

# The Advent Sabbath Review and Herald

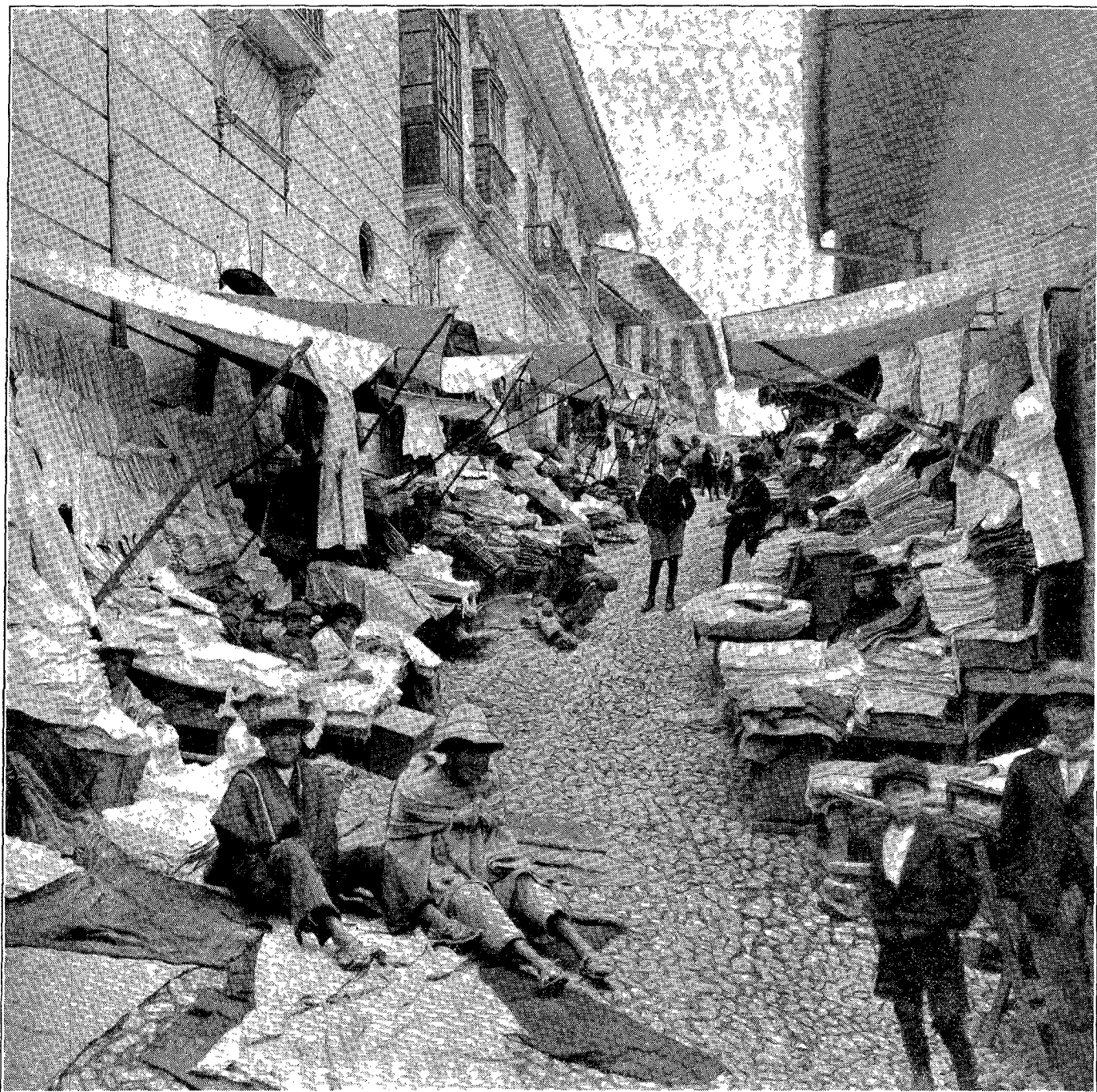
THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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Lionel Green

THE PUBLIC MARKET IN LA PAZ, BOLIVIA

The public market place in La Paz has the greatest attraction for tourists, and in many respects it is unique. The stalls are practically all occupied by Indian women and children in picturesque native costumes, and there is scarcely an article of food or apparel that one will not find displayed for sale at varying prices. The most interesting line to visitors is the hand-woven goods,—blankets (ponchos), rugs, spreads, shawls, and wearing apparel of all kinds, mostly in gay colors, and at a range of prices from 10 cents to \$20.

# BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

## Unsigned Questions

WE do not publish the names of those who send in questions, but we do require their names and addresses. Some questions we prefer to answer by letter, and it is to enable us to do so that we require name and address.

C. P. B.

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## Cleanliness and Christianity

*Is the maxim, "Cleanliness is next to godliness," in the Bible? If not, what authority is there for the idea?*  
N.

No, the saying "Cleanliness is next to godliness," does not appear in just that form in the Bible, but that book throughout teaches cleanliness.

In the first place, cleanliness is essential to health, and reasonable care of our health is clearly a moral duty. Life is a gift from God, and it is our duty to safeguard it reasonably.

Washing both their clothes and their bodies was frequently enjoined on the Hebrews in the Old Testament, and in both the Old and the New Testament washing for the removal of physical defilement is a symbol of spiritual cleansing.

In preparing the people to hear the moral law spoken by God Himself from Mt. Sinai, the Lord charged Moses, saying: "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mt. Sinai." Ex. 19:10, 11.

On the occasion of the institution of our Lord's last Passover, Jesus Himself not only washed the feet of His disciples, but established feet washing as an ordinance to be observed by His followers.

Yes, while not written in the word, cleanliness is in a very important sense next to godliness. Just as the putting away of the filth of the flesh is a type of spiritual cleansing, so in the Scriptures physical defilement is a type of sin, showing that both are an offense to God. Filth and Christianity do not belong together. The genuine convert will clean up, and as far as his work and circumstances permit will keep clean.

## The Sabbath and Physical Rest

*Is it true, as asserted by some, that the Sabbath was not designed as a day of physical rest?*  
T.

We would not put it in just that way. The Sabbath was instituted at the close of creation week, as testified by Genesis 2:2, 3, and Exodus 20:8-11. Had the Sabbath always been observed as God intended, the Creator never could have been forgotten, and there never could have been a worship of heavenly bodies, nor of idols, the work of men's hands.

But it is impossible to eliminate from the Sabbath commandment, or from Sabbath keeping, the idea of physical rest. This is true of the fourth commandment as it appears in Exodus 20:8-11, but the thought of physical rest stands out still more prominently in Deuteronomy 5:12-15, for there we read:

"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt 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, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day."

Primarily the purpose of the Sabbath was, and still is, to keep in mind the great fact of creation and of creative power residing in Jehovah, the Lord of the Sabbath. It was that power by which the worlds were made; it was that same power by which the millions of Israel were led forth from Egyptian bondage, the Red Sea being dried up before them; and it is by that same power that souls are today recreated new creatures in Christ Jesus.

And the physical rest required by the fourth commandment is the visible witness borne by God's commandment-keeping people of their faith in God and in His creative power.

## "Who Is Blind?"

*Who is spoken of in Isaiah 42:19-21?*  
M.

It seems clear that the preceding verses of this chapter, namely, 1-18, refer directly to Christ and His work, who in verse 16 is represented as leading "the blind by a way that they knew not," in accordance with this promise: "I will lead them in paths that they have not known: I will make darkness light before them, and the crooked things straight."

How then shall we understand verse 19, "Who is blind, but My servant? or deaf as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?"

Dr. Adam Clarke suggests this rendering for the text: "Who is blind as he to whom I have sent My messengers?"

God's people are here spoken of as a whole in the singular number, one standing for and representing all Israel according to the flesh: "Who is blind as he that is perfect, and blind as the Lord's servant?" That is to say, Who is blind as he who thinks himself perfect? or as he who, being the Lord's servant, as was Israel, mistakes his duty, refuses the light, and turns a deaf ear to instruction? So blind and deaf were the Jews in the time of Christ that it is written of Him in John 1:11: "He came unto His own, and His own received Him not."

The turn given to Isaiah 42:19 by Dr. Clarke makes it consistent not only with the chapter of which it is a part, but with many other scriptures; moreover, he shows it to be "in perfect agreement with the Hebrew idiom."

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"CAST not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. 10:35-39.

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## Why Our Educational Symposium?

### The Alpha and the Omega of Deadly Error

*A Review of Significant Warnings and Special Instruction From the Spirit of Prophecy*

### In Two Parts---Part II

By THE EDITOR

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not call back His words. . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." Isa. 31: 1-3.

That we face a serious problem in the educational situation, every one who has given serious thought to the question readily admits.

We live in a world that for the most part has forgotten God, in a world indeed that has not only forgotten Him, but is engaged in an active warfare against Him. Teachings which not only subvert the gospel and the truths of divine revelation, but even deny the very existence of God, are being taught openly. And the very center of much of this teaching is found in some of the great institutions of the land which are supposed to educate men and women for a higher civilization, for better citizenship in this world, and for a preparation for the world to come. Some of the great universities, and also some of the church seminaries whose special purpose is to prepare men for holy orders, are the leaders in this propaganda.

And the sad reflection in it all, as relates to our work, is found in the fact that at the present time we have had enrolled this summer in these higher institutions of learning more than two hundred teachers from our own schools, besides many other Seventh-day Adventist boys and girls

who are seeking postgraduate work and of whom we are not informed. It is safe to say that a large percentage of these have gone into these worldly schools contrary to definite counsel. If the teaching to be found in many of these schools shall do for Seventh-day Adventists who attend them what it has done for thousands of the communicants of other churches, we face the greatest crisis of all our history.

#### *The Omega of Error*

Last week we considered, to some extent, the pernicious doctrines and theories which are taught in worldly schools. We reviewed some of the significant warnings which the Bible and the Spirit of prophecy sounded against the entrance of these delusive doctrines into the Seventh-day Adventist Church. We were warned against the "doctrine of devils," that an effort would be made to undermine the very foundations of this movement, and to supplant with a system of intellectual philosophy the fundamental principles of truth, for which we have stood through the years. This system of intellectual philosophy would discredit the past leadings of God in this movement, and would seek such changes and transformations as would bring this work into harmony with the so-called advanced thought of the present day. And we were warned that this was the alpha of error that was seeking admission into the church.

When this warning was given, twenty-five years ago, the danger was recognized, and earnest steps were taken to avert the threatened catastrophe. God blessed the effort. But this was not to be the end of the satanic campaign to corrupt the truth

of the gospel as held by this denomination. We were definitely warned that the wicked philosophy which was met twenty-five years ago was the alpha of error, but that the omega of error would be developed later, that the erroneous teaching of the past would again be repeated, and that the church of God would be called upon to face another crisis. We quote this warning:

"I am instructed to speak plainly. 'Meet it,' is the word spoken to me. 'Meet it firmly, and without delay.' But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book — there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.

"Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end."—"Special Testimonies," Series B, No. 2, p. 50.

The book — "contains the alpha of these theories. I knew that the omega would follow in a little while, and I trembled for our people."—*Id.*, p. 53.

#### *A Warning to Be Heeded*

We do not know in what varied forms and phases the omega of error will manifest itself in the future, but this warning needs to be burned into our very souls. The alpha of error against which we were warned twenty-five years ago involved the principles of pantheism, naturalism, and evolution. It was a teaching which de-

stroyed faith in the inspiration of the divine word, in Christ the Saviour from sin, in the efficacy of the atonement, making man his own savior, and exalting an intellectual philosophy to the supplanting of a living, transforming Christian faith in the miracle-working power of divine grace. And this is the very teaching, only in aggravated degree, emanating from the great universities today. This teaching well answers to the omega against which we were warned. It may, of course, assume other forms in the future and come to us from other sources. But we need to recognize it in its present form, and heed the warning we have received against its reception. Will we do it?

As watchmen on the walls of Zion we need to be constantly on our guard, praying for spiritual discernment and heavenly vision, that we may recognize the efforts of the enemy in whatever form those efforts may be put forth or by whomsoever they may be made.

We may be assured of this, that the omega of error, whenever it comes, will present many plausible reasons as to why it should be accepted. On the subtle plea of broad-mindedness, liberality, competent and efficient leadership, and conformity to the advanced thought of a new age, it will demand recognition. And from the standpoint of worldly policy and expediency it will have much to commend it for acceptance; but the evil fruit of its seductive power will be just as baneful. The omega will not come from professed enemies of our work, but rather from professed friends, even from Seventh-day Adventists who are still enrolled as members of the church, but who have lost out of their hearts the spirit of this message. Of this danger we are warned:

"Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth, until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and apostles and prophets.

"And there are some who, having secured this worldly education, think that they can introduce it into our schools. There is constant danger that those who labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things the world studies, and become familiar with the things the world becomes familiar with."—*Counsels to Teachers*, pp. 15, 16.

We need indeed to be on our guard, maintaining our simplicity of faith and Christian experience, and holding fast to the fundamentals of truth and doctrine which have brought us

into existence as a denomination. The principles which made us Seventh-day Adventists, if cherished, will keep us Seventh-day Adventists.

#### *Attendance at Worldly Schools*

While the servant of the Lord has warned us against the danger of accepting the subversive teaching of the world around us, she has also sounded definite and emphatic warning against our sending our youth to some of the great educational institutions where these subversive doctrines are particularly inculcated.

Years ago, when some of the great schools of the land had not so far departed from the principles of truth, the servant of the Lord expressed the wish that we had in our ranks young men sufficiently strong in character and so fully rooted and grounded in the faith that they could, if so counseled by our leading brethren, go to some of the great universities as missionaries, the same as did the Waldenses of old. But the very language of this statement implies a recognition that such young men could not be found. We quote as follows from the "Testimonies," Volume V, pages 583, 584:

"We would that there were young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education. In sowing the seeds of truth in other minds."

Please study carefully the statement. No definite counsel or advice is presented. The writer merely expresses the wish that we had young men sufficiently strong to undertake this work; but, as we have said already, this very statement carries an implication that such young men could not be found.

A number went to some of the great universities of the world, and their experience demonstrated in scores of instances that very few of those who went to these worldly schools possessed sufficient strength and stability to resist the evil influences which they found. A very few there were who attended these schools and came back unscathed. We thank God for that. But the very large majority lost their way, became confused in their religious experience, and many separated

from this movement. This is a sad confession to make, but it is true nevertheless, as every one acquainted with the general situation knows.

Soon after, a very marked change was evident in the teaching given in these great educational centers. The teaching of evolution, of naturalism, of higher criticism, of psychology in its more radical phases, became more pronounced. Our youth were exposed to the influences of skepticism and unbelief in God's word which these evil principles involved. The servant of the Lord saw the effect and influence that such teaching was having upon some of our young men and women. This led her to make very plain and positive statements regarding the evil of sending our youth to these great universities, and the counsel she gave was definitely against this course. She sounded the following very positive and definite warnings; we quote from "Special Testimonies on Education":

"A course of study at — [a leading university] may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines,—not even upon the advice of their instructors or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study."—Page 122.

"Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at — [a leading university], either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side, and accepting man as their helper. 'Them that honor Me I will honor, and they that despise Me shall be lightly esteemed.'"—*Id.*, pp. 168, 169.

"The warning and instruction given in the word of God with regard to false shepherds, should have some weight with the teachers and students in our schools. Advice should be given to the students not to take such shepherds as their highest authority. What need is there for students to bind off their education by attending at — [a leading university] to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a



plain "Thus saith the Lord." In thus honoring those who are educating directly away from the truth, we do not meet the approval of God."—*Id.*, p. 155.

"There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side; they cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course of study at — [a leading university]. Many who have been there have not been benefited in the past, and will not be in the future."—*Id.*, pp. 136, 137.

In considering that phase of instruction relating to the sending of our youth to universities for advanced training, we hear and see frequent quotation made of the suggestion previously quoted, which some wrongly interpret as advising attendance at universities; but those who see such definite permission in this statement have very little to say regarding the plain, positive instruction which was given later against this course of procedure.

#### *Danger in Grammar and High Schools*

Let none judge that the danger is in attending the higher institutions of learning alone. Children in the schools of lower grade are exposed to the same dangers as are the youth in the university. The difference, if any, is only in degree, not in kind. The pernicious theories found in some of the universities are percolating down through the high schools and the schools of grammar grades, and young pupils early imbibe the philosophy of evolution and pantheism. Indeed, these ideas are openly and plainly taught in some of the books used as texts.

That the children of our church might have preserved their simple faith in God and His word, our system of church schools was established. Many parents, sensing the danger on the one hand and the way of escape on the other, have been supporters of these schools. Other parents, it is to be regretted, have continued to send their children to the public schools. They have separated from the evil doctrines of Babylon themselves, but have left their children exposed to the false teaching of these evil days. Such would do well to study the noble answer returned by Moses to Pharaoh, who sought to hold back the Israelitish children from accompanying their fathers from Egypt.

#### *Meeting Legal Requirements*

There is another phase of this question which should be considered in this connection. While the Spirit of

prophecy has warned very definitely against allowing our young men and women to go to the great schools of the world because of the delusive teachings which they would face, teachings which would prove a real menace to their spiritual faith and life, at the same time the instruction which has come to us is just as definite that our own colleges should provide a sufficiently liberal course of instruction, so that those of our youth who desire to take a medical course would be prepared, when graduating from our schools, to enter the medical college and meet the demands of that school in the way of educational qualification.

We quote from an article by Mrs. E. G. White in the *REVIEW AND HERALD*, Oct. 15, 1903:

"All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our union conference training schools all that is essential. . . .

"If there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. . . .

"In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard. . . .

"Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education."

#### *A Perplexing Problem*

We are definitely told in this instruction that our union conference training schools or colleges should be prepared to qualify those students planning on medical education for entrance into our medical college, that we must be prepared to meet the legal requirements demanded for those attending our medical school. But these legal requirements affect our literary schools as well as our medical school. Indeed, in some States our young men and women can teach in our church or elementary schools only as they have certification from some school of recognized legal standing.

That a real problem in our educational situation exists, all recognize. Some have suggested the establishment of a graduate school of our own, where higher educational qualification could be provided. Perhaps this might prove the needed remedy; we do not know. The proposition would require time and careful study. Data regarding the cost and maintenance of such a school would have to be obtained. Its need and place in our system of church schools would have to be determined.

#### *Our Schools Should Lead, Not Follow*

We should elevate and hold our schools to a high standard. They should lead in the world of practical, efficient education. Wherein they fail of reaching this plane, every effort should be made to raise the standard in grammar, academy, and college grade. Our schools should not merely be the equal but the superior of all other schools because of the light and instruction we have received and because of their higher objectives in training their product, not alone for life in this world, but in the world to come. Graduates from our colleges should be able, because of the thoroughness of their training, to make better preachers, better physicians, better teachers, better business men and women, than the graduates of any other college in the world. Is this too high a standard, too lofty an ideal? It is the very standard to which we are invited by the Spirit of prophecy:

"God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education."—*Counsels to Teachers*, p. 45. "We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord."—*Id.*, p. 43. "Our students should tax the mental powers; every faculty should reach the highest possible development."—*Id.*, p. 394. "True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."—*"Education,"* p. 225.

This height of excellence can be reached, not by following the ideals of worldly schools, but in faithfully following the path marked out for us by divine wisdom. Where worldly requirement and Christian principle conflict, there can be but one choice for the child of God; he must prove true and loyal to the right at any cost. If this stand robs us of recognition by others, then we must trust God to vindicate our stand and work for our deliverance.

We are told by the Spirit of prophecy that "as long as time shall last, we shall have need of schools" ("Counsels to Teachers," p. 417); but notwithstanding this, that "all schools among us will soon be closed up" ("Testimonies," Vol. V, p. 156). What will lead to this deplorable tragedy we do not know. It certainly will not result because of the conformity of our schools to the standards and requirements of worldly schools. And by no premature course or unwise decision should we precipitate this most undesirable ending of the toil and sacrifice of years. But it is possible, if not probable, that this situation may result in consequence of our inability to compromise the principles of truth and the character and integrity of our schools in the final controversy between the commandments of God and the requirements of men.

#### *The Head and Not the Tail*

Had we faithfully followed the instruction received relative to the conduct of our schools, we would be recognized by the world today as the leaders in educational reform and development. The intrinsic value and practical worth of our courses of study would be recognized.

The time has come as never before when we should review the instruction we have received. The courses in our schools should be formulated after the pattern given us. We should give to industrial education its true place in our curricula of studies. Had this been done, the graduates from our schools would not feel that they must seek service in professional lines alone, and if no place was afforded them in the organized work, that they must turn to public school teaching or other lines of service where university qualification was required.

We have been definitely told that every youth on leaving one of our schools should have acquired a knowledge of some trade or occupation by which, if need be, he might earn a livelihood. We quote from "Education," page 218:

"Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

"The work should have a definite aim, and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood."

#### *A Return of Pentecostal Power*

It is when we return to the simplicity of true godliness in our educational work, that we may expect the Pentecostal blessing. Declares the servant of the Lord:

"All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times will be back when, under the Holy Spirit's guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit."—"Testimonies," Series B, No. 7, pp. 63, 64.

May Heaven hasten this blessed hour in our experience. But it will not come unless we fulfill the conditions necessary to our receiving the blessing.

#### *The Situation We Face*

We may well consider what we face, provided no solution is found to this question we are considering. Suppose our teachers continue the practice which many of them are now following, of going to worldly schools to secure advanced educational standing? What would be the result? The result in our schools would be the same that has come to some of the colleges of the great denominations around us. And what is that? We answer, The philosophies of evolution, of naturalism, of higher criticism, taught in the great universities and divinity schools, have honey-combed the great professed church of Christ. Ministers of the gospel and others have imbibed these errors, and by their preaching are molding the great Christian church at the present time. Regarding this, Dr. B. H. Carroll, a prominent Baptist clergyman, says:

"The cuckoos of skepticism have first covertly laid their eggs in the nests of Christian colleges and seminaries, and, lo! an alien brood has been hatched out. Later and openly, every vital doctrine of the gospel has been defiantly assailed and bombarded from these Christian citadels by a teaching force that scorns responsibility to God or man. No vagary of speculative and unverified philosophy has been too extravagant for their advocacy. The inspiration of the Scriptures, their integrity as a canon, the divinity of our Lord and His expiatory sacrifice, the whole office work of the Holy Spirit, and the very necessity for Saviour or Spirit, have been openly and scornfully denied."—"The Crisis of the Church," p. 49.

#### *An S O S Call*

This fear that the pagan philosophies taught in many of the universities will permeate the public schools

of secondary grade is felt by some who still remain true to the old-time fundamentals. This is illustrated in the following quotation which we take from the September number of the *Christian Fundamentalist*. Dr. A. N. Hall, writing on "The Solution of the Sin Problem," has this to say about the influence of this teaching:

"After preaching the graduation sermon for one of the high schools in my home State, I sat out under the silent stars with the principal of that school, waiting for the train which was to bear me home. I ventured to ask, 'What do you consider your greatest problem in education?' and without a moment's hesitation he answered, 'The atheism that comes down into our grade and high schools through the teachers who are graduates of our State university.'

"The president of a State university said to me only a few months ago, 'If some way is not found to Christianize education, we will be worse off than if we did not have it.' Education has utterly failed to solve the sin problem."

A similar cry of distress is sounded by A. T. Osbron in a recent number of the *Register* of Mobile, Ala.:

"I am a minister, 'in good and regular standing,' in one of the major churches of our country, and this is an 'S O S' to my fellow preachers.

"My young people are returning from college and university, and telling me that the language spoken by Jesus and His disciples was the Aramaic, and since the oldest manuscript in existence is written in the Greek, that it is misleading for the publishers to print 'translated out of the original tongue,' as we find in all of our Bibles.

"They tell me the story of creation, the fall, and the flood did not appear in the Jewish writings until after the Babylonian captivity, and that these same stories had been told in several nations long before the Hebrew nation came into existence; that the garden of Eden is none other than the Persian Paradise, and that the talking snake is a Parsi serpent.

"They tell me that the scientific world has unmistakable evidence that this old world of ours has been millions of years in forming, instead of six thousand years as taught by the church, and that the special creation of man as told in Genesis is misleading and untrue.

"Nor do they stop here, but with an irresistible logic they relegate to the folklore of yesterday most of the doctrines of our churches, and declare that a college incandescent and church dogma are uncomfortable bedfellows. In short, I am finding that the doctrines of the church and a scientific education are at strange variance, and that we are educating our children away from the church.

"This situation is serious! What shall we do?"

And well may Seventh-day Adventists raise this same question in relation to the dangers threatening the youth of this church. It is an S O S cry in our experience.

#### *Effects on Foreign Missions*

What effect is this seductive teaching having upon the foreign mission-

any operations of the great churches of the land? It is cutting the nerve and sapping the very life of foreign mission advance. The cry has come up from devoted missionaries laboring under the great church boards, that the bane in the mission fields today is a philosophical teaching emanating from the church at home, which discredits Christ and the transforming power of His saving gospel,—a teaching which in its professed broad-mindedness seeks the good in the religions of paganism, and endeavors to find a *rapprochement* between these religions and the religion of Jesus Christ.

This teaching in the universities and seminaries has likewise affected, in a large measure, missionary recruits. Many a young man who entered upon training in these schools in the homeland with the definite purpose of giving his life to the work of foreign missions, has been diverted from his purpose simply because he saw no reason why he should carry to the heathen a religious philosophy no better than their own.

#### *We Face This Same Crisis*

And we face precisely this same crisis in our own church work. If we continue to send our young men and women to the great universities of the world, how long will it be before our church schools will be transformed by the venom of poison carried to them from the world's great educational centers? How long will it be before the boys and girls in our own schools shall be taught a negative philosophy, which destroys in their hearts all incentive to missionary labor, and our own churches become honeycombed with religious apathy and indifference and with unbelief in the fundamental principles of this message?

And this is more than a groundless fear. The philosophy of university teaching is that every man must bring an open mind to the consideration and investigation of every question; that the more he is hampered by preconceived opinions, the less progress he can make in the pursuit of real intellectual attainment. And particularly is it felt that religious conviction closes the mind to the pursuit of true knowledge.

A concrete example of this was seen in one of the great universities a year ago. At a university summer school attended by some of our own teachers; it was taught that children should not be instructed in religious matters until they had attained at least to the age of eighteen years; otherwise they would be hampered in the pursuit of knowledge.

Is this the sort of philosophy that

we want brought back into our colleges and academies where teachers are trained for our elementary schools? Contrast this teaching with the teaching of the Master who said, "Suffer little children to come unto Me, and forbid them not." Luke 18:16.

#### *Faithfulness and Loyalty Demanded*

We cannot believe that God would permit this situation to be created; but with a knowledge of this possibility, how recreant shall we be to our trust if we fail to meet fearlessly and unflinchingly the crisis in our present educational situation. We can meet it, we believe, only by warning our youth against intrusting their education to the schools where the omega of error is being taught, and in providing some means whereby our educational needs may be met.

We can meet the crisis, but not by depending upon Egypt for help. This was the mistake of Israel of old, and in the text at the head of this article, God faithfully warned them against this danger. The warning is for us likewise, as we are tempted to seek to the god of Ekron for help instead of to the God of Israel.

#### *A Call to the Watchmen*

Twenty-five years ago, when the church was threatened with an invasion of atheistic and spiritualistic sentiments, the following call was sounded to the watchmen on the walls of Zion:

"Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master Worker, and will stand the storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'

"I was instructed to call upon our physicians and ministers to take a firm stand for the truth. We are not to allow atheistic, spiritualistic sentiments to be brought before our youth. God has led us in the past, 'giving us truth, eternal truth. By this truth we are to stand.'—*"Testimonies," Series B, No. 7, p. 38.*

This same call comes to the watchmen today. If it was needed two and a half decades ago, it is needed even more greatly today. Shall we as ministers, as physicians, as members of the church of Christ, heed the call, and stand faithfully and unflinchingly for the truth as it is in Christ Jesus? Unless we do this, we shall basely betray our sacred trust.

#### *"Prisoners of Hope"*

We must view the question from both sides, and avoid a biased or unbalanced position. While we seek to escape the error on the one side, while we hold back by every power of our influence our boys and girls from

throwing themselves into the great worldly vortex, the end whereof will be spiritual death, we should be just as faithful and prompt in providing means whereby they can secure the help which these days and the work before them demand.

Under God, and in His infinite mercy, our schools have done a noble work. Notwithstanding all our failures and mistakes of the past, there has come forth from our colleges and academies a great army of devoted young men and women who are doing excellent service for God. And if we shall now turn to Him with all our hearts, this number will be greatly augmented in days to come. This is the promise made to us. Declares the servant of the Lord:

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*"Testimonies," Vol. VI, p. 145.*

#### *What Is the Remedy*

The editor of the REVIEW can do little more than point out these dangers. It is his bounden duty to do this. It requires no special wisdom to do so; the facts are patent to every one who will give them even passing thought. But the remedy is not so easy to recognize. What should be done, needs careful study. The situation is an appeal to the church to seek God earnestly for help and deliverance.

The instruction which we have received from the Spirit of prophecy relative to our schools, should be carefully reviewed. Wherein our schools fail to measure up to the pattern given us, they should be brought into line. We can expect God's blessing and guidance only as we render to Him obedience. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

#### *The Responsibility of Leadership*

To the leadership of the church particularly, the present situation should make definite appeal—not only the educational problem, but the welfare of Israel from every angle. Grave dangers confront the remnant people. The spirit of worldliness, of pleasure seeking, of commercialism, of creature comforts, of self-centered interests, of compromise with evil, is finding entrance into the lives of Seventh-day Adventists. The old-time simplicity of faith and practice is departing from the experience of

many. Israel of old yielded to these influences. The history of the church is marred by the compromise of truth and right. Good Jehoshaphat "joined affinity with Ahab," and merited the just rebuke of Heaven. The great churches around us have been honey-combed with apostasy, and God has committed to Seventh-day Adventists a message of reform. Shall we give that message faithfully, true to our high and holy commission; or shall we yield, as have many others? Shall we allow the church, over which God has made us the overseers, to follow in the wake of other organizations, and be wrecked upon the rocks of disobedience and disloyalty to Heaven's requirements? Of this there is great danger unless we awaken to our God-given responsibilities. In all these evils threatening the church, there is found in the ultimate result the essence of the omega against which we have been warned.

Not only dangers from within, but also from without, threaten the advance of our work today. A lessening income promises embarrassment to our missionary advance. A worldwide economic depression enshrouds the earth. Growing unemployment exists in practically every country. But these very conditions awaken an interest in divine prophecy, and the desire to know the meaning of the things coming upon the earth. Rapidly opening doors are found in every field. The calls to workers were never so insistent as today. Thank God for these evidences of His working on the hearts of men. With the day of danger, there comes also the day of unparalleled opportunity. With the opportunity will come power to improve it if we but rightly relate ourselves to God and to His work with the spirit of true consecration and heroic sacrifice.

#### *The Summons to Fasting and Prayer*

It is in such an hour as this that the leaders in the second advent movement are called by the prophet Joel to humiliation of soul, to confession of sins, to fasting and weeping and supplication, to new consecration of heart and life to God and His service. The cry should arise from every loyal heart, "Spare Thy people, O Lord, and give not Thine heritage to reproach." Read the divine summons to the priests and ministers of the Lord:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great

kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?"

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

#### *God's Gracious Answer*

If we will obey this call to prayer and truly humble our souls before God, seeking from Him the way of deliverance, the remedy for our ills, this is His gracious promise:

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine,

and oil, and ye shall be satisfied therein: and I will no more make you a reproach among the heathen. . . .

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and My people shall never be ashamed."

May we seek this experience, and seeking, we shall find in this our hour of perplexity, the way out of every difficulty, and wisdom according to our need in Christ Jesus.

## *Teaching Health Principles*

By A. W. TRUMAN, M. D.

THE greatest, the most far-reaching, the most satisfying, and the most enduring work a physician or a nurse can do is in the field of health education. We cannot hope to feed the world in our cafeterias, neither can we hope to treat the sick world in our treatment rooms; but we can educate and teach the world those great principles of health protection and disease prevention, and can also stress those simple but potent methods which prove so helpful in the treatment of the sick.

Our responsibility extends farther than the immediate relief of suffering or the cure of the sick under our charge. As physicians and nurses it is our privilege and duty to make a worth-while contribution, not only for the alleviation of pain and human misery, but also toward that higher objective, the prevention of the maladies which afflict humankind.

It was Elbert Hubbard who said, "Ignorance and sin supply the three learned professions their excuse for being." If we would justify our existence as Christian physicians and nurses, we must vigorously and persistently attack these two greatest enemies of health, these greatest foes of progress and happiness. We are daily faced with ample evidence of the fact that most of the illnesses we are called upon to treat are the direct result of ignorance of hygiene or of the willful violation of law, natural or moral.

Seventh-day Adventist physicians,

nurses, and health educators should be the most effective teachers of health principles in all the world because of our spiritual ideals and ultimate objectives. Our approach to the health problem, therefore, cannot be essentially that of the popular health teacher or physical culturist of the day. The practice of certain health formulas merely for health's sake too often leads to the glorification of the physical, and to the ultimate subordination of the higher faculties of the mind to the gratification of physical appetites and propensities which weaken the intellect and debase the soul.

The man who fails to yield allegiance to God cannot gain or retain the mastery of himself, and sooner or later will be led into a path of physical pleasure or dissipation which will undermine health and invite premature physical and mental decay.

From the standpoint of health alone the ideals of so-called "biologic living" lack two great essentials: first, a sufficient incentive; and second, the power to do. Many know better than they do. It requires a loftier incentive to lead these people to observe the laws of health than merely the promise of a little more physical vigor.

We must make it plain as health educators that the battle for holiness of life and for perfection of character is largely fought out in the physical realm; that "the body is the only medium through which the mind



and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."—*Ministry of Healing*, p. 130. And we must also make it plain as health educators that "the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in preparation for the life to come."—*Id.*, p. 146.

We are not health builders for time alone, but for eternity, and what an incentive to do our best! "We are waging a warfare upon which hang eternal results. . . . Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat."—*Id.*, p. 128.

One patient remarked that he would not stop smoking if he knew it would add ten years to his life. But when it is made plain that the knowing indulgence of any health-destroying habit not only lessens our hold upon this life, but will effectually bar the pearly gates against us, some will pause and reconsider.

Again, of what value is it to set before people high ideals of living if they have no power to reach them?

The gospel of God's grace alone gives enabling power to make the decisions of the will a fact in the life.

"Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sand bank against a torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without."—*Id.*, p. 130.

The prevalent "doctrine of moderation," while beautiful in its application to the use of those things which are good, is fatal to progress in reform when applied to the things which are injurious or harmful. This, we believe, is the secret of the failure of the medical profession to make any notable progress in the prevention of that formidable array of degenerative diseases of the brain and nervous system, the heart and blood vascular system, the kidneys and other excretory organs. "Don't smoke too much,"—what meaningless counsel, especially if the would-be guardian of the health of the people must remove from his own lips a cigar or cigarette to enable him to speak. "Don't chew too much," "Don't drink too much liquor," "Don't use too freely of tea and coffee," "Don't eat too much meat." Compromise with evil is the devil's toboggan slide to ruin.

The Christian physician or nurse, as a true health educator, will not only make clear the health-giving,

life-conferring value of the moderate use of the things which are wholesome, but will emphasize the necessity for total abstinence from the things which undermine health and batter down the natural defenses of the body against disease.

En route to San Francisco, I fell into conversation with a business man from New York City. He was on his way to San Francisco to take the new cancer cure. He had an awful cancer which filled one side of his mouth and throat, so he could swallow only liquids. He had been afflicted with this growing cancer for five years, and it was now difficult for him to swallow even water. He said he had spent a fortune for relief. I observed he was an inveterate smoker of cigarettes. I explained the effect of the irritating tobacco fumes upon the cancerous growth, and suggested that tobacco was probably a contributing cause to its origin. His physicians had advised him "not to smoke too much." But the influence and effect of all drug stimulants is in the direction of more and not less. And this poor man had remained a hopeless slave in the grip of this destroying vice. He said, "From this hour I am through with tobacco."

As health educators we must teach that "the disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."—*Ministry of Healing*, p. 295. If words mean anything, we would surely conclude from this inspired statement that it would be possible to prevent at least 50 per cent of the cancers that afflict the human body, 50 per cent of the ulcers of the stomach and bowel, 50 per cent of the attacks of acute appendicitis, 50 per cent of the cases of high blood pressure with its danger of paralysis, 50 per cent of the heart strain, heart fatigue, and heart failure, 50 per cent of the tuberculosis, etc. Is it possible that we hold in our very hand a key which, if properly used, would banish at least half the maladies which afflict humankind? This we believe to be strictly true. And many of the leading medical authorities of the world make even stronger claims as to the potentialities and possibilities of preventive medicine and sanitary science.

What is the major cause of "the disease and suffering that everywhere prevail"?—"Popular errors in regard to diet." Heaven-sent light has illuminated these "popular errors," and we are not left in doubt as to what they are.

As health educators we should keep ourselves well informed, and be able to re-enforce our teaching of health

### *The Master's Last Call*

BY R. D. BENHAM

THE hour is late, and slowly falls the eventide;  
Adown the western slope now swings the setting sun;  
The twilight shadows gather, and far and wide  
Are omens warning us the day is nearly done.

O workmen in the vineyard, are now your labors o'er?  
Have finished well your task? the vintage gathered in?  
No gleanings from the outer boughs? and calls no more  
Are coming from the lost ones in the wastes of sin?

O idlers in the market place, why stand ye all the day?  
Know ye not the last, the eleventh hour, is surely come?  
O hasten to the vineyard, your wages like the rest I'll pay,  
The Master says the work must soon be done.

O sleeping church of God, arise, arise and shine!  
Prepare thee for refreshing showers of latter rain!  
Hath not the light of truth illumed thy path divine?  
The last, last call of mercy you may never hear again.

O, listen! Far across the ocean's angry, roaring wave  
Come pleading voices, calling for the living God.  
They may be those that you alone can save;  
God calls for willing hearts to pass beneath the rod.

O servants of the living God, shake off thy slumber, wake!  
Low in the eastern sky the storm clouds darkly lower;  
Too late! too late! will be the cry when Armageddon breaks,  
Forever closed will be probation's fatal hour.

principles by well-established scientific proofs. For example, we may take the prevalent but very injurious habit of irregularity of eating. We are informed by the Spirit of prophecy that "regularity in eating is of vital importance."—*Id.*, p. 303. "You should never let a morsel pass your lips between your regular meals."—*"Testimonies,"* Vol. II, p. 373.

Let us make it plain that everything which the body naturally does it does by rhythm. The heart beats regularly. We breathe with regularity. The peristaltic muscle waves which course along the stomach and bowel are rhythmic. In addition to the pressure waves which constitute the pulse in the arteries, these blood vessels undergo rhythmic variations of caliber due to changes in arterial tone. Even the spleen and the liver, though solid organs, undergo rhythmic oscillations of size. The kidneys empty their product into the bladder by rhythm. I repeat, everything the body naturally does, it does with astonishing regularity.

Recently at the Washington Sanitarium, in preparation for Health Week, we decided to carry on a series of experiments in an effort to determine some of the effects which result from irregularity in eating. A group of nurses was given a simple standard meal consisting of a cereal with cream, bread and butter, a cooked fruit, one egg, and a glass of barium buttermilk in order to make it possible to take the necessary X-ray pictures. X-ray films were made immediately after the meal was taken, two hours, four hours, and six hours thereafter (unless the stomach emptied sooner), to determine the normal emptying time in each case for this simple meal. In every case the stomach was nearly or completely empty within four hours. Subsequently the same persons were given the same standard meal, but two hours thereafter each nurse took some additional food. The first case, two hours following the meal, was given one ice cream cone. To the second case, two hours following the taking of the simple meal, was given a nut-butter sandwich. The third case at the same time interval was given one piece of pumpkin pie and a glass of milk. To the fourth case was given one banana.

The result of this additional food upon the emptying time of the stomach was such as to give some facts deserving of serious study and reflection. In the first case, instead of the stomach's having completed the work of digestion and emptied its contents in four hours, it was still laboring with a food residue at six hours.

In the second case, in which the previous test had demonstrated the ability of the stomach to complete its work and become empty from the standard meal, the stomach was found to have a rather large food residue at nine hours. In other words, the taking of a sandwich two hours following the standard meal, more than doubled the burden upon the stomach in completing its work of digestion.

In the third case, the simple standard meal having been digested and emptied from the stomach in four hours in the previous test, the stomach contained a definite food residue at nine hours.

In the fourth case, the stomach also having demonstrated its ability to complete the work of digestion of the standard meal in four hours, in the second experiment it still contained a definite food residue at eight hours. That is, the burden imposed upon the stomach was doubled by the taking of one banana between meals.

Who can estimate the potential

possibilities of harm to the digestive system of this pernicious habit of eating irregularly and at almost any time when food is obtainable? Is it not reasonably probable that this "popular error" in diet may be an important contributing factor in the great prevalence of ulcers in the stomach and duodenum, cancers in the stomach, and acute appendicitis? One notable surgeon remarked, "The practice of surgery revolves about the stomach." The Mayo clinic has shown that one third of the cancers within the human body occur within the stomach, and that about 80 per cent of these malignant growths are preceded by gastric ulcers.

"The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet." Who can estimate the blessings which are wrapped up in an intelligent understanding of the principles of healthful living and a daily, consistent practice of these principles in the life!

## The Impending Crisis and the Remedy

By J. H. MCEACHERN

"A GREAT crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."—*Mrs. E. G. White.*

The servant of God as she penned this striking statement doubtless saw in vision the very struggle upon which the world has now entered. It was pointed out as a future "crisis" and "the most momentous struggle of all the ages." Again she wrote in "Testimonies," Volume IX, page 135: "The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. . . . Let those who are rejoicing in the light of present truth now make haste to impart the truth to others."

Take note of the solemn words: "The end is near, stealing upon us stealthily, imperceptibly." How true the words "stealthily" and "imperceptibly" have been during the past decade of unprecedented prosperity and luxury. It was difficult even for those who profess the advent hope to be really serious about the nearness of the end while times were so good. But now the tide has turned. The momentous struggles have begun. Unemployment breeds discontent and discontent breeds revolution. A crisis awaits this poor, shelterless, doomed world. Let those who know God and His truth come quickly under the protection of the ninety-first psalm, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Precious assurance to you that are true

and faithful to God's commandments!

There are two crises foretold. A terrible one awaits the world, and it cannot be averted, for the world, as a world, will not repent. Distress and dissolution are her portion even unto the end, because of her rejection of God's dear Son whom He sent to save the world. But with the church there is hope; the crisis which threatens need not come. Though we may have lost our way a bit because of the luxury and wantonness of the times, still we are the children of our Father. We are under the blood. Our names are written in heaven. We belong to the royal family. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Trying times may be His chastening rod to wean us from the world and save us for the kingdom. In the new earth we "shall build houses, and inhabit them; . . . plant vineyards, and eat the fruit of them." Says Paul, "All things are for your sakes." Thank God for trying times or any other purifying process which will keep us at the foot of the cross, that we may inherit eternal life and escape the wrath to come.

### Averting the Crisis

"There is no crisis with the Lord." This rejuvenating phrase has become almost an axiom among the remnant people who "keep the commandments of God, and the faith of Jesus." And yet the treasury of the Foreign Mission Board is facing a shrinkage which is alarming. The church of the ad-

vent hope has never known defeat, and the word "retrenchment" does not belong in our vocabulary. Our heavenly orders are, "Forward!" John in vision saw the angels flying, and he watched the advent movement clear through until he beheld the fruitage of the threefold message from every nation and tongue and tribe and people standing upon the sea of glass. There shall be no crisis in the finishing of the work. There is a remedy.

In the days of the Exodus movement the children of Israel faced a threatened crisis. The church had emerged from the wilderness experience, and for a time made such a militant march toward the possession of Canaan that her influence was mightily felt and feared by the hosts of the enemy. But at Ai there was a momentary halt in the advance. The trouble came not from without, but from within. There was one Achan—the representative of covetousness in the camp. As soon as his sin was removed and the claims of God recognized, Israel went immediately forward to a triumphant victory at Gibeon. The crisis was averted. God even turned the course of nature, causing the sun to stand still that His people might win the battle against the forces of darkness.

So today the threatened crisis in the foreign mission advance of the advent movement can and will be averted. It is time for us to fall upon our knees and search our hearts to see if there be the sin of covetousness, the withholding of tithes and offerings anywhere in the ranks of the remnant church. This, rather than any out-

ward conditions of the world, is what retards the message and adds perplexity to the Joshuas and the Calebs,—the men of consecration and vision whom God has placed at the head of this movement.

In all ages of the past when the church betook itself to special prayer there came a mighty deliverance. "Thy people shall be willing in the day of Thy power," is the unfailing promise. Let us claim it today and make a new dedication of all that we are and all that we possess to God. Should war suddenly break out upon the world, or internal revolution flare up in our own land, of what value would our possessions be to us or to the cause? Confiscation and pillage would be our lot even as it has been in Russia, and as it happened to many of our people in Europe during the terrible World War. To be forewarned is to be forearmed. Let us act wisely now, and show our zeal for the cause by donating every dollar or piece of property that we can possibly spare *right now* while it will do the most good. Ten dollars given today may be worth more than one hundred dollars a few months hence. The four angels of Revelation 7 are still holding the winds. Tomorrow they may let loose the impending wrath. Who knows what a day may bring forth?

The merciful warning from the testimony of Jesus is: "The end is near, stealing upon us *stealthily, imperceptibly*, like the noiseless approach of a thief in the night. . . . Let those who are rejoicing in the light of present truth now make haste to impart the truth to others."

cording to the growth of its members in the knowledge of Christ, according to their progress in spiritual experience. He looks for the principles of love and goodness. Not all the beauty of art can bear comparison with the beauty of temper and character to be revealed in those who are Christ's representatives."—*Pages 565, 566, of "Prophets and Kings,"*

It will be observed that heaven evaluates the church, not by its external advantages, its growth in membership, but "according to the growth of its members in the knowledge of Christ, according to their progress in spiritual experience."

It is proper that we do our very best to advance the work of God, to carry the truth to the ends of the earth. We may use every legitimate means available, press into service all whose hearts stir them to loving obedience and who will follow right methods. We are to set goals and set them high, encourage liberal gifts, and urge the people of God to co-operate in earnest service. Charts, graphs, diagrams, comparisons, maps, and designs are useful, and may be aids in helping to visualize the needs of the work and show the progress made; but we should never trust in these material and mechanical things to bring success. We should be on our guard when we see marked advancement made and comparisons which show great increases lest we put our trust in princes and the sons of men or begin to give credit to methods and ways. Remember that Paul may plant, Apollos may water, but it is God who giveth the increase.

"In the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work."—*"The Desire of Ages," p. 362.*

Human mechanics avail nothing apart from divine power. The work of God must be done, but it is not accomplished by might nor by power, but by the Holy Spirit. We may thank God for the many wheels and the united effort to keep them all going. We may rejoice in the activity and well be proud of correct charts

## The Spirit in the Wheels

By G. W. WELLS

MANY times we have had placed before us an array of figures and facts, charts and goals, graphs and diagrams, which made clear the fact that there is a mighty movement on among us, and the work with which we are identified is going forward with increasing success. Our hearts are always cheered with what is being accomplished in all parts of the earth. We are glad for every encouraging report which indicates progress. The hand of the living God is over His own work, and He is leading it on to a glorious finish. What a high privilege is open to each one to have some humble part to act in its advancement!

No one who understands the needs of the hour would depreciate the high value of activity or ever seek to minimize its importance in connection with the proclamation of gospel truth in

all the world. One can scarcely lay too much stress upon the need of every believer's having an active part in some line of Christian service; and as we continue to encourage this, we may fully expect to see growth and increase, enlargement in figures and facts, goals will be set higher, and still greater things will be accomplished in which we may all rejoice.

We should keep in mind, however, that activity does not save us, that gathering of funds, putting on campaigns, and reaching goals are not the ideals set for Christian attainment. We are told that "the value of our work is in proportion to the impartation of the Holy Spirit."

God "values His church, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it ac-

and devices that mark progress made; but if the living Spirit is not the moving, transforming, and controlling power, what will all the goals reached and the activity of man avail?

Who, remembering the great commission and having a clear vision of the tremendous responsibility laid upon the remnant church to carry the advent message to all the world, would vote for retrenchment? Where is the place to stop? Would we agree that fewer campaigns, perhaps no goals, smaller sums of money, and less activity will answer the needs of such an hour as this? In place of thinking in terms of less action, inadequate funds, and little sacrifices, shall we not pray for more spirituality and heavenly power, greater love and richer faith, and that the living Spirit may be in all the wheels? Under its leadership our hearts and lives will be surcharged with such holy fervor and spiritual power that all our purposes, plans, and campaigns will become more effective in winning souls and building up the kingdom of God.

It is not less activity that is needed, but more spirituality; not fewer campaigns, but more prayer. The urge for money need not be stronger, but

the love for souls greater. O that we might have the right perspective on true gospel service, and rejoice in the high privilege of being collaborators with the Redeemer in the work of saving the lost.

The Saviour's commission to go "teach all nations" includes every believer to the end of time. All to whom this heavenly benediction comes are put in touch with the gospel, and when fully yielded will be led in holy, joyful service. In the glad day of the harvest, so soon to come, it will be revealed that the rich promise of God will be as sure and far-reaching as the commission, for by every true and tried believer there will be heard the glorious voice of the Lord, like a heavenly inspiration, sweeter than any music ever heard, saying, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." Matt. 25:23. What an incentive for holy, untiring, constant, undivided, and faithful service in God's cause! Shall we not quickly enter every open avenue for action, make use of each available means for pushing forward the cause we love, keeping in constant and living touch with the Master Workman until all is consummated and we are gathered home?

the joyful experiences awaiting the redeemed of earth when their final deliverance is a reality, the angel reaches the grand climax of his description of these joys, by telling John, "Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

At this point the aged apostle and prophet is so overwhelmed with joy that he makes the mistake of falling at the feet of the angel to worship him. But immediately the angel (doubtless Gabriel) corrects John for his error, and directs his worship to God, assuring him that he (the angel) is only his (John's) fellow servant, and that he has acted in this capacity for other prophets to whom he had given "the testimony of Jesus," which is "the Spirit of prophecy."

Do we not discover this thought in the angel's statement, namely, that he took no credit to himself for lifting the veil of the future, by which the apostle's mind was carried forward to the glorious consummation which awaits the people of God? Instead, he places all credit where it belongs, that is with God, and then states the fact, proved by numerous scriptures, that God has commissioned Jesus to reveal the future to His prophets; and hence the foretelling of future events to Jehovah's prophets is consistently styled "the testimony of Jesus," which "is the Spirit of prophecy."

Yet while Jesus holds the commission for revealing the future through His prophets, the Scriptures are clear that there is an angel of high rank associated with Him in this office. A few of the texts which verify this assertion would include the following: In Daniel 8:15, 16, when future events were foretold to the prophet, an evidently superior personage instructed Gabriel to make Daniel "understand the vision." And in another visitation to Daniel, an angel, doubtless Gabriel, said concerning the unfolding of the future, "There is none that holdeth with me in these things, but Michael your prince" (Dan. 10:21), and Michael is Christ. Also in Luke 1:19, 26, 27, Gabriel is named as the one sent to announce in advance the birth of John the Baptist and of Jesus. In fact in the entire Scripture record we find only two of the unfallen angelic host named, and the names which these bare are Michael the Archangel, and Gabriel, who stands "in the presence of God." Finally, in the conclusion of that distinctly prophetic book which bears the name of "The Revelation of Jesus Christ, which God gave unto Him," the Author of the book says, "I Jesus have sent *Mine angel* to testify unto you these things in the churches."

## The Presentation of Prophecy

By G. W. REASER

BECAUSE of the message of divine love and salvation that it contains, doubtless the most popular text in all the Bible is John 3:16. The principle upon which this wonderful statement of Inspiration makes such a mighty appeal to the human heart, is explained in part by another statement of the Saviour, which reads, "I, if I be lifted up, . . . will draw all men unto Me." This same principle gives force to all other texts which mention the name of Jesus or which refer to "the everlasting gospel," the "good tidings of great joy, which shall be to all people."

A text in this class forms the basis of our present study. It is found in Revelation 19:10, and is, in fact, a rather distinctive Seventh-day Adventist text, as other denominations seem to give it very little consideration. Arthur T. Pearson, at the time editor in chief of the *Missionary Review of the World*, styled it "a difficult text." However, no text is difficult to the one whose mind is enlightened by the Holy Spirit. To have the text clearly before our minds, let us quote it: "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the tes-

timony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy."

Very naturally, our people regard this as one of their cardinal texts in proof of their position on the Spirit of prophecy. Let us undertake a brief analysis of this so-called "difficult text."

It will enlighten our minds in our attempt to analyze this scripture, to consider the circumstances under which the truths set forth therein, were given. In the seventeenth and eighteenth chapters of the book of Revelation, Jesus' angel (see Rev. 22:16) had briefly recounted to John the career of a great persecuting power, declared to be "drunken with the blood of saints, and with the blood of the martyrs of Jesus." Rev. 17:6. After relating numerous outstanding facts concerning the career of this terribly sinful power, the angel carries the mind of the apostle forward into the future, until, finally, this awful desolator of the people of God is plunged into eternal ruin, and immediately following the visitation of just judgment upon "great Babylon," John is made to hear the song of deliverance of the people of God, assembled at the throne of the universe. In the portrayal of



In our attempt to study logically the text under consideration, we must next determine the meaning of the term "testimony." Doubtless all will agree that the signification of this word is the evidence given by a witness. The next question would naturally be, Is Jesus called a witness? and if so, to what specific things does He bear witness, or to what does He testify?

In Isaiah 55:4 the Father declares concerning Jesus that He has "given Him for a witness to the people;" while in Revelation 1:2 it is stated of John that in the writing of this distinctly prophetic book he "bare record . . . of the *testimony* of Jesus." In verse 5 Jesus Christ is called "the faithful witness" and in Revelation 3:14 He is styled "the faithful and true witness."

As Jesus was given "for a witness to the people," that is, the human family, to what things will He logically bear witness? Are we not justified in the conclusion that the most important things to which "the Author of our salvation" will bear witness, or testify, are the great fundamentals of the plan of salvation? Selecting three of these fundamentals for our present purpose, all will agree that to supply a sure foundation for the Christian religion, there must be incontrovertible evidence of the existence and sovereignty of Jehovah, for "no man hath seen God at any time;" also there must be proof which cannot be overthrown that Jesus of Nazareth is the true Messiah, and that the Book which purports to be inspired by the

living God is entitled to infallible proof of its authorship,—proof beyond the power of man to initiate.

The method chosen by Divinity to prove the certainty of these three greatest fundamentals of the plan of human redemption, is by "the testimony of Jesus," which "is the Spirit of prophecy." To state this truth in other words, Jesus testifies—bears witness—to the verity of these three fundamentals by foretelling future events, to the end, as He Himself said to His disciples concerning an event that would take place, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19. And Jehovah declares that His purpose in the giving of prophecy, through Jesus, is "that they [mankind] may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else." Isa. 45:6. As Jesus is the one chosen to impart prophetic messages to the prophets, how very appropriately is "the testimony of Jesus"—His foretelling future events to the prophets—called "the Spirit of prophecy."

Now please note that "the testimony of Jesus is the *Spirit* of prophecy." What is the force of the word "Spirit" as used in this statement? The apostle Peter, himself also a prophet, comes to our aid in answering this question. In speaking of the salvation foretold, he says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the

*Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11. Again, as it was always the Spirit of Christ which inspired the true prophets, how appropriate that the testimony which Jesus bore by foretelling future events through His prophets, should be called "the *Spirit* of prophecy."

And beyond question, the climax of all proof of the fundamentals of the plan of salvation is the fulfilling of events foretold by "the testimony of Jesus." It is evident that if the testimony of Jesus can be broken, so that the events foretold do not occur, it would have no value in proving the great truths essential to the plan of redemption. It is therefore essential to the value of this agency, which supplies a basis for faith in God and in Jesus the Messiah, that there shall be sufficient power back of the giving of prophecy to fashion "all things after the counsel of His own will." Eph. 1:11.

Jesus Himself, having foretold, through the prophets, the events which were to take place during His experience while He should work out the things which He must accomplish in order to save mankind, was tested to the utmost on several occasions as to whether He would submit to the fulfillment of specifications of prophecy, which would mean the greatest possible suffering to Himself. Take one example: When He was apprehended by the mob in the garden of Gethsemane, He gave this testimony

to the validity of prophecy: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Answering His own question, He continued, "But how then shall the Scriptures be fulfilled, that thus it must be?" Matt. 26:53, 54.

If further proof of the fact that "the testimony of Jesus," which is "the Spirit of prophecy," cannot be broken, is desired, let us consider the agencies, the powers behind this method, chosen in heaven, to prove the fundamentals of the plan of salvation.

## Have You Neglected Duty?

BY EUGENE B. JEWELL

WHILE passing a ripened field,  
I noticed upon the ground  
Kernels of wheat from the ripened yield,  
That were lost and would not be found.

I thought, How like the heathen lands,  
With their thousands that die each day,  
Lost for aye, through the lack of hands  
To harvest without delay.

We have planted our gospel fields  
In the lands that are far away,  
We have placed our banners and shields  
For the harvest of God some day.

Have you answered the harvest call  
By reaping the ripened grain?  
Have you given your all in all  
To the gospel's glad refrain?

Does neglected duty haunt you,  
As you look on the fields around?  
Does your failure in duty true,  
Lie before you upon the ground?

Mwami Mission,  
Northern Rhodesia.



Happily, we find these agencies all mentioned in a single Scripture setting, and this setting is doubtless the most appropriate of any in all the Bible, as it occurs at the very outset of that most distinctly prophetic book in all the word of God, "the Revelation of Jesus Christ." They are the eternal God, Jesus Christ, the Holy Spirit, the angel Gabriel, and any member of our human family chosen as a prophet. Rev. 1: 1, 2, 10. With the first four of these agencies directly responsible for the giving of all true prophecy, how fitting are the words of Peter concerning its certainty, and thus, too, concerning its value as proof of the fundamentals of the plan of salvation: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

Concerning the birth of Jesus into our human family, in order to convince Joseph, the espoused husband of Mary, that He was a supernatural child, the Lord appeared in a dream to him, and explained the power by which this, the most important miracle for the human family up to that time, was performed, and then Inspiration states that "all this was done, that it might be fulfilled which was spoken of the Lord by the prophet" Isaiah. Matt. 1:18-23. And when Jesus was risen from the dead, in order to convince His own disciples,

who had not expected His crucifixion, that He was, after all, the true Messiah, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

Thus we discover that one of the distinct purposes of prophecy, committed by Jesus to the prophets, was to supply infallible proof of His Messiahship when He should come into our world to accomplish the plan of redemption.

Without taking space to study all the purposes of prophecy, when we consider that from the supernatural birth of Jesus until God gave the climax of all proof that He was His Son, namely, by His resurrection from the dead (Rom. 1:4), more than three hundred specifications of prophecy were fulfilled, surely the outworking of "the testimony of Jesus" proves Him, beyond controversy, to be the one and only true Messiah. The whole program of prophecy is a manifestation of infinite love on the part of the one who declared, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22.

In conclusion, is not the great theme of prophecy made more attractive, more winning, by presenting it as "the testimony of Jesus"? And is not this divinely chosen agency intended of heaven to supply the soundest and most convincing basis for faith in the great fundamentals of the plan of human redemption?

## Increase Our Faith

By B. M. GARTON

"THE apostles said unto the Lord, Increase our faith." Luke 17:5. After Jesus told the apostles to forgive one that sinned against them, unto seventy times seven, they felt the need of an increased faith. So their hearts cried out, "Increase our faith."

In Mark 9:17-29 we have the story told us about the boy that was possessed of a demon, and the father's appeal to Christ that his boy might be delivered. The father had previously decided to believe on Christ as the Messiah on the condition that He would heal his son. Jesus knew this, and appealed to that father's heart by saying, "If thou canst believe, all things are possible to him that believeth." The father saw that the only hope of deliverance for his boy was for him to put his entire trust in Christ. So casting himself fully into the hands of Christ, he cried, "Lord, I believe; help Thou mine unbelief." In other words, he was ask-

ing for an increase of faith. "I believe, Lord, but to meet this situation, I must have more faith."

These lessons are written for us. Jesus gave expression to the thought of His heart when He said, "When the Son of man cometh, shall He find faith on the earth?" Yes, He will find faith on the earth, but the number having that faith will be few. "Here are they that keep . . . the faith of Jesus."

In the onward march of the third angel's message there will arise many obstacles and difficulties that will need an increase of faith on the part of those who are to advance with the message and triumph with it. We see an illustration of this fact this year in America. A terrible drouth and the financial crash of last year are apparent hindrances to reaching our Harvest Ingathering goal. Faint hearts will say, "It can't be done." And with *them*, it cannot be done. If our faith does not surmount these

apparent obstacles, we must get on our knees and pray, "Lord, increase my faith." "Is anything too hard for the Lord?" With an increased faith in God's power as difficulties increase around us, we shall keep pace with the message. Otherwise God must choose others to accomplish His work in the earth, and we shall fall out by the way. Jesus told the disciples that "this kind goeth not out but by prayer and fasting."

Here is the lesson: If we are so determined to overcome every sin that we seek God by prayer and fasting until our faith has been increased to the point where we can claim deliverance in and through Christ, this experience will cause us to triumph at all times, no matter what is blocking our way to success. If we allow drouth, financial depression, pestilence, etc., to halt us during the Harvest Ingathering campaign, that is a token that our faith does not grasp deliverance, and we need to seek God most earnestly for this increase of faith, or we shall be left behind as were many of the Israelites on the way to Canaan, whose carcasses fell in the wilderness "because of unbelief." "Lord, increase my faith."

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## "A Blessing and a Curse"

BY IVOR C. BROOKER

OVER three thousand years ago, God, through His servant Moses, uttered these words to His people, "Behold, I set before you this day a blessing and a curse." Deut. 11:26.

Moses had before him at that time two classes of people. There were those who accepted the "blessing" of God by obeying His voice and keeping His commandments. On the other hand, there were those who disobeyed, having a total disregard for God's law, and this disobedience was followed by the "curse."

In Malachi 3:6 we read, "I am the Lord, I change not," so we can readily see that what God once set before His people has never changed. We are still face to face with either a "blessing" or a "curse." Which will we accept? God never changes, hence the conditions are the same, and on that day of days when we stand before the great Judge, we shall receive one or the other.

O that we may be preserved from ever being guilty of disloyalty to the commandments of God, and from hearing the solemn sentence, "Depart from Me, ye cursed;" but let us so live and honor His commands that it may be our privilege to hear our blessed Saviour say, "Come, ye blessed of My Father, inherit the kingdom prepared for you."

# EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

## Preparedness for Christ's Coming\*

### In Three Parts—Part III

IN the book of Ezekiel is found a symbolic account of men going forth with swords, and of a man with a writer's inkhorn in his hand going about sealing certain ones so that they would not be destroyed by the executioners. The distinguishing characteristic of those sealed was that they sighed and cried for the abominations that were done in the land. I want to ask you, therefore, Do you sigh, or are you quite at home in this present world? Do you cry at the horrible sights of evil that present themselves, or do you laugh at these sights? Do you really *hate* iniquity? Do you?

Does it cause you any great shock to see things that are evil? Is there anything in your nature that recoils against it, or do you feel somehow that you are moving along quite nicely in your element when your eyes see these sights and your ears hear these sounds or when you read the details of this crime or that? Does the thought of the horror and evil and corruption of the world bring forth from your inmost soul a sighing and a longing to be moved out of the world? Does it? If it does, there is a mark to be placed upon you, for you do not belong to this world. If there is nothing in your being that recoils against the evils of the world, there will be nothing in you that will respond to the holy atmosphere of heaven, for these things work by opposites.

It seems to me that we need to give more serious consideration to the command of God to come out of the world. We preach this command to those not of our faith, and once they are physically inside the church we think the command stops. True, the work ought to be completed by then, but as an actual matter of experience we know that there is a lot of the world within a great many inside the church. The question therefore is: Have you really come out altogether? Are you different in every way from the world, on every question that affects moral and spiritual standards? Is there anything different in your speech, in your

dress, in your habits of life, that would draw a sharp line between you and the world?

#### Does It Pay to Be Odd?

It seems a very great trial to many to be different from the world now. They say it makes them stand out sharply from everybody else. And they are sensitive about it. Some apparently would rather blend with the world, fitting in with things as they are, than to stand out different, and pure, and unique, and even odd, if necessary. Doubtless it is a trial to be odd. But in the last day, the terrible day of chaos and catastrophe, when it will be hard to distinguish friend from foe, I think it will bring a very great feeling of satisfaction to the soul to know that somehow our dress, our speech, and everything about us is so different and so unique and so peculiar from those of the world that the gathering angels will have no difficulty whatever in finding us!

I can imagine the Saviour's pointing to these people the world calls odd, and declaring to the gathering angels: "Those are the ones that do not belong to the world. Look at them, there is nothing about them that fits with the world. Listen to their speech; it doesn't belong to this world. Look at their dress; it doesn't countenance the lax standards of this world. Their habits are not those of this world. Angels, go forth and gather them out; I have a better world for them."

In the terrible St. Bartholomew massacre, there was one thing that protected men from destruction, and that was a white handkerchief tied around the arm. Any man in that horrible night could move about safely through the streets so long as that unique, distinguishing mark was upon him. Thank God, it is possible for us, by His grace, to bear the cross of uniqueness and peculiarity now, if necessary, in order to walk safely and calmly in the presence of the destroying angels at the last great day!

The ultimate objective in the plan of salvation is to transport us bodily,

literally, out of this world, away from evil associations, into another world and into associations with holy beings. Do we really sense that? That is the ultimate end of the plan of salvation, to place us in a new environment, where all is happiness and all is holiness. If we do really sense that, then I want to ask you: Do you feel that you are ready to associate with holy beings? Are your thoughts such that they would be in tune with the thoughts that would be breaking forth in the conversation of heaven? If so, then you are ready for the ultimate goal that God has in mind in the plan of salvation.

#### The Answer of Elijah

Let me present the question in a little different form: Do you today live in the presence of God so that when you literally come into His presence you will feel at home? Do you? I never cease to be thrilled by the words of Elijah to Obadiah: "As the Lord of hosts liveth, before whom I stand." Elijah walked ever as if in the presence of God. That was why he was ready to be lifted out of this world and be translated into the presence of God.

"Enoch walked with God: and he was not; for God took him." If we are to go through to the full with the plan of salvation, we must sense that it means living day by day as if in the presence of God, conscious that God is with us, conscious that His angels are with us, although our physical eyes see them not.

Do you meditate often upon the glorious promises that God has given us in His Book, of how "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him"? Do you think upon those promises enough so that there fills your soul a holy discontent with all of this earth? Those who will be ready to meet God will be those who have so meditated upon the promises of God that they are discontented with the things of this world.

#### Let Us Look Into Our Hearts

These are only a few of the questions that we may very properly ask our own hearts, when we think of the tremendous events involved in the second advent of Jesus Christ. When

\* Adapted from a sermon preached in the Takoma Park church.

we are studying this subject of the second advent, and searching land and sea and sky for signs of His coming, we ought to take part of the time to turn our eyes within, and search our own hearts to find whether there is evidence *there* of *preparedness* for that day. It is well that we should search the whole horizon for signs. But let us not keep our eyes so much of the time on the far horizon to see what other men are doing to fulfill the prophecies, but let us turn our gaze within to see whether we are *ready* for that great event.

Perhaps some one says, "Well, now, when you preach like this, it causes me uneasiness, it causes me to tremble with fear in my soul." But is it not better for us to tremble now, and be able to be calm when the Lord comes? Is it not better to weep over our condition now than when God comes? Surely it is far better for us to bow the knee and pray to God for help now, than to bow the knee and pray for the rocks and mountains to fall on us and hide us from the face of God when He comes. Far better is it for us in deep contrition of soul to bow ourselves before God now, and be able then to lift up our eyes and rejoice, for our salvation draws near. It is a question of which seems to us to be the most worth while, anguish of soul now or at the final day.

#### *The Appeal in Joel*

In the book of Joel, after the dreadful scenes of world destruction are depicted, he describes a breaking forth of a manifestation of the long-suffering and mercy of God: "Turn ye even to Me with all your heart." God does not want to destroy any one. The Lord is gracious and long-suffering. Who knows but He will turn and leave us a blessing? Surely now is the time for us to turn our hearts completely to God, that He may turn completely to us at that last day, and lift us up out of this earth. Could any tragedy be more terrible than that we who name the name of Seventh-day Adventists, who have spent our means and energies to prepare men for the coming of the Lord, should be forced, at that last great day, to flee from His presence? To think that Jesus should have gone away and prepared mansions for those who call themselves His children, and then when He comes to take them home to those mansions, should find them fleeing in terror from His face! Think of loved ones laid away—loved ones who died in the sure hope of the resurrection and of meeting us to be gathered up unto the Lord—and of their rising on that great resurrection day, only to see us fleeing in terror

to the rocks and the mountains! I challenge you to produce anything that can faintly compare with that as a tragedy. But that is what is going to take place for some at the last great day.

I believe it is worth while sometimes to think upon things that are very sober and very serious and tragic and terrible; for the Bible has a great deal to say about sorrow and horror and woe. The day of God draws on apace. It is nearer than any of us think. The Spirit of prophecy says that the end will come more quickly than men expect. We ought to pray God to help us to sense the magnitude of this mighty event that is about to come upon us. That is what we need.

#### *Is It Night or Day for Us?*

"The morning cometh, and also the night." The night of the world is just upon us. The day of God's grace and light is about to close, and darkness and eternal destruction descend upon the earth. Ah, the night cometh, and *also* the day. For those who have here walked in the presence of God, for those who have basked in the sunlight of His love, for those who have lived in the brilliance of His promise,

for them the day cometh. Their path grows more and more bright as they move toward that day when they will be ushered into the brilliance of the Son of God. Men and brethren, is it the *night* or is it the *day* that draws on apace for you?

We who live here today have a unique place in all the history of mankind, for the program of God that has gone on for generation after generation, for six thousand years, is to find its final end in this generation of men and women sitting right here before me. God is counting on us—the generation that will, literally, come face to face with God—to bring His spiritual work in the earth to a glorious conclusion. Let us carry on the heroic traditions of those who have borne the name of God through all the past generations. Let us turn neither to the right hand nor to the left. Let us be peculiar and odd if we have to be. Let us be everything that is necessary in order not to meet defeat at the final hour and be forced to flee from the presence of God. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." F. D. N.

## *The Age-Long Title of the Seventh Day*

It was the learned Dr. Lightfoot, himself a Puritan, who sought for some use of the word Sabbath as applied to Sunday through the writings of the ancient fathers. He sought in vain. "I would that I could so find it!" he exclaimed. In all ancient times the title Sabbath went with the seventh day of the week. In an old book by Thomas Bampfield, published in 1692, occurs a good statement as to the continuance of use of the name Sabbath for the seventh day in the official records of England. It was only a little time before Bampfield's day that the effort originated to swing the title of the Sabbath over to the first day. Bampfield, it will be understood, was one of the old Sabbath-keeping Baptists of England. He says:

"That the seventh day of the week has held the name of the Sabbath from the beginning of the world to this day, I take to be evident; though 'tis true also that some later writers (within eighty years or thereabouts) have endeavored to apply the name of the Sabbath to the first day. . . .

"The ancient liturgies do prove this, and the mass book now in use still retains the name of the Sabbath for the seventh day.

"Our own records in England do also prove this; those of the House

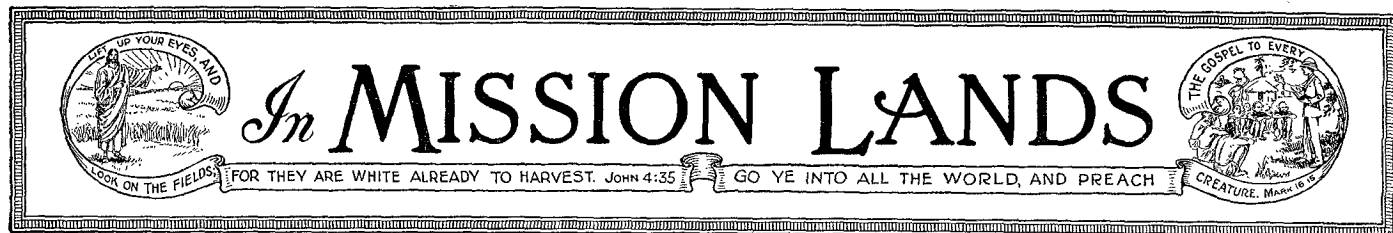
of Lords, the highest court of England (Elsing. Fol. 94, 95), and their journals to this day, whereof I have seen many; and every one that will may see, that all things entered in the Journals of that House, as done upon the seventh day, are entered as done, *Die Sabbati*, upon the Sabbath day (i. e., upon the seventh-day Sabbath). And the like Orders for the House of Commons are weekly printed (*Sabbati*) for the seventh day.

"The Rules and Records of the King's Bench, Common Pleas, and the Latin Records in the King's Court of Exchequer, and the Chancery, and those also in the Chequer Chamber do call the seventh day the Sabbath."—*"An Inquiry,"* p. 118, London, 1692.

In one of the modern languages, possibly in others, the word Sabbath clings to the Sabbath day even in the ordinary monthly calendar. While held for a few weeks by illness in Rio de Janeiro, Brazil, I was pleased every Sabbath to see the Portuguese calendar on the wall of Dr. Lipke's office publishing in big letters, "Sabado." This accurate and truthful representation in the Portuguese language has been a great help to our workers in that country in presenting the truth to Portuguese-speaking peoples.

W. A. S.





## The Hurricane of Santo Domingo

By PETER NYGAARD

SEPTEMBER 3, 1930, the inhabitants of Santo Domingo were forcibly reminded of the uncertainty of all things earthly. The forenoon was rainy and dark, but the city was happy and cheerful as usual. Although the people had been warned of the coming hurricane, no one seemed to take it very seriously, for such notices usually appear several times each year during the summer months, and as a rule it occasions only a little excitement and diversion in going down to the sea and watching the waves beat against the shore. No one dreamed that before night three thousand loved ones would be torn from us and nineteen thousand more wounded, or that by evening fifty thousand persons would be wandering in the rain, without homes or shelter of any kind. Still such was the experience of Santo Domingo City that very day.

It was a dark and dreary night both in nature and in the hearts of the unfortunate inhabitants of the Dominican capital. For four hundred years this city has existed and made its way through hard struggles toward a name and a place among the modern cities of the New World. Many a cloud has passed over its sky, but none has ever darkened its hopes and left sadness and sorrow behind it like this.

About one o'clock the storm increased to such a degree that the happy faces became serious, and their color shifted to paleness. Huts began to be shattered, zinc roofs fell, and light articles filled the air like swarms of birds. A tremendous rainfall made everything wet, and as the doors and windows disappeared, every place became unsafe. Still the wind increased, and every moment added weight to the already overburdened hearts. The question of race and caste disappeared, and all alike sought a safe shelter; but oh, how far apart such places seemed to be! As a matter of fact, no one felt safe even in the strongest-built houses.

Just in front of our home a loving mother with her children was in a wooden building. Realizing that the danger was imminent, she looked for help across the street to where the

husband and father was standing with several others, apparently more safe and secure than herself; but no one, not even the father, ventured outside to rescue those unfortunates on the other side. Finally the mother, in a last effort to save herself as well as her children, made a dash across the street with one child in her arms and another clinging to her skirt. After a terrific struggle, the mother got across with the child in her arms, but, oh, the other was lost, lost forever!

As the storm increased, the adobe walls began to fall in, and all kinds of roofs were torn off. The dead and wounded were buried under the debris all over the city. Loved ones were separated, and in many cases days passed before those saved could be reunited, and others, oh how sad! never saw one another again. The screaming and lamentation cannot be described, but those who experienced

for their loved ones. But this was only a bait to the unwary, for in a short time the storm was just as terrible if not more terrible than before, and a new struggle for life was fought for another two hours. What little the first part of the hurricane seemed to have overlooked was now attacked by the latter part coming from the opposite direction, and for at least one hour and a half no one seemed to know anything about son or daughter, mother or father, but only about himself in the death struggle.

Now the walls that during the first part had proved impregnable, were blown asunder like paper walls, and a good many of those who had sought shelter on the lee side were buried under the falling structures. Two sisters of our church were thus buried alive or crushed to death by the falling concrete blocks. Others were badly wounded, and were rescued just in time to save their lives. Many thus buried under the falling walls, if not killed by the stones, concrete, etc., were drowned by the water that cov-



View of the Wharf After the Hurricane, Santo Domingo

it will long remember it as a faint picture of what will happen when Jesus shall return in His glory, and all the tribes of the earth shall lament and wail because of Him. Then, destruction will be seen all around, and how hopeless a remedy will be lamentation and wailing. May it induce us to seek a safer shelter,—the friendship of the Saviour.

About half past three the storm became less violent, and many drew a relieved sigh, and began to search

ered the ground several feet in depth.

Not more than fifty or sixty houses were left intact. Sixty per cent of the houses were totally destroyed, and the rest more or less damaged. Everybody was wet, no one having more than one suit of clothes. Oh, what a sight! Dirty, torn, and bloody was the general condition. Never has Santo Domingo seen sights so sad as these. Practically all the houses were in ruins; lumber, adobe, concrete, and other material, all seemed to bow to

the superior forces of nature. No street would permit a car or a cart to pass, for débris of all kinds filled the streets, and everywhere were

in churches, stores, and other buildings, with or without roofs, and wherever they could find a little shelter.

The Red Cross brought relief to

and the spiritual building is intact and stronger than before. The cyclone destroyed the concrete building, but the temple made of living stones is still flourishing. It is stronger than re-enforced concrete.

How precious it is to be able to lift up our eyes to heaven, knowing that when we see all these things, our redemption is nigh. With Paul we say: Our citizenship is in heaven, from where we expect our Saviour, who will change our vile bodies to become like unto His glorious body. We are holding fast the profession of our faith without wavering; for He is faithful that promised; and we try to provoke one another to love and good works, "for yet a little while, and He that shall come will come, and will not tarry." A goodly company in Santo Domingo City are clinging to these precious promises, and hope to see the King in His glory, and have a part with the company that shall never suffer more from the catastrophes we are subject to at present. While the powers of heaven are shaken in these days, we know that it is only for a very short time, and then the faithful will hear the blessed words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

"Surely I come quickly. Amen. Even so, come, Lord Jesus."



Typical View of the Streets of Santo Domingo After the Hurricane

scattered the dead and wounded, some entirely and some partly covered.

No apparatus measured the velocity of the storm, but the walls made of all kinds of material, almost without exception, were broken and crushed in every way. Pieces of ruins, chunks of rock and lime from walls four to five feet thick, were thrown several feet away. Not often, if ever, in the history of this world has a hurricane done a mightier work of destruction than this. And the temperature, which as a rule is so benign in Santo Domingo, seemed at once to turn cold, ready to quench the last spark of life and hope. It seemed as if Heaven had forgotten its clemency and mercy.

Many of our loved ones, subject to our common enemy, death, lay all around, under and among the débris, and were even denied the last token of sympathy, a human burial, being left to the mercy of prisoners superintended by some of the national police, who lighted the fagots, thus removing them from our sight in a way that made the stoutest heart shudder.

That night the eyes were as wet as the clothes of the most of those remaining alive in Santo Domingo. Thousands suffered excruciating pains physically, and still more suffered from heartache which no earthly medicine could relieve. The majority had no place to recline the head, even should such a friend as sleep present itself. Some remained standing or sitting for three days.

Everything was done to relieve suffering and to make all as comfortable as possible, but Santo Domingo was not prepared for such a calamity. Nearly 20,000 wounded are not easy to care for. The wounded were placed

hungry stomachs, and poured oil and wine in the ugly gashes received in various ways. But the deepest wounds, those of the heart, only the Lord could cure.

The mission property is all gone. Our nice little church was not spared. We are without a place to gather for worship, and we feel it keenly; but we are not without a God. Our hope and courage are stronger than ever,

## The Mt. Roraima Indian Mission

[EDITOR'S NOTE.—Under date of September 12 we received a letter from W. R. Elliott, president of the East Caribbean Union Conference, inclosing letters he had received from Mt. Roraima. Brother Elliott in his letter says:

"You will find inclosed copies of letters we have recently received from the workers at the Mt. Roraima Mis-

sion. This mission is located among the Davis Indians, and is not far from his grave.

"The Lord is greatly blessing Brother and Sister A. W. Cott in their work for these Indians, and they now report 767 Sabbath keepers, and 170 preparing for baptism.

"This mission is very hard to reach, and we find it very difficult to get



Unearthing the Dead and Exposing Them for Recognition, Santo Domingo

supplies to them. We shipped supplies to them last February, and on June 30 they had not received them, and were almost out of everything, and greatly in need of the things we had shipped so long ago.

"The trail up to this mission is difficult and dangerous, and at the time I made the trip up there in October of last year, it required thirty-one days to travel from Georgetown to the mission. We left Georgetown on the morning of September 28 and reached the mission on the afternoon of October 28.

"They are now carrying on work for three tribes, the Arecunas, the Acaiwa's, and the Macusas. Several chiefs are keeping the Sabbath, and the entire Indian population is friendly to us. No other denomination is working up there at the present time, and if we will give Brother and Sister Cott the help they need, we can take the entire plateau for Christ and this message.

"It is my hope that the letters I am inclosing will inspire our people in the States to give liberally for the great work of missions.

"Do not forget to pray for us, and for the workers at Mt. Roraima."]

MT. RORAIMA INDIAN MISSION,  
April 30, 1930.

DEAR ELDER ELLIOTT:

I am glad to report that we have now six mission stations in operation in this field, namely, at Arobopo, Iabaru, Acurima, Luaba, Arecuna Coomara, and Kamarang, with another partly organized at Apoiper, two days out from Acurima. My records show to date a total of 767 professed Sabbath keepers for the whole field.

It is sometimes difficult to make oneself heard in church and school on account of the coughing. We have an epidemic of colds and accompanying sore throats, so that it is impossible for us to keep free from them ourselves in our close association with the Indians.

We had another minor operation two days ago, and had to resort to anesthesia in order to control the patient. He had a very bad swelling behind the right ear and around the neck. This caused him so much pain that we thought it might be mastoid trouble, but after several days of treatment and a final opening and draining, the patient is much better.

Very sincerely your brother,  
A. W. COTT.

MT. RORAIMA INDIAN MISSION,  
May 15, 1930.

DEAR PRESIDENT:

We have not heard from the union

office for a long time, but are expecting some letters from Anundabaru by the Indians who are taking our mail down.

We are trying to have an up-to-date Sabbath school in an uncivilized field, but this is not always an easy thing to do, although with the Lord's help we are making progress.

At the end of last quarter my husband spoke to the Indians about their Sabbath school offerings, and this has been an encouragement to them to bring some good offerings during recent weeks. The time when the offerings are brought forward is an interesting part of the Sabbath school. We take two large buckets and one of the mission sacks to the church on the Sabbath. These are placed at the front of the platform, and while we sing in the Arecuna language,

"Aypaymura yebu sacco sacco beac;  
Aypaymura vay Jesus, aike akoreshak.

"Nounga, nounga, nounga, nounga,  
Jesus enembai;  
Tourong missionary yebu:  
Makui maimu echay bra,"

come. We are glad to see them discarding such ornaments, of which in time past they have had so many.

The Indian words are sung to the tune of, "Hear the Pennies Dropping," and I wrote them out one day with the hope that they would help the Indians to give more liberally. The Indians certainly enjoy singing this song, and it has the desired effect. The children like to sing something in their own language and often ask to sing it during school. We hope to have some more hymns translated for them in the near future, and also parts of the Bible.

After the Sabbath all tithes and offerings are weighed at the mission house, and the food used by us. We are charging our personal account with the value and crediting mission offerings with same. This plan works well, for we are all but out of goods with which to pay for food which we must buy from the Indians. The Indians are so poor and often short of food that many times we can hardly expect them to give, but at the same



The Church of Living Stones That the Santo Domingo Hurricane Could Not Destroy

the Indians file up and put their offerings in the receptacles placed for them. Were you here you would see one coming with a nice yellow papaya, another with a bunch of plantains, a third with a few ears of corn, and another with a quart tin of farina. A mother will then come forward with possibly two or three children, she with a cake of cassava bread, and they with a smaller cake each, which they had specially prepared on Friday for the Sabbath offering. Perhaps some young girls will present coins which they have worn in the past as ornaments around their necks or as earrings, but which now they have given up. I have here sixty-one coins given in this manner, which include shillings, three-penny and four-penny pieces, as well as Brazilian coins and Catholic pendants given to the Indians by the itinerating priests. These all have holes through them, but we shall bring them out when we

time they must learn something of the joy that there is in giving. This joy is often shown in their faces by their smiles when they bring their offerings to Sabbath school. The Acurima Sabbath school offerings from the Indians in the last six weeks have reached nearly \$10, not including the coins that have been given.

We have a teachers' meeting every Sabbath morning before the Sabbath school period and also during the week. None of the Indian teachers can read, so the instruction that they receive at these meetings is of great value to them, and they take an interest in teaching their classes after the lesson has been given to them two or three times. We are in great need of more teachers, as the classes are very large.

Our young people have planted between forty and fifty missionary gardens. Some of these are coming along very well, and should supply us with

some good value for the Investment Fund. A number of these gardens are near the mission house, and it was a real pleasure to watch the hard-working youngsters as they carried up fertilizer for them and planted the seeds that we gave them. I overheard one little boy named Domingo, while talking to his friend, say, "Ora mina" ("My garden"). His companion



R. W. Bickett and family, who are on their way to Trinidad, where Brother Bickett will be secretary-treasurer of the South Caribbean Conference.

quickly replied, "No, it is not your garden, it is Jesus' garden." Domingo then said, "Ena, ena" ("Yes, that's right").

We certainly have been busy in the last two months, for there have been a number of sick people to look after besides the school work. While my husband was gone I often worked until late at night giving treatments. Just now the whole camp is down with whooping cough, and even the chief and some of the older people have it. It seems to go much harder with the older ones than with the younger. A number of them have been bleeding from the throat, and it is hard indeed to know just what to do for them as they have no clothing nor blankets to cover them at night. They are really in a pitiful condition, and there is very little that we can do for them. We have nothing except a little ben-zoin with which I am giving inhalations, and of course fomentations.

I am sending you by this letter a medical report from which you will be able to see that we really need some more help up here. We could very well do with a good teacher, as I have more than I can do looking after the wants of the Indians and the sick. I have therefore had to ask Dorothy Haynes to help me with the school. She takes it part of the time while I look after the wants of the Indians and the sick. She is doing very well with the students.

Our school is getting larger every week, so that we had to enlarge the schoolroom. When the school was organized, we had seventy students, but this number has now grown to 142. Most of these young people are very anxious to learn and are making good

progress. We have about twenty students from sixteen to eighteen years of age, many of whom are bright and doing well with their studies, and I am using some of these as Sabbath school teachers. Elder Elliott spoke of the possibility of sending some of the older ones to the school at Trinidad, and we would much like to see them go. We shall give these young people special instruction with this end in view.

Lately I have been taking an evening worship period once a week for giving a health talk to the women in particular, in the hope that they will improve their manner of living, for they are unspeakably dirty. They throw off their old habits so slowly that a great deal of repetition is necessary when we teach them. I am glad to report that they are improving along this line. When we first came to the mission the women's hair was matted, dirty, and full of pediculi, but now they come to church with their hair combed and neatly braided. Formerly the Indians always made a practice of eating their food from the mud floors of their huts, but now there are tables and benches in nearly every banaboo.

There are about thirteen new huts going up here, so that in the future the Indians will learn what it is to have a little privacy. When I make my medical calls in the morning, I find their huts neatly swept and their dishes washed, which is encouraging to us. The Indians at Acurima are improving much quicker than those at Roraima, and are really trying to reform, but they had sunk so low that it will take some time before they live like civilized people.

I am sending you a Sabbath school report and a young people's report. You will notice that we have gained 185 members in the Sabbath school this last quarter. To the Lord be all the glory for this increase. In closing we would like an interest in your prayers, as we feel our need of divine help in this work.

Your sister in the Lord's service,  
MRS. A. W. COTT.

MT. RORAIMA INDIAN MISSION,  
June 16, 1930.

DEAR ELDER ELLIOTT:

How very happy we were made last Wednesday at 8 P. M. when suddenly we heard a loud, "Good morning, good morning," and a heavy groan, and bang! down came two mission sacks full of mail, and also a tin of flour. You will remember that the Indians always say, "Good morning," no matter what time it is.

The poor carriers looked like drowned rats, all wet, tired, and hun-

gry. We gave them all the extra food we had left, which was very little and I was ashamed that I did not have more, but we have all been very short of food lately. The carriers told us that they had great difficulty in crossing the rivers, for the whole country is flooded.

My mothers' meetings that I am holding at sunrise are getting more interesting all the time, and the poor mothers are really trying to improve in their manner of living. I have also started a cooking class, and this they specially like, as they have hardly anything to cook with. As soon as they heard that you were coming back, they asked me to tell you to bring them some cooking pots, frying pans, knives, forks, and spoons. These things they really need badly. In our last order we mentioned the spoons and knives, but I really wish we could have about two dozen metal pots, like the one we used for rice on the trip up here. We could also use a dozen cheap frying pans, for the women have been borrowing the only one I have, and it is wearing out.

Almost the first thing that I looked for in our bills was whether the lye was coming up with the present shipment, but I was disappointed when I read Brother King's note that no lye was purchased. We are all without soap, and at present we are using surgical soap, which is very expensive, and for which we must charge our personal account. We would really like to keep this soap for medical cases, but we have to use it, and are washing clothes once a month. I really do not know what Brother and Sister Gonsalves are doing for soap, for they could not find a suitable wood for making lye. We shall try to order a little from the Anundabaru store, both for ourselves and for them, but Anundabaru seems to be out of everything these days, and their prices are so high. I really don't like to worry



Mr. and Mrs. William Lay  
Professor Lay will be principal of the Polish Union School at Slask, Poland.

you about these things, but you are the only one who realizes our condition out here in the wilds.

Just a word about the twelve students we are training for Trinidad. They are really the pick of all our



students in school, that is of the older ones, for we have some very bright children. These twelve young people represent nearly twelve villages around this country. Of course we have not told them they are all going to Trinidad, but they are very anxious to go, and fit themselves for missionary work. It is my earnest prayer that the twelve will be able to go to our school, for we will certainly need the teachers. They are doing well as Sabbath school teachers right now, and when asked to give the review, it is surprising how well they remember the stories that have been told to them. If you could see these young people hard at their studies, and watch them developing daily, you would say they must all go, for the talent here is very different from that at Roraima. They are very anxious to be present every day, even though they must go short of food in order to attend school.

Our Sabbath school is still one of the most interesting meetings during the Sabbath, and the Indians are most anxious about how they will be able to bring anything next Sabbath, for they are very short of food, and we know they sacrifice a part of their midday Sabbath meal in order to be able to bring an offering to Jesus. Just the other Friday Joaquim, whom you know well, asked me if it would be all right if he brought a big armful of firewood. Of course I told him that that was all right. Our little Juniors think that they must bring an offering too, so on Friday, when there is no school, they hike away to a lime tree half a day from here, and on Sabbath many of the little boys and girls come with one or two limes in their hands to put in the sack for their offering. It is not very much, but we know it is all that they have, and I am sure the Lord understands their motive.

It really hurts us to see these poor Indians go naked, for in this rainy season the church is very cold, and they sit and just shiver, but they are anxious to hear the word of God. You will realize how happy we shall be when the secondhand clothes come; they cannot get here quick enough. We hope they will come by the Chenapowu line.

You will remember the Warlingding family. It seems that the mother is the only one who possesses a dress. She has a family of five children. On Sabbath I noticed that she wore the dress. Sunday for evening worship, the husband had this same dress on. Monday morning while she was out working in the garden, one of the little boys came to school wearing this dress. Of course, it was far too big

for him, and he had it tied all in a knot in the front. On Tuesday, the mother wore it again, and on Wednesday one of the older girls came to school with it, so you can see that she is really an unselfish mother. The dress is now just about worn out, and I do not know what they are going to do when it is. I hope we shall soon have some clothing.

This morning there are a number more cases of chicken pox in the camp and two of measles. I have the patients isolated in two separate huts, and have told them that they must not leave the huts. We have tried to explain how easily these diseases are carried, and the danger of spreading them, and also shown them a colored section illustrating the effect on the



O. A. Skau and Family

Professor Skau, formerly principal of the South India Training School at Krishnarajapuram, India, is now on furlough in Europe. Upon his return to India he will be the Sabbath school, home missionary, educational, and Missionary Volunteer secretary of the South India Union Mission.

skin, which interested them greatly. In the Tuesday evening meeting they all promised me that they would follow our instructions; but sure enough, as I entered the church the next evening, I saw three of my chicken pox patients sitting right among the other people, and of course covered with the rash. One of them I specially noticed was so sick that she could not sit up straight. I talked to her about it, and asked her if she did not promise me that she would stay in her hut. She said, "But O Mamma Cott, I cannot stay away from prayer meeting, for I wanted to pray and give my testimony with the rest, and I have promised Jesus to be cleaner from now on." As she said this tears rolled down her cheeks, and I could not say any more, for I know that she is always present in church.

It is really very hard in this uncivilized part of the world to keep patients isolated, and therefore I expect in fourteen days we shall have a number more patients with the chicken pox and measles. I so much hope that we will get the vaccine for smallpox, for if the Indians should get that, I'm afraid they would die off by the dozen.

With best wishes to yourself and family,

Your sister in the Lord's work,  
Mrs. A. W. Cott.

MT. RORAIMA INDIAN MISSION,  
June 30, 1930.

DEAR ELDER ELLIOTT:

We shall be very glad to receive our supplies. Our shoes are in holes; in fact, the pair that I am wearing at present has holes three or four inches wide in the soles, but they still hold together so that I can save my two remaining canvas pairs for the trail. The last canvas shoes we bought in Georgetown are very poor quality, for they only last a few days' hard wear on the march. I have asked Brother King to send me up six pairs by mail.

I do hope that we shall receive the consignment of Indian barter recently ordered in the near future. We shall have to use the goods ordered for ourselves for buying food, for paying our carriers when they arrive, as there will be between forty and fifty of them. We received one tin of flour of this new shipment, and find it sour. We hope it will not all be like this. We are thinking that perhaps Brother King was given some flour which had been in stock for a length of time. We had some trouble with poor brands of flour while at Tumatumari, until we found some of better quality.

We have been much encouraged of late with the progress here. The spirit is excellent in the camp, and is especially good in our various meetings. I hope with God's blessing to have a few baptized believers before leaving for Apongong in August. I believe you will be pleased with the results of the past few months. We look forward to your visit, and trust that it will be rather hastened than delayed. We are feeling our need of additional help more and more as time passes.

Very sincerely your brother,

A. W. Cott.

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D. L. MOODY says: "Our prayers go all around the world without anything being asked for. We do not expect anything. Many people would be greatly surprised if God did answer their prayers." Do not forget that while not all definite prayers are answered, all answered prayers on record were definite.—*"Alone With God,"* p. 103.

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ONLY the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.—*"The Desire of Ages,"* p. 362.



Conducted by Promise Kloss

## *The Ethical Relation of the Home, the Church, and the School---I*

By MRS. RUTH HASKELL HAYTON

MANY books have been written and lectures given on woman's work in the world, but nowhere can be found so short, so comprehensive, so beautiful a picture of an ideal woman as is recorded in the last chapter of Proverbs.

This Hebrew matron's life is full of useful activities performed in the spirit of a happy wife and mother. She is busy in her home, seeking "wool, and flax" and working "willingly with her hands" for her family's comfort; willingly or cheerfully she works, preparing food and clothing for the household. So interested is she that "she riseth also while it is yet night," that she may have her work well under way before the intense heat of the Eastern day.

After her family has breakfasted, she assigns her maidens their portion of work. Her duties are not confined to the indoors. Her husband "sitteth among the elders," and is interested in the city and the welfare of strangers who tarry there. So she looks after the farm and garden, and they seem to be under her management. She buys land, and considers whether the soil is best for pasture or vineyard, and decides to plant a vineyard.

Added to all this, every spare minute "she layeth her hands to the spindle, and her hands hold the distaff." She not only cuts and fashions the garments, but she must weave the cloth from which they are made. Her industry extends beyond her own family, for "she maketh fine linen, and selleth it; and delivereth girdles unto the merchant." The poor are not forgotten by her, "yea, she stretcheth forth her hands to the needy." She is no common household drudge, as often too-unselfish wives and mothers sometimes became. The proverb reads of her, "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Is it any wonder that the children of such a mother "arise up, and call her blessed; and her husband also, and he praiseth her," and that in the

fullness of his heart for so faithful a wife and mother he exclaims, "Many daughters have done virtuously, but thou excellest them all"?

And what is the Bible standard for the citizen of Zion who stands at the head of the family as "houseband" of the home? In the fifteenth psalm this is answered:

Who shall be permitted to reside with God in His tabernacle, who shall stand in His holy hill? The answer embraces the following required characteristics:

1. The man who treats his neighbor properly, who does not slander or reproach him, who does not willingly listen to evil reports concerning his brother.

2. The man who is faithful to an engagement, even though it proves to be against his own best interests.

3. The man who does not take advantage of the necessity of others to collect usury.

4. The man who, if a magistrate, will not take a bribe.

This is David's description of a Christian gentleman.

When David's Christian gentleman and Solomon's ideal woman unite together in establishing a home, it will be based on Christian ethics, which, in a summary of these two chapters, we find to be: godliness, order, kindness, industry, honesty, charitableness, loyalty, neighborliness, and citizenship.

It matters not what the structure

of the home may be,—a sod house on a Nebraska prairie, or a beautiful California home with all the modern conveniences. It is not the walls and furnishings that make the home. It is the husband and wife who create and maintain the spirit and atmosphere of the home.

If kindness always dwells there, and cheerfulness is her helpmate, these two will provoke no quarrels, give back no angry answers; they will soothe and calm irritated tempers, and diffuse an influence that will be felt by all who enter the door of the home.

This home is the child's first school-room, and the mother—O wonderful privilege—the mother his first teacher.

Churches differ in theology, parties disagree in politics, nations clash on policies, but all these agree on the importance in character building of the pre-school years of a child's life.

Many times the church and school get the child too late, after the most potent influences have been at work, after habits have been formed, and life's basic structure built.

A little figuring shows that there are 168 hours in a week, 112 of these waking hours. The child spends twenty-five hours a week in school. A little child does not spend more than three hours a week at most in church. This leaves eighty-four hours a week of its waking time not under the influence of either church or school. What will the home do for the child in these precious hours? Dear fathers and mothers, we, and we alone, are to answer. Who else should say? Surely not the child. But, "pity 'tis, 'tis true," too often the child does say what it will or will not do out of school hours.

## *When the Child Creates His World*

By EDITH L. REID

"THE minute Lonny comes home from school he wants to run right over to Roy's house," complained Mrs. Palmer.

"That's exactly the way Dick acts," sympathized Mrs. Martin. "He stays at home barely long enough to eat his meals."

Mrs. Palmer shook her head dolefully. "I fixed Lonny's room all up

beautifully when he was away last vacation, and had it all ready to surprise him when he came home. We got him a new desk and painted his bed, and daddy even built him a bookcase. But he is not satisfied to stay at home if he can get over to Roy's."

Mrs. Martin nodded in agreement. "I spent a lot of time on Dick's room,

too, last winter. I made him a darling bedspread to match the drapes, and knit a rug to make it look homey. I just adored it and wanted to sit up there myself. And then one day—what do you suppose! I found three of the boys sitting on that lovely spread calmly playing with their marbles, and Dick cried because I scolded him before the others.”

And so the conversation continued between these two perplexed mothers who were doing so much for their children, yet failing to make home the most desired place on earth.

Their deploring voices reached me at intervals for half an hour as they talked from their back porches and I weeded my flower bed behind the hedge. And I thought how little one can tell of a home from the outside. I knew Roy's home and his parents. They were able to give Roy no more advantages than Lonny and Dick had, but there was this distinction: Lonny and Dick were *presented* with possessions; Roy was given the opportunity to *create* his own environment.

Roy's room is exactly as he wants it. His bed is a comfortable cot with a durable Indian blanket as a cover. Not dainty, to be sure, but something that six boys could sit on without making a wrinkle. Roy made his own bookcase from an apple crate by putting in two rather wobbly shelves. It is not a work of art, but represents a happy week of hammering and creative work in the basement. Its upper shelf possibly holds a jar of live polliwogs.

When Roy's mother found his chemistry set in his closet, she omitted any scolding about his putting those old bottles of acid near his best suit. Instead she quietly removed the new suit to the spare closet away from harm.

Roy's friends actually went into the kitchen one rainy day and made a chocolate cake after mother's recipe. They washed the dishes afterward, ate the cake, and then roller-skated in the basement.

Lonny's mother would have said she couldn't have them baking a cake in her kitchen. Dick's mother would have reproved them for being too noisy at their skating. Yet both of these mothers bemoan the fact that their sons do not love the homes which they, the mothers, make and condition.

The home spirit which is truly valuable and appealing is the co-operative one where the child has a share at least in creating the environment out of which satisfaction and enthusiasm spring naturally.—*Issued by the National Kindergarten Association.*



## The Toad That Came Home

BY GRETA GASKIN BIDLAKE

UNCLE HENRY was visiting at the seed-and-bulb farm where Rob and Myra lived. This morning when Myra saw him sitting on a bench in the shade fanning himself and resting after hoeing the long rows of gladoli, she called to Rob.

“Let's ask him for a story,” she suggested.

But while they were yet walking down the path and before they had time to ask, Uncle Henry began one.

“Easy there,” he cautioned them. “Watch where you're going. Don't step on that toad. Look out! right there under that bit of butterfly bush. He's a friendly little fellow, and I like toads. We had a toad at home when I was a boy that was a family pet for years.”

“A toad for a pet—how funny!” exclaimed Myra.

“I know a boy that keeps snakes,” offered Rob. “How did you come to keep the toad, Uncle Henry?”

“We didn't keep him. It was he who stuck to us. He came to live under our doorstep one summer, an immense warty chap with friendliness oozing out all over him. He used to come out and squat on the steps or sit on the walk, so tame that he wouldn't move out of the way as we approached. Many's the time we pushed him off the top step in opening the screen door or lifted him aside to save stepping on him. We all grew rather fond of him, but it was a nuisance to have him always underfoot, and have to walk around the spot where he had planted himself. He liked to come out at twilight when it was cool, and hop up and down the steps or along the gravel path, and that was just the time that somebody's big foot was likeliest to come down on him, plunk!

“Well,” Uncle Henry went on, after a pause of a few moments when he seemed to be thinking about the old home and being a boy again, “at last one Saturday night when I was going to walk to town on an errand with some of the boys, mother's patience gave out. She handed me a gallon paint can with a wire bail on it and the toad inside. He sat there covering the whole bottom of the bucket, and looked up at me kind of surprised and curious.

“Take him along, Henry,” said my mother. ‘He's such a bother. I've

nearly stepped on him twice in two minutes. He's sure to get killed accidentally before long. Dump him out somewhere on the side of the road a good piece from here, and leave him.’”

“Did you?” asked Rob.

“I did,” said Uncle Henry. “But first I thought I would spin him around a little and stupefy him with dizziness so he'd be too mixed up to get his directions clear, even if he wanted to come back, so I swung the pail around in a circle over my head several times.”

Uncle Henry shook his head as if he thought this a foolish piece of cruelty. “I've often been sorry since that I didn't know better than to do such an unfeeling thing, but just the same I guess the toad wasn't hurt much. My chum selected the open end of a culvert that crossed the road just outside of town, as a good place for ‘dumping’ him, so I shook him out and threw the can over the near-by fence.”

“And then what?” prompted Myra.

“Then I forgot all about him, at least until I got home. I was late. It was nearly eleven o'clock, I remember, and dull moonlight as the clouds parted now and then just enough to show the moon. When I arrived at the front gate, I saw something that looked like a dark spot beside the gatepost, and it seemed to move, as I thought. I unlatched the gate. It swung inward. That big black spot hopped right over and hustled through!”

“Yes, it was the family toad, home before I was and waiting to get in! I stood and watched it go right back to its old home under the doorsteps. Very deliberately he looked the place over and turned around several times. I remember how, boyishly, I thought he was getting unwound after the spin I had given him. I went in and left him squatted there in the moonlight.

“In the morning we all agreed to let him remain, and he stayed around the place for two or three years. He seemed to be a little spryer about getting out from underfoot after his adventure, but soon we all grew so fond of him that we never thought about his being in the way.”

“I think he was smart for a toad,” said Rob. “Uncle Henry, do you suppose the toad under the butterfly bush would stay in our garden for years?”

“We'll let him try,” said Uncle Henry.—*The Presbyterian.*

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He who lives for self is sowing to the flesh, and of the flesh he will reap corruption.—“*Christ's Object Lessons*,” p. 84.



## Life---What Is It?

By EDWARD J. URQUHART

LIFE—how many ways there are of interpreting it! Yet how many of these ways of interpretation are wide of the mark! Thus with the great majority of the people of earth. Time draws the curtain aside on the individual stage, the actor steps forth, he seizes what he terms life, he toys with it a moment—he finds it an empty bubble; or he struggles beneath its awful weight for a time—he finds it a crushing burden; or he toils with might and main for a false ideal—he finds no peace or comfort; or he sings and dances through the hours—he finds everything vanity. And so, intent on his bubble, his burden, his false ideal, or his dancing, time draws down the curtain, darkness shuts the actor in, and the farce, or the drama, or the tragedy, or the pantomime is ended, and life, such as he comprehended it, is over and gone.

One individual thinks of life as display, glitter, tinsel, and show, these are the things that count. Grace of body, beauty of trappings—to obtain these all else is sacrificed and thrown to the winds. Popularity is his ambition and entertainment his goal. And the years slip by while he dances and sings, and the curtain drops and his act is over. And some would call this life.

Another individual sees the master mind as king and arbiter. Days are spent in close application to study; nights, in serious meditation and thought. His mind soars to majestic heights; it supersedes inspiration and overrides faith. Reason is deified and the mind transcends God. And some would call this life.

### Chasing Dimes

Yet another individual spends the years chasing dimes and piling up dollars. He works and slaves, he skimps and schemes, he wears out his body and his brain, he dulls his comprehension and dwarfs his soul; and at the end he goes fearfully out into the dark, dark night of death, leaving a few million dollars behind for others to fight over. And some would call this life.

And still another individual utilizes life in the mad assumption of power. Everything is sacrificed to the god of

ambition for the coveted gift of power. Days are given and nights are spent for the one consuming passion. And the more he claims of power the more restless and unsatisfied he is, and the greater his efforts for larger and farther-reaching influence. And some, looking on, would call this life.

We might go on with various interpretations of life and its meaning, interpretations as varied as the ambitions of human beings; we might take note of the things that men long for, toil for, and fight for, and in it all and through it all we could but exclaim at last with the wise man of old, "All is vanity."

In the light of inspiration and revelation, life transcends these interpretations as the heavens transcend the earth. Life is greater, broader, higher, and richer than the interpretations that such persons place upon it.

### Life a Training Ground

Life is not an enigma to puzzle and confound; it is not purposeless to be filled with vanity and lust; it is not

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### Life

BY EDWARD J. URQUHART

LIFE is greater than the trappings  
That to mortal man are known;  
Greater than the flesh within them,  
Or the mind upon the throne.

Life is greater than the treasures  
That poor humans strive to claim;  
Greater than earth's gold or silver,  
Greater than its power or fame.

Such are only fleeting riches,  
Not life's object or its goal;  
For life's as great as character—  
Man is measured by his soul.

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insipid to be despised and cast away; and it is not all-embracing to be snatched for what it can give of itself of power or material gain. Life is the kindergarten of awakening thought, the school of transforming inspiration, and the college of quickening spiritual forces; and from it we graduate into the university of heaven.

It is thus good and essential for every young person to understand something of the meaning of life.

You may not comprehend it all at once, for it is usually a shining light that burns brighter and brighter unto the perfect day. But you can at least faintly glimpse it, and every day will make it more apparent and of course more lovely and desirable.

Life is to appreciate values, and then to choose and hold to the things that are worth while. Life is not so much to build things about oneself, such as houses and lands and money, or to associate things with oneself, such as power and influence and super-knowledge; it is rather to build things within oneself, such as a loving disposition, a noble serenity, a true heart, a spiritual life—in fact, a character. Every interpretation of life that does not comprehend the soul and its possibilities, is narrow and base.

Some of the most successful men that this world has ever known left nothing behind them in the way of material things,—such are only the prey of the years,—but they left things behind them that time cannot destroy—they left records of lives that enshrined the eternal fires of the Infinite and characters that the grave cannot destroy.

When you weigh life in the light of their experiences, and determine that you will live for and reflect the true meaning of life, you have made a good long start toward solving the problem of life. And if you live up to your determinations through the days and the years, you will become a personal interpretation of life in all its alluring beauty.

Well, life is before you. It holds everything that you can wish or desire. It is filled with good things and beautiful things. They are all for you. You can claim them. Remembering all this and striving for such things, you are going to make a success of your life. You are going to claim the victory that awaits great and noble souls; that will fill your life with joy, and make you a blessing to others while you pass onward and upward. And some day you will wear the crown of life—even everlasting life, that Jesus will give you at His coming.

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"PRAYER gives strength to renew the conflict with the powers of darkness, to bear trials patiently, and to endure hardness as good soldiers of Christ."



# 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 Opening of Washington Missionary College

By B. G. WILKINSON

THE twenty-sixth school year of the Washington Missionary College opened for enrollment September 16. The public opening was held in the chapel the evening of September 18. The speakers were Professor Hamilton, president of the college; J. L. McElhany and F. M. Wilcox representing the General Conference; F. H. Robbins, for the Columbia Union; W. P. Elliott, president of the Potomac Conference; and H. L. Shoup, pastor of the Sligo church. At that time the college president was able to announce that the enrollment to date was the largest in the history of the school.

This large enrollment has continued. At the present writing [October 5] it is 357, or twenty-eight more than last year, and last year's enrollment was larger than that of any previous year. We all feel grateful for this, as the Columbia Union has been severely visited by the drouth. This hardship fell heavily on the Ohio Conference, bringing a decrease in tithe to date of \$20,000. As this conference is a strong supporter of the college, we anticipated a falling off in attendance from Ohio, and from the other conferences of the union where the untempered heat of the summer greatly decreased the annual yield of crops. For the first time in the history of the college, it has been necessary to throw open the doors to the annex of the chapel in order to accommodate the attendance. All departments and courses have a good enrollment.

We are especially grateful for the splendid showing of the theological department. It is now three years since the new theological course was adopted, and as we enter the fourth year, the wheel has come round to a full swing. There will be eleven graduates from the senior theological course, which is a very unusual record for our colleges. In fact, half the senior college graduates this year, as figures now stand, will be young men devoted to the ministry. This is not taking into account graduates from the junior theological courses.

Fully fifty young men and women, preparing for the ministry or for the Bible work, throng the corridors of Columbia Hall. More than one fourth of the college students in the chapel are students in this department. It was designed by the new course to create a specific body of students known as theological students. This design we feel the Lord has favored

us in attaining. These young people are burden bearers. They take a large share in the heavy responsibilities of the different student organizations, and of the general religious and missionary activities of the college.

We are kept busy in Washington and its environs finding openings in field work for the theological students to train in preaching and giving Bible readings. A deep and earnest spiritual atmosphere pervades the college, and we look for a profitable and successful school year.

## Camp Meeting Literature Sales in Western Canada

By J. C. NEITHERCUT

TIME and time again we read in the writings of the Spirit of prophecy of the value of our literature in bringing people to a knowledge of this truth. Also we read so often there the appeals addressed to our people to be zealous in scattering the printed page "like the leaves of autumn."

In Western Canada we have a population of 3,250,000, which would average less than one person to the square mile over our territory. And when one adds to the great task of reaching so scattered a population the complication of the nearly seventy languages used by these people, he gets something like a true appreciation of the work that lies before us in this union.

As one of the special helps in carrying forward our work, our people highly appreciate the value of our literature in bringing a knowledge of this truth to their neighbors and friends. In fact, so scattered is our

population and so numerous are the languages used, it would seem to be next to impossible to do the work God has committed to our care without the many-tongued printing press.

During the last few years we have studied closely how we might make our camp meeting literature sale the most successful possible, and so further the spreading of the message. In doing so we have found much inspiration in the vision which Mrs. White had of a camp meeting book sale many years ago. It will be remembered how she was shown the people at that time carrying away armfuls of books to be used in their missionary efforts, and how our Counselor commended the work done at that sale, and the missionary zeal of the people. (See "Testimonies," Vol. IX, pp. 71-73.) The accompanying picture is a remarkable fulfillment of the work shown to Sister White in the vision referred to. The picture



Group at Saskatchewan Camp Meeting After Book Sale, Showing Literature Purchased for Missionary Work

was taken this year at the Saskatchewan camp meeting following the book sale, and shows how our people buy our literature at these times.

It may be of interest to many of our people for me to describe the methods we follow in these sales: Before the time of the sale, which is usually held at the 10:45 meeting in the morning, the literature in the many different languages is prepared in packages containing from two to as many as fifteen books and pamphlets. Just prior to the meeting, everything is arranged in order on the rostrum. Special attention is also given to the seating together of the various nationalities in the meeting place, so they may understand through their interpreters all that is said from the rostrum.

The actual selling is nearly always done by S. A. Ruskjer, our union conference president, who is an enthusiastic bookman. After a few brief remarks on the value of our literature and God's plan for its use in this

work, Elder Ruskjer launches immediately into his work of selling. Our English brethren are urged to buy literature in the foreign languages in order to reach their foreign-speaking neighbors, and our foreign brethren are urged to buy English literature for their English-speaking neighbors. It is wonderful to see how the people respond to the appeal.

Each year at our camp meeting literature sales, thousands of dollars' worth of our good books are bought by our people. As a result of the scattering of this literature many souls are brought into God's message for this time. It is the usual thing at our camp meetings in Western Canada for men and women to be baptized who have come into the truth solely as a result of reading our literature.

We sincerely thank God for a literature that speaks in so many different languages, and we thank God for a people who appreciate its value and scatter it so zealously.

## *It Pays to Agitate the Calendar Issue*

By C. S. LONGACRE

RECENTLY one of our ministers placed some of our calendar literature in the hands of a Presbyterian minister who was president of the Ministerial Association of Bridgeton, N. J. He became so much interested in the calendar issue that he wanted this minister of our faith to discuss the calendar question before the association. Our brother requested the writer to answer the request, and he did so.

There were eighteen ministers present on this occasion, representing the various denominations of Bridgeton and Salem, N. J. At the conclusion of the talk many questions were asked by the ministers, the answers to which awakened such an interest that it was decided to hold a mass meeting in the leading Presbyterian church of Bridgeton on a Sunday afternoon, at which the writer should present this issue to the townspeople. Another meeting was arranged to be held in the leading Seventh Day Baptist church of Salem, N. J., at their regular forenoon service.

The message received a hearty reception at both places, and the two congregations pledged themselves definitely to oppose the Cotsworth calendar scheme. Former prejudices which had existed against Seventh-day Adventists were largely dissipated, and yet the Sabbath day was defended and exalted in these pulpits, as the calendar question was discussed.

Recently F. D. Nichol attended a conference of editors of religious periodicals in Washington, D. C., and took occasion to present the calendar issue to these editors, urging them to give careful study to this innovation which aimed to destroy the unbroken succession of the weekly cycle, and to alter all fixed religious days. As a result of this talk and the literature given out upon the subject, some striking responses have been awakened, one of which we quote. The first editorial is from the *Baptist*, the official organ of the Northern Baptist Convention, which reads as follows:

"In former editorials the *Baptist* has called attention to certain fundamental lines of inquiry on the subject, and notes here the first of these in logical importance, namely, Did God at the beginning of human life on earth divide all subsequent time into uniform successive cycles of seven days each, the seventh day of every succeeding cycle to be observed as a holy Sabbath by all people, everywhere, always? Without trying to put words into the mouth of Seventh-day Adventists, we understand them to affirm some such proposition. So affirming, they reason, first, that all who observe a Sabbath at all ought logically to observe the seventh day of the divine cycle, which they identify as our Saturday. In the second place they contend that any change in the calendar which does not preserve unchanged

the weekly cycle of seven days identically as it was fixed by God in the beginning, is a fundamental disloyalty to the law of God.

"Now, there is fine tonic effect in meeting somebody who affirms something stiffly and with stiff reasons. The Seventh-day Adventists evidently purpose, according to their lights and resources, to provide that fine tonic effect. And what will the rest of us do about it? The alternatives open to serious folks seem to be to follow their teaching or to prove them wrong."

The second editorial is from the *Presbyterian*, the official organ of the Presbyterian Church. The editor had received a copy of "The Story of a Lost Day," and concludes his article as follows:

"Our conservative nature will cause us to look very carefully before we indorse this ambitious and upsetting plan. Let us keep something without revision. The old calendar is pretty good."

The editorials in these two leading church papers show how an interest can be awakened in the Sabbath question as well as in the calendar issue, merely by a little agitation on our part. These are only a few items which we have picked up. Some may think their efforts do not count for anything because they do not see the immediate results. But many things are being written in many papers upon this subject, and it may be the result of some literature which has been placed in the hands of these writers by a person who knows nothing of the results.

A feature article on the calendar issue recently appeared in the *Washington Post*, written by the religious editor. This article was inspired through the writer's suggestion to Rabbi Simon, of Washington, that he reply to the article which appeared in a recent number of the *Pathfinder* on the calendar issue, and he got busy immediately and sent his reply to the religious editor of the *Washington Post*, with a request that he write a feature article upon this subject. In this we accomplished more than if we had written the article ourselves.

We just received a copy of *The Hague Post*, the leading daily newspaper of The Hague, Holland, in which we find a two-column editorial on the calendar issue, attacking the Cotsworth calendar scheme. In this editorial the editor refers to the opposition and the arguments set forth by Seventh-day Adventists, the orthodox Jews, and the Seventh Day Baptists, and in the concluding paragraph he declares that the people of Holland have deep religious convictions,

and that Holland has always stood in defense of the rights of the people to enjoy the free exercise of their religious convictions without interference on the part of the civil government.

Quite a number of articles and editorials have appeared in Jewish magazines, in this and other countries, quoting freely from our literature on the calendar issue, and making very favorable comments on the purity of faith and the loyalty and devotion of Seventh-day Adventists to the fundamental principles of civil and religious liberty. As the result of this common interest which has been awakened, we have been invited repeatedly to speak upon this calendar issue in the Jewish synagogues and before various Jewish organizations. The effect of these discussions has awakened a deeper interest among the Jews in this calendar question, and in Sabbath observance itself, and has established lasting bonds of friendship.

We have received many very interesting and encouraging responses to letters and literature which we have sent to bishops and the leaders of various religious organizations, who admit that they had not given much thought to this subject until they received our letters and the literature upon the calendar issue, but assure us that they will give deeper study to the subject and co-operate with us in opposing such a radical change in the calendar as is proposed.

The more we agitate this calendar question, the more supporters we gain, and the greater is the public interest awakened.

While our calendar advocates denounce us for our opposition to their scheme, and say we are less than one per cent of the inhabitants in the United States and a still less proportion of the inhabitants of the world, yet they admit that we are responsible for hindering Congressional action upon this question, and for stirring up many others who otherwise would have been passive.

Let us do a little more "stirring up," for our only hope, under God's blessing, is a campaign of public enlightenment which will so stir up the public conscience in a vigorous protest as to defeat the blank day calendar scheme. We are greatly encouraged in what has already been accomplished along these lines, but we should not be content until we have done our utmost. We never before had so wonderful an opportunity of presenting the Sabbath truth as this calendar issue affords, without prejudicing the Sunday observer. The seed we are now sowing is bound to bring a bountiful harvest when the final crisis is reached, and the people will

be compelled to decide the important question as to whether they will serve God or man. That issue will come altogether too soon, and it is incumbent upon us to give the public the facts involved, so the people will be able to discern between truth and error.

This new calendar scheme will reach a crisis before the League of Nations when the general conference of Communications and Transits convenes in May, 1931, to consider the adoption of the Cotsworth plan, already in-

dorsed by the League, the International Chamber of Commerce, the Pan-American Union, and a majority of the leading business organizations in America.

Earnest and fervent prayer, accompanied with earnest work in the scattering of our literature upon this subject, and personal interviews with influential people, will go a long way in holding back this threatened tempest at this time. As always, we are counting on you. We have no other plan.

## A Terrible Catastrophe

By A. R. OGDEN

HAVING just come from Santo Domingo City, the capital of the Dominican republic, which was practically wiped from the map, as a city, by the terrible hurricane of September 3, I thought that a few lines to the readers of the REVIEW might be of interest.

In company with Elder C. P. Crager of the General Conference, and Prof. W. L. Adams of the Inter-American Division, I arrived in Santo Domingo City from Cuba, Tuesday, September 16, just thirteen days after the terrible visitation. We went on to Porto Rico for the week-end, returning to Santo Domingo City the 23d, to spend a little further time with our workers and people in the stricken city.

The destruction of life and property cannot be told in words. It is simply indescribable. That is the only word that begins to tell the sad story. While the storms of the past years have indeed been terrible, this one is indescribably worse.

Imagine a city of approximately 50,000 practically torn to pieces by a storm so terrific that nothing seemed to be able to withstand its fury. As one walks up and down and around through the entire city, and sees only heaps of mortar and stone and kindling wood of what a few days before were the homes and shops of the people, the marvel is that any could have escaped alive or without serious personal injury. I have seen the wreckage and ruin left by hurricanes in past years here in the tropics, as well as the results of cyclones in the Central States, but I have never witnessed such devastation as I saw in Santo Domingo City, not in one section only, but the entire city in the same wrecked condition.

The lowest estimates place the number of dead from the storm at not less than from 3,000 to 4,000 persons, with from 15,000 to 20,000 others injured. Or in other words, practically half

of the population suffered death or injury. Many of the injured have since died. Three weeks after the storm, it was estimated that an average of forty were dying daily from gangrene and other conditions incident to the storm. In the days immediately following the destructive hurricane, the dead were gathered and burned in heaps all over the city; burial was impossible. In one spot in one street 120 bodies were burned at one time.

We are glad to report that, notwithstanding this terrible loss of life, our workers and their families living in the city were all mercifully spared, not one even suffering a scratch. We are sorry, however, that one elderly sister and a young girl, both members of the church, were killed. Some other members of the church were more or less injured, but for the most part our people were graciously spared. It was miraculous how our workers were delivered, especially Brother R. Gideon Jones and his family, with the church school teacher, Sister Martin, and her children, thirteen altogether; all were marvelously delivered. It seems that the Lord in a very special way directed Brother Jones just what moves to make from time to time during the storm, to save the thirteen lives under his charge. From the upstairs of the church and mission home building he led them down and out through the storm to an outside entrance, then back through the building, which was already beginning to fall, to the rear, where they barricaded themselves under a part of the fallen roof of the church school building. Not a hair of their heads was injured.

While the building and its contents were destroyed, including all the furniture, clothing, and personal effects of Brother Jones's family, except the clothing they wore, yet all were spared injury. They feel more than ever before the fulfillment of the Lord's

promise in the ninety-first psalm. Surely it is good to have, and claim, the Lord's promises in such an hour of human helplessness. The church building, school, mission offices, and home are completely destroyed, but the message still lives, and the material things can be restored.

While our people in the Santo Domingo Mission are poor, having but little of this world's goods, and nearly all those in the city having lost all their personal possessions, yet we believe that God will move upon the hearts of His dear people in the homeland to give more liberally than ever before, so that the General Conference can assist in a very substantial way with funds with which to rebuild in this the first city established in the New World by Christopher Columbus more than 400 years ago.

## Advance in the Southwest

By L. E. FROMM

EMBRACING the States of Arkansas, Texas, New Mexico, and Oklahoma, the Southwestern Union with its five local conferences—Arkansas, South Texas, North Texas, Oklahoma, and Texico—covers a large territory, and affords a challenging opportunity for growth and conquest for Christ.

The camp meetings held in this field have just been concluded, and C. L. Bond, J. A. P. Green, and the writer were privileged to represent the General Conference therein. It is therefore appropriate for this brief survey and summary of impressions to appear from us here.

In connection with each encampment, a two-day Missionary Volunteer council preceded the opening of the camp meeting proper. Elder Bond, of the General Conference Missionary Volunteer Department, in collaboration with union and local Missionary Volunteer leaders, attended these conferences, and remained over the first week-end of camp, Elder Green and I uniformly reaching the camp the first Monday of the full week and remaining until the close.

Regular conference sessions were held in all conferences but Oklahoma, for the appointment of officers for the ensuing biennial period. R. P. Montgomery of Arkansas, E. T. Wilson of Texico, and W. H. Clark of Oklahoma remain in the leadership of their respective fields, while F. L. Perry of South Texas was called to the presidency of the North Texas Conference, G. F. Eichman, the Southwestern Union home missionary secretary, being subsequently called to the leadership of the South Texas field. R. L. Benton, the former leader in North

Texas, remains as an honored laborer in North Texas. We solicit the prayers of our people everywhere for the loyal, faithful believers in Santo Domingo City. We believe that as a result of this sad calamity our work will go forward with even greater rapidity than before, for everywhere the living are earnestly asking, "What do these things mean?"

The masses of the population have been staggered and bewildered. Now is our time as never before to press on with the message in this stricken city and district, and quickly finish God's work, that the glad day may be speedily hastened when, according to His word, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

Texas, remains as an honored laborer in North Texas.

As to general impressions, I have no hesitancy in affirming that during the years of my connection with the General Conference I have not before observed such a marked outreach after God on the part of the people generally as during this summer in the Southwest.

This was evidenced in the remarkably good attendance at the daily morning Bible study, at which time searching presentations were given, not in the least for entertainment, but for plumbing the depths of God's gracious provision for spiritual life and fellowship, and its outgrowth in soul-winning service for God. The number of young people actively attending and sharing in these studies was remarkable in certain camps. And to these studies were coupled inquiry meetings and personal interviews as a follow-up, to apply the principles studied to personal problems. Glorious victories sprang from these occasions.

There were some marvelous reclaimings of souls who had wandered desperately far from God, and the conversion of others who had never before surrendered to the claims of the Saviour's love. The deepening of faith and confidence in God and His last-day message, and full surrender of the very citadel of the soul to the kingship of Jesus for His complete mastership, was widespread and blessed to behold.

In Arkansas, special interest was manifested in the series of daily workers' meetings on complete righteousness by faith. The attendance at

the camp was about as usual, despite the drouth.

The work among the Mexicans in South Texas was impressive. Their attendance at the camp meeting was large (about 250), and if only sufficient men and means could be thrust into the openings, the returns in souls would surprise and encourage the North American field. Here is indeed a foreign mission field within our very borders.

The North Texas attendance was about normal, and the day studies were unusually well attended. There had been a good gain in membership and tithe. Excellent meals were served by the college cafeteria.

The smaller Texico meeting made up in earnest seeking after God what it might lack in constituency, which now stands at 700. But one unique feature in this conference is the work progressing among the Indians of New Mexico, who form a part of the aboriginal inhabitants of North America. And to them is to go the glad news of the gospel of the kingdom.

The Oklahoma encampment was comfortably held in the spacious wooden pavilion and dining hall provided by the town of Guthrie. The attendance was nearly normal, being 1,100 on the closing Sabbath. The large German constituency was especially favored by the labors of J. W. Westphal, formerly of the South American Division, and W. B. Ochs, of the Bureau of Home Missions. L. E. Christman, of the General Conference Home Missionary Department, was also present at the meeting, and gave effective service.

Two brethren were ordained to the gospel ministry—Orno Follett of Texico, who has been laboring among the Indians, and C. C. Voth of Oklahoma. May God bless the constituency of the Southwestern Union and their leaders throughout the biennial period that has just been entered.

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## The First Church

BY MILTON G. CONGER

ASBURY PARK church No. 1 begins with the first letter of the alphabet, and therefore the members feel that they ought to be first in every good work.

At the opening of the official 1930 Harvest Ingathering campaign, Sabbath, September 6, without the aid of conference workers, this church had already gathered in their entire Harvest Ingathering quota, figured at the high rate of \$12 for every church member. They had had the usual difficulties to encounter. This soliciting was not done by merely wishing



it to be done. No, indeed. It was accomplished as a result of excellent local leadership on the part of the church elder, Charles Mohr, and the home missionary secretary, Daniel von Bargen, and other officers, as well as the united, concentrated efforts of faithful church members who had "a mind to work."

Think what this would mean if every church in the conference, in the union, in the world field, had done likewise! Think of the energies of ministers and conference workers this would have released for other spiritual work! Think of the saving in campaign promotion, time, and expense! Think of the many autumn soul-winning evangelistic efforts such united action would make possible! In addition to all other gifts, it would be equivalent to presenting the conference with the salaries and expenses of all the workers for three months, or one quarter of the year! Just think of it, consider it, and may God put it into the hearts of all our church members to emulate this achievement.

And that is not all. There is still "the sound of a going" in Asbury Park No. 1 church. After they gathered in sufficient funds to reach their Harvest Ingathering goal, they still continued their missionary work with the high aim of soliciting sufficient funds to reach their sixty-cents-per-capita mission goal.

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### Would You Have Gone?

BY S. A. WELLMAN

THE intense longing to know more of the gospel as evinced on the part of some of the less-privileged peoples of the world, is strongly emphasized in a letter just received by the writer from A. W. Cott, of the Mt. Roraima Indian Mission in British Guiana. He and his faithful wife and little daughter are back four or five days' journey beyond the first location at Mt. Roraima, in the village of Acurima, on the Brazil-Venezuela border. In that remote territory there are already several hundred people keeping the Sabbath. Brother Cott says in part:

"We are extremely busy here with our various meetings, mission school, baptismal classes, etc. This is the rainy season, the surrounding country is flooded, and the rivers are much swollen; in fact, the Indians living on the remote side of the Waileng River must sometimes swim across in order to attend our Sabbath school here in Acurima. My time for photography is limited, but I want sometime to secure a picture of a woman who swam across this river with her baby on her back in order to spend

the Sabbath with us and attend the meetings. Our people here do not have automobiles to take them to Sabbath school, but must plunge into dangerous rivers, with their children clinging to them as best they can, in order to be present.

"There is a man by the name of Tonice, one of Elder Davis' converts, and well on in years, who lives on the other side of the Waileng. This man has only one leg, for he was bitten by a snake when a boy. The bitten leg was not removed by a surgical operation, but by a slow process of atrophy it gradually became dismembered from the stump which he keeps protected with a piece of rag. Tonice frequently crosses the Waileng River, how, I do not know, and comes to Sabbath school. He is waiting for the coming of the Master, when, if faithful, he will receive another leg far stronger than the one he lost.

"We have had a number of sick people to care for of late. The Indians come to us with their troubles, and we are glad for the opportunity of helping them. Only the other day I was called hurriedly into the village to treat a woman who had been bitten by a poisonous snake. She has now almost completely recovered. Since our arrival here last fall we have performed two minor surgical operations under general anesthesia. The Indians are extremely insanitary, and suffer in consequence from skin diseases, deep-seated ulcers, eye affections, etc., and we usually have several cases each day of such ailments. The Indians do not keep their diseases to themselves, but pass them on to us. Joycie is just recovering from a bad spell of whooping cough which has been epidemic in the village."

This last paragraph presents a picture of daily problems and labor that come to the missionary in all stations of the advance lines, but in the two previously quoted the missionary's reward is just as definitely set forth. Would you have gone to Sabbath school under similar circumstances? It is just such simple-hearted loyalty that is preparing a people from among the tribes of the forest for a part in the kingdom of God. Similar loyalty is needed in all our hearts. While we remember the missionary who labors on in the hard places, let

us also seek for the strength to be steadfast ourselves in the daily duties of home and church, resisting the temptation to seek the easy way that requires no sacrifice.

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In America there are still thousands of homes and many thousands of people who have never owned, or handled, or even seen a Bible. Persons who live in older and well-established sections of our country, where towns and villages are close together or where the rural areas are evenly populated, can hardly comprehend the distances which separate the isolated settlements in our vast Western States.

One of the American Bible Society's colporteurs reports that he found homes where there were sons and daughters twenty-five years of age, none of whom had ever heard what the Bible was, didn't even know it was a book, and when they saw it, had no idea what it contained. He also found communities that were not only ninety miles from the nearest railroad, but equally far from the nearest point where religious services were held. After preaching in some of these settlements and leaving Bibles, he was assured that his service "was the best thing that had ever come to town," and was urged to return.—*The American Bible Society.*

## 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."

VOL. 107 OCTOBER 23, 1930 No. 54

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

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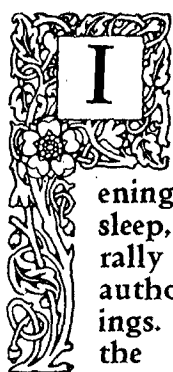
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## for 1931



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WASHINGTON, D. C., OCTOBER 23, 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.

RECENT word from A. S. Booth, of the Florida Conference, tells us that it has been decided to postpone the Florida camp meeting until sometime next spring.

IN a letter recently received from J. F. Wright, president of the African Division, he states that in the Zambesi Union Mission, where our work among the native people of Africa had its first beginning, 1,000 people have been baptized already this year, and that the brethren expect to baptize at least 200 more by the close of the present camp meeting season. Brother Wright also states that over 400 people have been baptized thus far this year in Nyasaland.

### Missionary Sailings

MR. and Mrs. F. I. Mohr, of California, sailed from Miami, Fla., for Havana, Cuba, October 2. Brother Mohr is the new secretary-treasurer of the Antillian Union Mission.

MR. and Mrs. C. C. Ellis and family, of Southern California, sailed from New Orleans, October 4, on the S. S. "Tela," for Cristobal, Canal Zone, en route to their new field in the Central American Union Mission.

SEPTEMBER 20 Mrs. L. S. Crawford with her little son, Stuart, left on the S. S. "Cayo Mambi" from New York, returning to Jamaica to resume her teaching in the West Indian Training School at Mandeville, Jamaica.

TWO missionary families sailed on the S. S. "Ebro," from New York for Mollendo, Peru, October 4. Mr. and Mrs. S. R. Loomis, of Union College, are going to Bolivia, Brother Loomis

to serve as treasurer of the Bolivia Mission. Mr. and Mrs. George E. Stacey, of Kansas, will engage in mission station work, also in Bolivia.

WE regret to learn of the death of Elder Victor Thompson, which occurred at Loma Linda, Calif., October 3. Brother Thompson for many years was an earnest, faithful, and efficient worker in this movement. He rests from his labors, but the gospel seed he scattered during his ministry will continue to bear fruit. We extend to his wife and other relatives our sincere sympathy.

ALL will remember the report concerning the great progress of the work in Rumania, which was one of the outstanding reports at the General Conference. The membership more than doubled during the last quadrennial term, 100 new churches with 1,500 members being received in 1929. Now comes the report that 734 members were added during the second quarter of 1930. A. V. Olson writes: "Things are also looking brighter in Jugoslavia. The annual meetings held in some of our Latin fields since our return have been seasons of refreshing. Sabbath we ordained three young men to the gospel ministry in Lausanne."

### A Word From Manila

A RECENT personal letter from Dr. H. A. Hall, medical director of the Manila Sanitarium and Hospital in the Philippine Islands, contains the following paragraphs regarding his work:

"We are busy as ever. I have just removed a gall bladder and done a submucous resection. We have an old man in the house whom we took in and under local anesthesia opened his abdomen for treatment of perforated bowel due to tuberculosis. He is now almost well, and will soon go home shouting our praises. Already he has had a relative sent to us, and she is almost ready to go home also.

"Last evening I went down to Pasay, and gave a health talk to our students and faculty there. I spoke strongly against the use of flesh foods, and find the Filipino brethren and sisters are willing to co-operate in this important matter. Our nurses do not eat meat, and they are the healthiest group of helpers in any department of our work for the islands. I feel that the time is ripe for a strong forward movement of the medical work, and the minds of the people seem to be in readiness for it."

### In Southeast Africa

FROM a letter recently received from N. C. Wilson, superintendent of the Southeast African Union Mission, we quote the following interesting statements:

"Our camp meetings in Nyasaland this year were the best we ever held."

Then, speaking of the work in North Nyasaland, where several hundreds of people were found about two years ago who had been keeping the Sabbath for some twenty years and who have now become affiliated with our movement, Brother Wilson says:

"Really the North Nyasaland proposition looks better every time I see it. At Mombera we had an excellent meeting. The work up there has developed nicely. At Luwazi, where Brother Pearson is building a station, we had a great meeting. The paramount chief from the lake was in attendance, and I wish you could have been there to hear his warm remarks at the closing service, which was a symposium. The chief is now living at the mission and is attending school. He is the recognized paramount chief over 75,000 people there. He had many wives, but left them all at his home village with the exception of one whom he brought to his new home at Luwazi. He also brought several of his grown sons.

"We had about 1,500 people at the Luwazi meeting. It seems that the entire country is open to us. I cannot tell you the number of calls we have from various villages for schools and preachers. We simply have to turn a deaf ear to them, which, of course, is a great disappointment to us, but I am sure that before long we shall have some workers developed from right among the people up there, who will be able to go out to their own people as teachers and preachers. We are continually sending out workers from Malamulo.

"The most interesting feature of our meetings in the north was the sending off to the Congo of three of their preachers. The Congo placed a call for these men, and so we sent Namon Jere, Edward Nkasi, and Darison Angerenda. The north Nyasaland people were, of course, most deeply interested in seeing some of their own go as missionaries to a foreign country—the Congo. It really made a profound impression on the people who gathered in.

"North Nyasaland now has nearly 800 baptized members, and I am pleased to be able to tell you that our records at present show about 2,000 Sabbath keepers. Surely the north Nyasaland field is a great encouragement to us."