?

5. Do you consider attendance at some university essential to reaching the highest ideals of life, and necessary to the most efficient service in the advent movement?

6. Do you consider it necessary that those who complete courses in our colleges should go to the universities for postgraduate work? If in your judgment this should be done in exceptional cases only, how should the exception be made, and in what way should this exception be safeguarded?

7. How do you regard the special instruction which has been sent to the church through the servant of the Lord (Mrs. E. G. White) with reference to the dangerous tendency in worldly education? What attitude should our schools take regarding this instruction?

Answers to these questions will be printed. The first number of this symposium will contain the answers from our General Conference brethren, the second symposium will contain the answers received from the presidents of our colleges, the third symposium number will contain the answers received from North American union conference presidents. Watch for these numbers. You will be greatly interested in reading the discussion of our educational problems. You will want to preserve these three numbers of the REVIEW for future reference.

goes as a Bible worker for Central China; and Miss Roby Peck, of Massachusetts, who goes as nurse and matron for the Japan Hospital.

Just before leaving, Dr. Miller, who has been elected president of the new China Division, which is to begin operation in January, 1931, wrote: "As I leave the shores of America to take up the work of the China Division in a few months, I do it with a deep feeling of weakness for such a task. I need your prayers. I trust that God will richly bless the work in the homeland. Let us still plan for the onward progress of the work. It must grow and prosper."

On the same day a party sailed on the S. S. "Europa" from New York: Mr. and Mrs. William Lay, of Seattle, Wash.; to Poland, Professor Lay to be principal of the Polish Union School; Mr. and Mrs. Oliver W. Lange and little daughter Lorita, of Spokane, Wash., for vernacular work in the Telugu field, South India; and Mr. and Mrs. L. B. Losey, of the Auburn Academy, Washington, Professor Losey to take the principalship of the South India Training School.

These returning missionaries and new recruits will bring courage to the thin line of workers in these far-away fields.

M. E. KERN.

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## The Central European Division

THE work in the Central European Division shows a very encouraging increase in soul winning, tithes, and offerings. The harvest in souls is apparently larger in the first half of 1930 than in the whole of 1929. The workers everywhere are of good courage, and seem determined to do their utmost.

Our "welfare" work, which is carried forward on an undenominational basis, is a great success, and wonderfully strengthens our own "poor fund," which until now was the poorest. It is recognized by the government in different countries, and we appear in the first place in the official government reports.

The minister of Rumania, who was in Hamburg a few days ago, telephoned for "Sister Hulda," the leader of the welfare department, while we were at the conference at Krefeld, to talk matters over in order to establish the same work in Rumania.

The state church in some quarters is greatly concerned over our phenomenal success, and tries to accuse us of sectarian policies, but in vain. The official authorities have carefully examined our reports, and are for us. This work really lifts us and our welfare work to a plane where the general public benefits from our endeavor to help socially. It is not only a broader conception of our former ideas, but it also increases our own poor funds out of such public soliciting as is now going on under government protection, for we are allowed to keep a certain percentage for our own church welfare work.

We have had conferences in Amsterdam, Holland; Krefeld, Rhein Province; Hamburg, northwest Germany; and Kottbus, west Germany. At some of these conferences food was distributed free of charge to those who were too poor to buy. Our offerings in the Sabbath school usually amounted to more than one mark per member, which amount, taking everything into consideration, would at least equal one dollar in value. Everybody testified that these meetings had been spiritual feasts. The studies of Professor Prescott were greatly appreciated. E. Korz.