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The Gospel Message and the Gospel Messenger

An Appeal to the Ministry and to the Church at Large

[INTRODUCTORY NOTE.—While still the blessed Autumn Council for 1934 is in session in Battle Creek, Michigan, I am sending on to the REVIEW a paper that Elder F. M. Wilcox read yesterday morning at the devotional service of the Council. By vote it was requested that this statement of important principles and truths should be printed in full in the REVIEW, in order that all our ministers and workers, as well as all the believers, might have brought before them this presentation which deeply impressed all hearts in the Council, where, as workers, we are seeking God for a new and deeper experience, and where the Lord has been drawing very near to us in mercy and blessing. W. A. S.]

Battle Creek, Mich., Nov. 9, 1934.]

THE apostle Paul was nearing the end of his long and eventful life, and this was true of the other apostles and early disciples. Paul knew that soon the preaching of the gospel message must be committed to younger and less experienced workers. He sought, therefore, in the instruction he left, to prepare these younger ministers for their labors. The two epistles addressed to Timothy and the one to Titus are filled with specific instruction as to the relation of these workers to the cause of Christ. Repeatedly Timothy is admonished to avoid the discussion of unprofitable questions, to take heed to sound doctrine, to build up the church of Christ into a well-balanced and well-grounded experience.

In principle the same admonition is given Titus. Speaking of the qualifications of the elders to be ordained over the churches, the apostle says that the elder should hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." And the apostle John, in his second epistle, admonishes the church in these words:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 9-11.

We today may profitably give heed to these admonitions.

The doctrine of Christ has its foundation in the word of God. The Scripture, given by inspiration, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This holy word is the supreme test of all religious teaching, and its study should engage the earnest, devoted effort of every disciple, and particularly of every minister of the gospel.

This movement with which we are connected stands for certain great fundamental truths,—the existence of God, the inspiration of the Holy Scriptures, salvation alone through the vicarious sacrifice of the Lord Jesus, repentance, regeneration and the gift of righteousness by faith, the work of the Holy Spirit, the immutability of God's law, the binding claims of the Bible Sabbath, the priestly ministry of Christ in the heavenly sanctuary, the investigative judgment now going on, the soon coming of Christ to take His children home, the doctrine of spiritual gifts, the manifestation of the gift of prophecy in the remnant church, life only in Christ, Christian Temperance, and other leading important Bible doctrines. These great truths constitute the everlasting gospel message for this time.

The Threefold Message

To the Seventh-day Adventist Church has been committed this message. The everlasting gospel was preached by Noah, by Abraham, by Paul and Peter, and by all the prophets and apostles of past ages. It was preached in the setting appropriate to their day.

We cannot preach this gospel message as Noah preached it, or as Paul or Luther gave it. It is for us to preach it in the setting of God's great threefold message of Revelation 14. Luther preached righteousness by faith in the setting of the gospel message for the sixteenth century. We must preach righteousness by faith in the setting of God's message for this time. We are told by the messenger of the Lord: "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Review and Herald*, April 1, 1890. The apostle Paul preached of righteousness and temperance and of a judgment to come. We cannot preach the judgment of God as did the apostle. We must preach "the hour of His judgment is come." That judgment is now going forward. The great underlying principles of these truths are the same, but in our preaching their application must be made to present-day conditions.

The message we are to proclaim should be balanced, harmonious, up-building. While we should omit no necessary detail, at the same time we should not place *overemphasis* upon detail. The preaching of the principles of religious liberty constitutes a part of our message, but only a part; and these principles should be

preached in their proper relation to every other part. The principles of health constitute a part of the message, but they are not the whole message; and these principles should be proclaimed in their proper relation to all other phases of the truth for this hour in which we live.

Integrity of the Message

Of the integrity of our message we are told this by the servant of the Lord:

"The waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Special Testimonies*, Series B, No. 2, p. 59.

"As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Id.*, p. 51.

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, Vol. VI, p. 17.

Seventh-day Adventists and a Creed

Has the Seventh-day Adventist Church a creed? So far as relates to any formal, official pronouncement, our answer is in the negative. On the other hand, this church, throughout its history, has been united on certain great fundamentals of doctrinal belief. This has been so of very necessity. How could any organization, even of the world, succeed unless it could rally around its standard men and women who believed in common objectives and were agreed as to general principles of polity and procedure? In the very nature of the case, those who have been accepted as members of the church have been instructed in the fundamental doctrines of the Bible, and have been asked to give their assent to the same before their baptism.

But Seventh-day Adventists recognize that divine revelation has been progressive through the centuries, and that the church of Christ must walk in the advancing light of revealed truth.

When Christ came, He brought much new light to His disciples, but there was much that He could not reveal because of the limitations of their spiritual vision. He promised that the Holy Spirit would do for His church what He had not done.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is

come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:12, 13.

We believe that God will give to His remnant church increasing light until the end of time. This light may come to us in our own personal study; or it may come through messengers chosen of God. It is for us to keep ourselves in that attitude of mind and condition of heart where we are willing to receive instruction and light from any source, from even the humblest in the church.

Prove All Things

This movement is one of prophecy. The faith of Seventh-day Adventists, in a large measure, finds its foundation in the fulfilling word of divine prediction. The marvelous accuracy of the prophetic word is being demonstrated today more fully than ever before. For instance, where our church pioneers saw only one indication that the coming of the Lord is near, we see one hundred such indications today. In reaching their conclusions as to the meaning of the prophecy found in Revelation 13, they had but very little, if any, evidence in current events of the fulfillment of the latter part of the prophecy; but how multiplied are the evidences at the present time of the truthfulness of the position they took long years ago.

And so we have no fear that, in turning the searchlight of critical investigation upon the fundamental beliefs held by Seventh-day Adventists, it will be demonstrated that these beliefs are unscriptural. They have been subjected to this searching test too many times through the years, and against every assault of the enemy these principles have shone with added luster. And so without fear of imperiling a single fundamental of this message, we would say to every advent believer: "Prove all things; hold fast that which is good."

In doing this, however, let every student walk in all humility before God. Let him guard himself against pride of opinion; let him cherish no desire to become a great leader or teacher. Thus he will be led to keep in close counsel with his brethren; and while he may seek to teach others, he himself will possess that spirit which comes from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17.

The Responsibility of Ministers

Our conferences issue credentials to their ministers. When they are sent out in this representative relationship, their brethren understand that they

believe the teachings of the denomination whose accredited representatives they are. How can a person honestly receive such credentials if he is discrediting in public or private the doctrines held by Seventh-day Adventists? Surely no fine sense of honesty or honor or Christian duty will lead him to do this. If honest, he will frankly say, I cannot accept these credentials; I do not hold with you regarding the coming of the Lord, or the Sabbath, or the nature of man, or the sanctuary, or the Spirit of prophecy, or some other fundamental doctrine in which he may have lost faith.

We published in the REVIEW some time ago a quotation from the editor of the *Washington Post*, dealing with this very principle. It is interesting to see how the editor of a great political paper regards this question. He said:

"It is certainly not tyranny or persecution for the authorities of a religious body to require common honesty in the conduct of its ministers. No secular organization permits its agents to violate its rules and impair its strength. . . . No minister has a moral right to use the influence of his position in spreading disension in the denomination whose commission he bears, and to whose creed he pledged fidelity as a condition precedent to his ordination. The world is wide. It has room enough for all creeds and all beliefs and their advocates. No man is compelled to belong to any church or to preach any doctrine. But an honest man, having been ordained to preach any particular doctrine, will step down and out, on his own motion, when he becomes convinced that the doctrine or creed is not true."

In these days, as never before, God wants men and women as standard-bearers who are true to the word of divine revelation. It is no time for cherishing doubt; it is a time for faith, for stability, for confidence, for assurance.

The Preaching of New Views

What principle should govern the one who believes he has received new light? He should recognize, first of all, the fundamental principle that no light revealed today will be opposed to the light revealed yesterday. God cannot deny Himself. Should the one who believes he has received new light publish this to the church? Should he consider that he is commissioned to preach a reformation and reclaim the church from the error of its ways on his own independent judgment and responsibility? Such is not the spirit of the gospel. When certain questions of difference arose in the early church, the apostle Paul considered that it was necessary to take these differences to responsible brethren, to the men who had been chosen of God to lead out in His work. He did this in order that the

minds of the believers should not be confused. He wrote:

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." Gal. 2:1, 2.

Our safety in receiving new doctrines is to submit them first to brethren of experience who can judge those doctrines, first of all by the divine standard, the word of God, and who can view them in the light of the historical setting of this message and God's leadings in its development. And this is the instruction we have received. I quote from "Testimonies," Volume V, page 293:

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'"

If this counsel were followed, it would go a long way in promoting harmony in the church of Christ and saving it from division. It surely is most unfortunate when any worker takes some new idea not generally accepted by the church, and sends it out in printed form for general circulation. Such procedure tends only to disunity, causes strife and confusion, bringing into discredit both the work and the worker. Such a course is clearly condemned by both the Bible and the "Testimonies."

We are told by the messenger of the Lord that "God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—"Testimonies to Ministers," p. 61.

Again we are told:

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived."—"Testimonies," Vol. V, p. 295.

"God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. In every reform men have arisen making this claim. Paul warned the church in his day, 'Of your own selves shall men arise, speaking perverse things, to draw away

disciples after them.' . . . Let none be self-confident, as though God had given them special light above their brethren."—*Id.*, p. 291.

Idle Speculation and Shibboleths

Idle and vain speculation in things religious has existed in every age. Since the beginning of this movement, Satan has sought continually to inject into the minds of some, reasoning and philosophizing over questions not clearly revealed or having no place in the gospel message. Speculation as to Bible numbers, the utterances of the seven thunders, the identity of Melchizedek, the personnel of the 144,000, the nature of the Holy Spirit, and other questions of this character, have commanded the study of good but misguided brethren and troubled and confused the believers. We can ill afford to take time to consider and discuss unprofitable questions of this character. Declares the messenger of the Lord:

"I have seen the danger of the messengers' running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—"Early Writings," p. 63.

This word was given back in the early days of this movement. It was applicable then. It is even more applicable today. If there was danger then of "the messengers' running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul," there is even more danger now. The world today is filled with all kinds of agitations concerning questions and causes. Voices are sounding on every side. Messages come to us from every quarter. The "lo here's" and "lo there's" are found everywhere today. We need to be careful that we do not become confused or distracted, that we do not forget the one great message of Christ's soon coming and the kindred truths associated with that message, which God has commissioned us to give to our fellow men.

Sad it is, in this solemn hour, the hour of God's judgment, with a perishing world around us, that we should so fail to sense the character and greatness of the message committed to us as to waste time and energy in the study or discussion of minor details, the determination of

which will not count one iota in the work of bringing men to Christ.

From a document prepared by the workers at Elmshaven, I quote this excellent counsel from the pen of Sister White:

"A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.

"The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, 'Except ye repent, ye shall all likewise perish.' Luke 13:5. And the apostles were commanded to preach everywhere that men should repent.

"The Lord desires His servants today to preach the old gospel doctrine,—sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ."—*Undated MS.*, No. 111.

And we must never mistake slogans or shibboleths for the message. We have had many of them through the years. The present possession of eternal life, the victorious life, the upper-chamber experience, twice-born men,—these phrases and others have been emphasized as representing a new and deeper experience in Christian living. The danger has been that in the minds of some these terms have been made a test of orthodoxy, a gauge to measure the spiritual condition of those who accepted or rejected them.

In reality, these terms represent no new revelation of divine truth; they represent the experience which Abraham had when he earned that blessed title, "the friend of God;" the experience that Enoch knew as he "walked with God;" the experience of David when he declared, "O how love I Thy law! it is my meditation all the day;" the experience of the apostle Paul when he declared, "I know whom I have believed."

I believe with all my heart in the experience to which our brethren refer by such terms, because these expressions are designed to represent practical, everyday Christianity. And

let us as preachers teach them as such. Let us not make of them shibboleths, representing them as expressing some mysterious experience known only to a few. This will have an influence to discourage some humble seekers who, in their simplicity, will fail to understand the terms employed, and how they may reach the experience the terms are supposed to represent. Unfortunately, I admit, practical, everyday Christianity is an experience known to far too few. Formal profession has taken the place of real heart work in the experience of thousands who bear the name of Christ.

The following statements from Sister White are worthy of thought in this connection:

"We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart."—*Review and Herald, March 22, 1892.*

"There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time. . . . We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water."—*Testimonies to Ministers,* pp. 227, 228.

Attacks by Opponents

We are told that in the times immediately preceding the coming of the Lord, "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Certain doctrines particularly will be made the special object of Satan's attack. He will make war against the remnant of the church because that remnant keep the commandments of God and have the testimony of Jesus.

We are warned that special efforts would be put forth to lessen faith in the priestly ministry of Christ, the very foundation of our faith. I quote:

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Testimonies,* Series B, No. 7, p. 17.

Again we quote:

"I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting scriptures to pile around erroneous theories, which have no foundation in truth. The scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth."—*Gospel Workers,* p. 303.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"—*Review and Herald, May 25, 1905.*

Truly, "if the foundations be destroyed, what can the righteous do?" As never before we need to study the foundation of our faith as found in the word of God. We need to preach the doctrines of the word. This preaching made Seventh-day Adventists, and this same preaching will keep our people Seventh-day Adventists. Many of our church members need instruction in the very fundamentals of our faith.

Our young people need to be grounded in the truths of this message. This knowledge, wrought into Christian service, will do more than all else to save our youth in these days of peril.

Maintaining Standards

It is not alone the duty and privilege of the shepherd to gather the sheep into the fold, but he must seek to guard them from the enemy. The

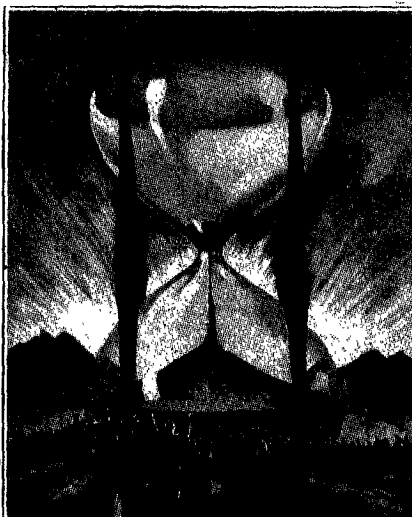
church, as never before, needs to be called back to the old-time standards. I thank God for so large a number who are true and faithful; thousands of Adventist believers are loyal to the faith, devoted and sacrificing in support of the gospel cause, which is dearer to them than life; but, alas, spiritual declension is manifest in too many lives. The standard of Sabbath observance is being lowered. The family altar has fallen down, the newspaper, the storybook, and the radio are taking time belonging to Bible study. These corrupting influences are weakening the moral fiber of all who indulge in them.

We see too many of our brethren and sisters mingling with the world in ungodly pleasure. Some are attending the movies and the theater, and affiliating themselves with various worldly associations. We see in our congregations men and women who do not represent the principles of modest, dignified attire. An increasing number set aside the solemn covenant of the marriage relation. Divorce is secured sometimes for the most trivial reasons. This great evil is becoming altogether too common among us. But it is an evil which cannot be winked at or passed over lightly, if we are to maintain our integrity before God.

The subtle influences of worldly education, as represented in the subversive teaching of worldly universities, are seeking to corrupt the faith of our youth and to gain a foothold in our own schools. We need to be eternally vigilant, lest our schools succumb to these faith-destroying principles, the same as have the schools of other denominations. We

The Turning of the Hourglass

By ADRIAN COOPER



TIME's golden grains of bright sand are now flowing
Swiftly within earth's great hourglass;
So long those grains have been going, going,
The gold in the crystal shows faintly at last.
Ah, solemn the thought that grips me today,
As I watch those sands a-dropping below,
That eternity now is well on the way,
And soon the hourglass will be empty, I know.

Many there are who are watching with me
Those fast-falling sands of God's wonderful grace;
And wishing they might forever be free
From those idols that now are sinking our race.
There's another indeed, who is watching below,
Each grain that is slipping forever away;
Not all are aware that this craftiest foe
Is gathering his forces for the last great day.

But the word of God's love is marching ahead,
And the angels above are speeding it on.
Soon the last message on earth will be said,
And the gold in the crystal will all then be gone.
Then Jesus will come, with heaven's bright train,
To gather His gems for those mansions above,
Where our Father will turn the great hourglass
again,
And time will be lost in eternity's love.

must ever keep in mind, and constantly emphasize, the heaven-born principles of Christian education committed to us.

Some of our members are paying little attention to the principles of healthful living; they are drinking tea and coffee, and following other health-destroying habits; and some are mingling with the world in their feasts and holiday occasions, saying by their conduct, "My Lord delayeth His coming."

Worldly methods, such as dramatic exhibitions and religious plays and pageants, are being employed in some of our churches and institutions. All this is wrong. Many in the church need to be called back to the standards of simplicity and practical Christian living.

As never before, the ministers of the Lord need to weep between the porch and the altar, and to pray God to spare His people and give not His heritage to reproach. God promises to hear this petition.

"Like People, Like Priest"

In every age the gospel minister has been in danger of lowering his message to meet the lowered standard of the people. "Like people, like priest." This is a temptation facing the ministry of the Seventh-day Adventist Church.

No selfish consideration must tempt us to hold back the straight testimony. I must not refrain from declaring the whole counsel of God because I sense the sinfulness of my own natural heart. I need to cry mightily to God to sanctify me through His truth, and make my life tally with my preaching. I must not refrain from declaring the whole counsel of God because that counsel will condemn practices in my own family or will strike against the doings of my dearest personal friends. My wife may fail to represent in her life the principles of the gospel as relates to plainness of attire; my children may be ensnared by the pleasures of the world. Sad indeed it is when the message of the gospel minister is nullified in any measure by the influences existing in his own home. He should cry mightily to God for the conversion of his own loved ones; but having done all that he can do to bring them to Christ, he must give his message faithfully and uncompromisingly.

The gospel minister may number among his personal friends men and women in the church whose lives are worldly, some perhaps wealthy and influential. But no fear of man, no ties of personal friendship, must lead him to abate one iota from the solemn message God has given to him to bear to the church. He must rebuke sin

without partiality, fear, or favor.

The Christian minister cannot court the rich and slight the poor. He cannot exalt the one who makes large offerings to the work of God, and pass by those who, although rich in faith, must give of their penury. In the bonds of Christian fellowship he must count all men of every race and color, of every social, business, and political plane and position, on an equality as brethren in Christ the Lord.

The responsibility of the ministers of Christ and their close relation to obedience on the part of the people, are illustrated many times in the teachings of the Scriptures. Of some who claimed to be prophets in the days of old, the Lord says: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Then the Lord adds this: "But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:21, 22.

Church Discipline

When Israel was driven back in their attack on Ai, Joshua fell on his face in abject humiliation and despair. The Lord said, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned; . . . neither will I be with you any more, except ye destroy the accursed from among you." Joshua 7:10-12. God requires not only that His watchmen today cry out against sin, but that they set themselves to cleanse the camp. God will hold them responsible if they do not do this. Read the admonitions and warnings addressed to us as responsible leaders in His church:

"Sin and sinners in the church must be promptly dealt with, that others may not be contaminated."—*"Testimonies,"* Vol. V, p. 147.

"If wrongs are apparent among his people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty, and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty."—*Id.*, Vol. III, p. 266.

"We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority, as if the acts had been our own."—*"Patriarchs and Prophets,"* p. 578.

Of the days of ancient Israel we read: "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel;" and then "there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel." Of the church of

the early centuries the historian tells us: "The early disciples had scarce retired to their graves before their children, along with new converts from heathenism, came forward and new-modeled the cause." Were Wesley brought back to life, he would hardly recognize in the popular worldly Methodism of today the descendants of the humble, simple people who, under God, he rallied around his standard.

We need to heed the admonition addressed to Israel of old, an admonition we may well take to heart today: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. To this gracious invitation backslidden Israel responded, "We will not walk therein." Of their experience we may well say in the words of the apostle Paul: "Now all these things happened unto them for ensamples [or types, margin]: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

We need to give careful heed to these lessons of history. We are risen up in the place of the fathers of this movement. We need to bear ever in mind the lessons of zeal, sacrifice, and simple godliness revealed in their lives. Declares the Lord's messenger: "We have nothing to fear for the future only as we shall forget the way the Lord has led us, and His teaching in our past history." May God help us to bear these lessons in mind. Woe is unto us if we do forget, for then God will raise up others to do the work we might have done, in order that His church may be safeguarded unto the day of final victory.

A Passion, Not a Profession

I bring against my brethren in the ministry no railing accusation. I love them and believe in them. The ministry of the Seventh-day Adventist Church is made up of noble, sacrificing men. If I admonish them, I admonish also myself. If they have failed in any measure, I have failed in greater measure. There needs to be a quickening of spiritual power in my own life. Every minister of the gospel needs this. It is only as we have this impetus and inspiration in our lives that we can hold the church against the worldly influences that are creeping in upon her.

Our ministry today should be more than a profession; it should be a passion; and only as it is a passion can it prove effective in the great work committed to it of God. We cannot

be among those who preach for hire, who follow their calling in order merely to obtain a support. The workman is worthy of his meat. That is true. But the workman must labor for more than his temporal meat. The meat of Christ's ambassador must be, in the words of the Master, "to do the will of Him that sent" him, "and to finish His work." John 4:34.

In their own personal experience God calls His ambassadors to lives of consecration, to be examples to the believers. In dress they should be neat and modest, conservative and dignified; in conversation and deportment, models of propriety and good judgment; in social life, representatives of Christ even as in the pulpit; in business dealings, honest and upright; in morals, above reproach, so that the tongue of slander shall find no just cause for gossip.

Heaven has charged us with a great and solemn message for this generation. Many agencies and units have been brought into being in its promulgation. We possess an organization requiring much labor in its operation. We need to guard ourselves that we be not so cumbered with much serving, as was Martha of old, that we shall miss the better part chosen by Mary. We must be careful that we do not lose the Lord in working for Him. In the midst of our busy activities, which are most necessary, we must find time for prayer, for study, for meditation, or we shall miss the way, and become leaders only in name and not in reality.

We must feed upon the living Bread ourselves in order to feed the flock committed to our keeping. And we must feed the flock if we would

shear the flock. In return for the support and loyalty of a noble, sacrificing people, we must feed and water their souls, and we can give only as we ourselves receive. Our lives will preach louder than our words. But our preaching, backed by godly living, will carry a message of conviction to those to whom we minister.

Let us ever remember that it is not by might nor by power, not by plans nor methods, not by argument nor eloquence, but by the Holy Spirit that God will finish His work and cut it short in righteousness.

The material facilities of the apostolic church were few and meager, admitting of no comparison with our equipment today. With no regular system of employment, with no schools or publishing houses or sanitariums, with only scrip and staff, dependent upon friendly homes for harborage, the heralds of the cross penetrated the darkness around them, proclaiming the gospel of the crucified and risen Christ. Their only recourse of help was the Holy Spirit, who witnessed in mighty converting power to their simple story. Oh, if this power were ours in fuller measure today, what might we not do for God! This is our supreme need. Received by faith, the Spirit will bring every other blessing in His train.

For the illuminating, vitalizing power of the Holy Spirit we should earnestly pray; and this divine power, we are told, awaits our demand and reception. May He come into our midst at this Council, guide in all our deliberations, and make this great gathering one of mighty achievement in the furtherance of the Master's work.

The Deity of Christ

THE deity of Christ is the chief cornerstone of the Christian religion. This fundamental truth is taught not only in the New Testament, but has its root in the Hebrew Scriptures. In Isaiah 7:14 we read: "The Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel," a name defined in Matthew 1:23 as meaning "God with us."

Webster's sixth definition of "sign" is: "Any remarkable event, transaction, or phenomenon, regarded as indicating the will of the Deity, or as manifesting an interposition of the divine power for some special end; a wonder."—*Edition 1905.*

In the English-Jewish translation of the Hebrew of Isaiah 7:14, we find "young woman" instead of "virgin." But that a young woman should become a mother could not be a sign,

for that is a matter of frequent occurrence, and always has been. But for a virgin to become a mother is indeed most wonderful, hence truly a sign.

There is not a New Testament writer who does not give evidence in what he has written that he gives full credence to the story of the virgin birth of Jesus of Nazareth.

The apostle Paul, a man thoroughly familiar with the Hebrew Scriptures, repeatedly expresses his confidence in the deity of Jesus. And in Hebrews 1:1-3 this truth is plainly stated thus:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the ex-

press image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

This scripture alone should serve to establish now and forever the deity of the Son of Mary. Here, however, is another text no less positive:

"By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:16, 17.

But the doctrine of the deity of the Son of God does not rest primarily, nor even chiefly, upon the testimony of the New Testament; it is taught, as we have seen, just as plainly in the Old Testament.

Matthew, in his Gospel (1:23), quotes Isaiah 7:14 and refers to Immanuel as being Christ, giving the meaning as "God with us." And it was thus that Jesus was regarded, as witnessed by John (John 1:1-4, 14), as follows:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

This scripture can be understood only in the light of the doctrine of the incarnation. The eternal Son, one with the Father, was "made flesh," and, as a man, dwelt among men, and they "beheld His glory," the glory of His character as revealed in His life; but Peter, James, and John beheld upon the mount of the transfiguration the visible glory of the divine presence.

The testimony of John is strongly supported by Matthew:

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto

thee, but My Father which is in heaven." Matt. 16:13-17.

The meaning of the words, "God with us," cannot be limited to a bodily presence. By the influence of His Holy Spirit both the Father and the Son are with every true Christian. Said the Saviour to His disciples only a few hours before He was physically separated from them:

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

"Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:15-18, 22, 23.

And this coming and being with the believer is not a visible, bodily presence, but is in and through the presence and work of the Holy Spirit. Let us read once more the Saviour's promise:

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14:16-18.

It is impossible for finite beings fully to comprehend the Godhead—Father, Son, and Holy Spirit.

Whatsoever may be the manifestation of the Divine Being, whether Father, Son, or Holy Spirit, God is there. We know that it was the Son who appeared to Moses at the burning bush, and in that connection we are told that Moses "was afraid to look upon God." Ex. 3:6.

Again in John 14:9 we read these words of the Son: "He that hath seen Me hath seen the Father." And, as though He would put beyond all question the deity of the Spirit, Jesus declared: "He that shall blaspheme against the Holy Ghost hath never forgiveness." Mark 3:29.

But the crowning evidence of the deity of Christ is His resurrection from the dead. To the Jews, when they asked of Him a sign of His deity, Jesus answered, "Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said." John 2:19-22.

It is to this evidence that the apostle Paul appeals in Romans 1:1-4: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which He had promised afore by His prophets in the Holy Scriptures,) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

This is denied, however, by the unbelieving Jews, and many others also; but upon what evidence? There is no question as to the crucifixion of Jesus. His life was taken, and a short time before the beginning of the Sabbath His body was laid in Joseph's new tomb.

But Jesus had repeatedly said that He would rise again "the third day." Therefore the Jews came to Pilate the next day after the crucifixion, saying, "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." Matt. 27:63-66.

But early the next morning the tomb was empty, and the only explanation the Jews could make was the absurd story told by the Roman soldiers, that the disciples of Jesus came by night, while they, the soldiers, slept, and stole away the body of Jesus.

But to break a seal set by authority of the Roman governor was a capital crime, as was also sleeping on guard.

It is unthinkable that the terror-stricken disciples, afraid even to be seen upon the streets, could have stolen the body of their Lord under the circumstances. So the sealing of the tomb and the setting of a Roman watch, or guard, furnished the highest human evidence that Christ did in very truth rise from the dead upon the third day after His death upon the cross.

Writing to the Corinthians and giving the ground of his confidence, Paul says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time" 1 Cor. 15:1-8.

The apostle himself died for his faith, as did all the apostles, with only one exception, and that one was spared only by divine interposition. Doubtless many of the five hundred sealed their testimony with their blood. Under the theocracy the evidence of two or three witnesses served to establish the fact. To the deity of Christ we have many times that number of witnesses, besides the testimony of the saving power of Christianity, the influence of which is today felt the world around as that of no other religious system. And the keystone of the whole Christian system is the deity of our Saviour, the Lord Jesus Christ.

C. P. B.

Christians and the Decalogue

Part I. The "Sunday School Times" Speaks on the Law

"ARE Christians Under the Law?" This is the arresting title of the first of two editorials on the subject of the law that appeared a few months ago in the *Sunday School Times*, the widely read representative weekly of conservative religion in the United States. The primary importance of the law of God in relation to the Christian religion in general, and the

advent movement in particular, warrants our examining these *Times* editorials closely.

In view of the frequent dogmatic declarations of first-day preachers, one would conclude, offhand, that the answer given to the question, "Are Christians under the law?" would be a straightforward, emphatic No. But such a conclusion would be incorrect,

as will be evident immediately from the quotations that will be given. We will quote more extensively than is usual, because of the singular clarity of the statements, and because we feel that our ministers and others who are endeavoring to hold aloft the law of God and to free it from confusion with the ceremonial law and from other distorted views of it, will find these quotations of value.

The editorial opens with a discussion of the sin of Adam and Eve, and of the first animal sacrifices that were offered for sins:

"The shedding of the blood of the first animals, from whose skins God made coats for Adam and Eve, marked the beginning of the substitutionary animal sacrifices of the ceremonial law. These culminated when Jesus Christ, God's only-begotten Son, gave His life a ransom for all, dying, the just for the unjust, to bring us to God.

"Christ, having been crucified for our offenses, and . . . raised again for our justification,' amplified the ceremonial law beyond all foreshadowings, conquered him who hath the power of death, the devil, and delivered us from the fear thereof. Thus Christ fulfilled and thereby canceled forever every jot and tittle of the ceremonial law."—April 21, 1934.

No Adventist Invention

This clear statement provides just one more proof, if indeed further proof were needed, that the term "ceremonial law" is not an invention of Adventists, as is often charged, but is a name well known to theological writers as descriptive of a distinct code. The *Times* then proceeds to discuss a different code, altogether apart from the ceremonial:

"The moral law, which was given to Moses by God on the two tables of stone and rehearsed to Israel by Moses (Deut. 5:7-22 and 6:4, 5), Christ found overlaid with traditional legalistic rules and observances of merit seeking. He rebuked the sham and corruption of this false system, and by His teaching and example canceled these 'commandments of men' (Matt. 15:9). . . .

"This oral code was handed down and added to by each succeeding generation. When the precepts of the code conflicted with God's written law, the scribes declared the traditional code the greater authority. This is demonstrated in their perversion of the fifth commandment, rebuked by Christ's denunciation: 'Thus have ye made the commandment of God of none effect [void] by your tradition,' and, 'In vain they do worship Me, teaching for doctrines the commandments of men.' Matt. 15:4-9. This man-made, systematized code of commandments and observances (numbering 600) usurped the place of God's law, yet was commonly called 'The Law.' And just here confusion has arisen in so many minds as to the law of God, and the man-made law."

The editorial goes on to declare that Paul was referring to this "man-made" law when he wrote, "As touching the law, a Pharisee, . . . touching the righteousness which is in the law,

blameless." The discussion is then narrowed down to that most debated area, namely, What did Paul mean when he denounced the Judaizers in relation to law? How often have we been told by those who wish to evade the clear words of the fourth commandment, that Paul was denouncing the moral law, and freeing Christians completely from any relationship to it; and that therefore, of course, there is not only no point in preaching the ten commandments, with the troublesome fourth precept, but that in fact those who so preach know nothing of grace and the gospel. But listen to these straightforward words, which so well conform to the whole facts of Paul's life and preaching:

"Paul's argument against 'the law' was aimed at this rabbinical code; and at the continuance of the ceremonial law which Christ's redemptive work had canceled; and also at the attempt of the Judaizers to make their national covenant rite of circumcision a law to the Galatian converts. The rabbinical code, by its inversion of God's law, had so perverted the consciences of the scribes and Pharisees that no matter how immoral one's life might be, when measured by God's law, if one maintained strict obedience to 'the code,' it was accounted unto him righteousness. On the other hand, neglect of its most trivial precept by the devoutest of Jews was accounted unto him sin. Both schools of the rabbis agreed on these points."

Christ Swept Tradition Aside

The thought is then presented that "the bitter contention between the two rabbinical schools regarding the supremacy of certain precepts of their code over others," prompted the famous question, "Master, which is the great commandment in the law?" The editorial observes immediately that "with one swift, master stroke Christ swept away forever from *God's law* the entire superstructure of rabbinical traditionalism, and reduced all the requirements of spiritual and moral life" to the two great precepts on which hang all the law and the prophets. Then follows immediately this strong declaration in conclusion:

"His Father's law, which had been made void, Christ fulfilled, magnified, and made honorable. Did He repeal it? Never!

"In human governments a law is repealed when, dishonored by the disobedience of the majority, their vote demands it. Christ, by redeeming us from the curse of our inability to love God and keep His commandments,' reestablished the law."

The second of the two *Sunday School Times* editorials is like unto the first. We quote in part:

"Having by His law brought us to Christ, God sends the Holy Spirit into our hearts and replaces the outward compulsion of the law by an inward impulse to love and obey God. . . .

"Jeremiah, who gives God's estimate of

the unregenerate heart as 'deceitful above all things, and desperately wicked,' announces God's remedy: 'I will put My law in their inward parts, and write it in their hearts.' Jer. 31:33. Ezekiel also says: 'A new heart also will I give you, and a new spirit will I put within you,' and, 'I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.' Eze. 36:26, 27.

"Paul gives us nine manifestations of the Spirit's indwelling: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. How fitting that the first of these is love, forming as it does the indissolubly enabling link between God's two basic commandments of the law, and Paul's assertion, 'Love is the fulfilling of the law!' Rom. 13:10."—April 23, 1934.

Good Adventist Reasoning

The next paragraph sounds strikingly like the line of reasoning so generally employed by Adventist ministers in stressing the perpetuity of God's law:

"God would not be God were He to lower or repeal His standard of love because of our natural inability to love. To impress upon us the hopelessness of that inability is the function of the law; while the Spirit's work is to impart to us the 'impossible' love that God demands."

"While obedience without the impulsion of love is servility, love that does not issue in obedience is merely nominal. 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.' 1 John 2:4.

"Love and obedience are interchangeable, and incontrovertible ground of our assurance: 'Hereby we do know that we know Him, if we keep His commandments.' 1 John 2:3, 4. Years before he wrote this by inspiration, John had heard this truth from Christ, who, knowing that the indwelling power of the Holy Spirit was to be given, said: 'He that hath My commandments, and keepeth them, he it is that loveth Me: and . . . shall be loved of My Father, and I . . . will manifest Myself to him, . . . and we will come unto him, and make our abode with him.' John 14:21-23.

"Christ demands of us the same condition of abiding that He assumed for Himself. 'If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.' John 15:10."

With these two editorials we can find no fault. Perhaps we might have phrased some statement a little differently, but on all the essentials we find ourselves in full harmony, even as we do with the fundamental statements in the Protestant creeds concerning God's law. In a day when all law, either human or divine, is being denied, and sometimes by those who call themselves religious, it is gratifying to read this clear pronouncement by the *Sunday School Times*.

Next week we will offer certain comments on a series of facts that stand out in connection with the general attitude toward the decalogue when the fourth precept is under discussion.

Studies in the Book of Daniel

Cleansing of the Heavenly Sanctuary

MEN sometimes scoff at the idea that there can be a cleansing of the heavenly sanctuary. They say, How can there be pollution in heaven? And so they turn away from the most solemn phase of Christ's ministry. Can our denominational position on the cleansing of the heavenly sanctuary be supported? Let us turn first for an answer to Daniel 8:14, which reads:

"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This cleansing cannot possibly refer to the earthly sanctuary, for it was not standing at the close of the 2300-day period. We have proved conclusively from the seventy weeks, in the former study, that a symbolic day in prophecy means a literal year. That being true, the 2300 days are 2300 literal years. This 2300-year period began in the autumn of 457 B. C., as has already been shown. The period, then, reached to the autumn of 1844 A. D. At that time the cleansing of the sanctuary was to begin. Since there was no earthly, typical sanctuary to be cleansed, this cleansing must refer to the cleansing of the heavenly sanctuary. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This is what God says. What right has mortal man to set up his word against God's? But let us go farther in our consideration of this vital question.

Is There Defilement of the Sanctuary in Heaven?

Is sin any less real in this wicked age than it was in the days of ancient Israel? Is the ministration of Christ less real than the ministration of the ancient priests? Does the repentant sinner bring his sins to Christ in any less real way than did the sinner of old? These are questions which we might well ponder in relation to this important subject.

Of Jesus it is said that He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2. Our Lord pitched the true tabernacle, of which He is the minister, the priest. His ministry is just as real as that of the ancient priest. In fact, the apostle says the former priesthood, the services, and the sanctuary were an exact type of the heavenly. Heb. 8:5; 9:9. Just as the ancient priest was a mediator between man and God, so Christ is our Mediator today. And our hope, as sinners, is that "which entereth into that within

the veil; whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec." Heb. 6:19, 20. We come by faith to Christ within the veil, and confess to Him our sins, and offer up our petitions through Him to the Father. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. In His ministry in the heavenly sanctuary, Christ deals with sin just as really as the priests did of old. Our Lord, in the sanctuary above, hears our petitions and forgives our sins; or if the sins are unconfessed and unforsaken, they are retained on the books of heaven.

The confession and forgiveness of sin constituted a defilement of the earthly, or typical, sanctuary. The priest either became the sin bearer, by eating of the sin offering, or else sprinkled the blood of the victim before the veil in the sanctuary. Lev. 4:1-17; 8:18-20. This ministry for sin on behalf of the people brought about the defilement of the sanctuary, as the following plainly shows:

"He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall He do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:16.

If the confession and forgiveness of sin in connection with the earthly sanctuary brought about a defilement of the holy places, who is to say that the confession and forgiveness of sin in the Christian age may not constitute the defilement of the heavenly sanctuary, where Christ has been ministering forgiveness?

Furthermore, the sanctuary in heaven deals more specifically with sin than did the Israelitish tabernacle. The books of record are kept there, where all the deeds of men are accurately penned, whether they be good or evil. Concerning these books, John wrote: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Words cannot be plainer, unless one spiritualizes away the most literal language of Scripture, that the works of men are faithfully recorded in

heaven. Concerning these deeds, the wise man said: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. Think of the records of crime that must have been penned in the books of heaven! And may it not be the disposition of these records, especially as pertaining to the professed church of God, which constitutes the cleansing of the heavenly sanctuary? In the scene of the judgment pictured to the prophet (Dan. 7:9, 10), he saw the ministering angels bring out the books. "The judgment was set, and the books were opened."

"Then Shall the Sanctuary Be Cleansed"

The Hebrew word here used and translated "cleansed" is *tsadaq*. Bagster, in his "Analytical Hebrew and Chaldee Lexicon," gives the definition of this word, as it is used here in Daniel 8:14, as "purified." Purification, of course, is another word for cleansing. The Septuagint, or Greek version, translates the Hebrew word *tsadaq* as "katharizo." This Greek word is used throughout Leviticus 16 (the chapter on the cleansing of the sanctuary), wherever the English word is "cleanse." As an example of its use, see Leviticus 16:19. The apostle Paul uses "katharizo" for "purified" in Hebrews 9:23, which reads as follows in the English: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

This Hebrew word used in Daniel 8:14, meaning "cleansed," is sometimes translated "justified." We have this use of the word in Isaiah 53:11, which text reads in the Authorized Version as follows: "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."

The meaning of the word "justify" is very evident here. The Saviour took away the sins of His people by bearing their iniquities. The idea of Bible justification is forgiving and cleansing from sin, and making just before God.

Just so, in the final work of our great High Priest, He makes an end of sins. He not only cleanses the sinner, removing from him the guilt that is justly his, but removes the records of sin. He blots out sin. Acts 3:19. And, as in the type on the last day of the Jewish year, so our High Priest cleanses the holy places where the ministration for the sinner has been, and is being, carried forward.

A Work of Judgment

The work of purification, or cleansing, is inseparably connected with the work of judgment. Malachi gives a vivid description of the "Messenger of the covenant" (Christ) coming suddenly to His temple (the holy of holies), where He sits as a refiner:

"But who may abide the day of His coming? and who shall stand when He appeareth, for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. . . . And I will come near to you to judgment." Mal. 3:2-5. (See "Great Controversy," p. 424.)

The apostle Paul also connects the judgment with the putting away of sin, in Hebrews 9:26-28, which reads:

"Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

When Jesus returns to this earth, sin will have been put away, the judgment for the righteous will have been completed, and Christ will appear, no longer as the sin bearer, but "without sin unto salvation."

The cleansing of the heavenly sanctuary began in the autumn of 1844. At that time our Lord entered the holy of holies, as pictured in Daniel 7:9-13, where He is accomplishing His last work for humanity. He is blotting out sin, and choosing the subjects of His kingdom. During this time He is purifying the sons of Levi, that they may be an offering of righteousness unto the Father. The great judgment-hour message (Rev. 14:6-8) has been going to the world, preparing a people to stand in this solemn hour. Soon the work of Christ will be completed. Our great High Priest will lay off His mediatorial garments. The work of salvation will have been completed, the last sinner won to Christ. The door of mercy will have closed. Satan, the instigator of sin, and the wicked must bear their iniquity. There will be no shelter from God's just wrath toward sin.

Now is the time for us to afflict our souls, as did ancient Israel, and put away sin, that our sins may go beforehand to judgment, and not follow after to condemn us. Let us treasure up these fleeting moments, and prepare to meet our God.

T. M. F.

*East African Union*

BY CLARENCE V. ANDERSON

OUR work in the East African Union is a growing movement. We have read about it many a time. We have seen pictures of the heathen and the Christian. It has given us a thrill to know that God has been converting sinners in this part of the world. To read about it is one thing; to see it is another.

The work has been conducted long enough to see the great contrast between heathenism and Christianity. Here and there the dull, stupid, listless, empty look meets one. Then comes the wide-awake, intelligent, interested countenance. I need not tell you that the one is heathen, the other Christian. The heathen home and the Christian village make a contrast and an impression that is not soon forgotten. The filth, the flies, the dirt, and the smell of the heathen village are vile; but the cleanliness, neatness, and the sight of happy children playing about the Christian village, cause one to exclaim, "Missions pay a thousandfold."

In the heathen village the wild carousal and beer drinking go on. In the Christian village the ringing of a bell or the beat of a drum is heard at sunrise and sunset, calling the members of the village to the little chapel where worship is conducted. It gives one a wonderful thrill to realize that these people, who so willingly respond to the call of worship, were only a few weeks or months ago in gross heathenism.

To see the so-called death dance in action is revolting, where naked men, with shield and spear, endeavor to drive away the evil spirits which they believe are hovering about the corpse; while naked women, painted with different colored clay, dance to the weird funeral dirge. I was told that comparatively few take part in these orgies today, owing to the influence of Christianity among them. A touching contrast to these funeral scenes was the burial of a child in a Christian village. Dear ones knelt about the little mound, asking the Life-giver to remember this resting place at His coming.

Our church membership of 3,500 strong is organized into three groups, called "Soldiers of Jesus," and from all I could learn they carry their responsibility with Christian pride and

holiness. The first army is composed of the children; the second army, of the young people; the third army, of the home missionaries; and it must be said to the credit of our good missionaries in that part of the field, that they have done wonders in organizing these dark-skinned believers into working bands for Jesus Christ. They have taught them to conduct their own meetings with real spirit and enthusiasm, as well as to feel that an interesting meeting is only part of the service they must render to their Saviour. Consequently the program is followed by practical missionary work. Groups visit homes in every direction, singing, praying, and preaching about Jesus.

This work is bringing about a great revival of godliness throughout the East African Union. You will understand this when I mention that at the beginning of 1934 their church membership was 3,400, but they had 7,700 attending the Sabbath school regularly. This speaks well for the enthusiastic missionary work of these "Soldiers of Jesus."

The home folks would be interested in knowing that these people are not afraid of reporting. Their reports are larger than some from our home unions, and the results are very apparent, judging from the above-mentioned figures. We have given and are giving of our means and strength for the conversion of people in heathen lands. Now they are about to surpass us in home missionary endeavor and in carrying a burden for souls, not forgetting their willingness to report the work they carry on.

In the last two years the East African Union has been working to make the native work self-supporting—using the appropriated funds for entering new territory. I spent a Sabbath forenoon with Brother Maxwell, the superintendent of the East African Union, in attending a service conducted by a native evangelist among the Nandi people. This is our first effort for this people, and he had gathered thirty-six of these wild people in his little kitchen for the Sabbath morning service. We shall hear much more of the work developing among this interesting people before very long.

The territory of the Masai tribe has

also very recently been entered. During my visit the government granted us permission to send two native evangelists in, and they had held their first Sabbath service and reported forty-seven people present. These people have caused the government great concern because of their thieving traits of character, and it gives us great pleasure to know that work has been begun among them and will be the means of lifting them out of heathenism.

Only recently we were able to purchase a beautiful property, with dwellings for the missionary, among the Kikuju people, and not many days passed after the worker's arrival before inquiries were made concerning our faith. A good-sized baptismal class has been started among these people.

Only recently has Brother Raitt begun work among the people along the coast. They are of mixed tribes, having come to Mombasa and vicinity in search of work. A baptismal class has been started there, and a native evangelist and colporteurs are hard at work.

We have been in touch with the Wakeria tribe for a number of years, but recently more aggressive plans have been laid. Two schools are being conducted, and two evangelists have recently taken up aggressive work among these people.

Latest Tidings Regarding Rennell Island

BY L. A. BORGAS

Two years ago permission was granted us by the resident commissioner at Tulagi, Solomon Islands, to visit Rennell Island. Four visits have since been made to these isolated people.

From the time of our first visit it was the desire of the paramount chiefs to have some one there to teach the people to read and write and sing as they saw our boat boys doing.

Other mission bodies afterward became interested in the prospects of this new field, and applied to the government for the privilege of working there. This resulted in the issuing of a circular by the high commissioner in Fiji, prohibiting the transportation of any native to the island of Rennell. It was not until recently that this law was repealed to the extent that, instead of allowing native teachers to proceed to Rennell, permission was granted for natives to leave their island to receive schooling, then be returned as teachers for their own people.

A short time after receiving this information, in company with N. A.

Our people will be glad to know that the East African Union is forging ahead in spite of the depression on everywhere in the world. Appropriations to this field have not been larger than in former years. On the contrary, they have taken their share of the cuts in recent months; but consecrated effort has made this advance possible, and we are happy that God is working mightily for the salvation of these benighted tribes.

One church of 100 members in the Kisii area had doubled its membership during 1933 through personal work done by the church itself. This experience is being repeated here and there throughout the field. This, of course, gives us great courage, for we know that our African believers are very much like the European believers when the truth reaches them. They are anxious that others experience the joy they know. Should this spirit of missionary endeavor get hold of our constituency the world over, I am confident that the work would soon be finished and Jesus would return to this earth.

We need to pray earnestly for our missionaries in these far-flung fields, as well as for our native believers who are coming to us by the hundreds. God is doing a great work, and we can invest our means in no better way than in the salvation of souls throughout the world.

our little ship was surrounded by natives in their canoes.

Unfortunately, Tahoa, paramount chief, was eight miles away inland. With very little delay, two girls, one his daughter, were delegated to go and inform him of our arrival. It was not until the next morning that the chief and his company returned to the shore.

After the customary greetings and a friendly chat with them, we disclosed the object of our visit. They told us of the coming of a ship belonging to another mission society, and that some of their boys had been taken away on that ship. They asked us how many boys we wanted, and when we suggested three, they invited us to make our choice. This we did very carefully, silently asking the Lord to help us in the selection.

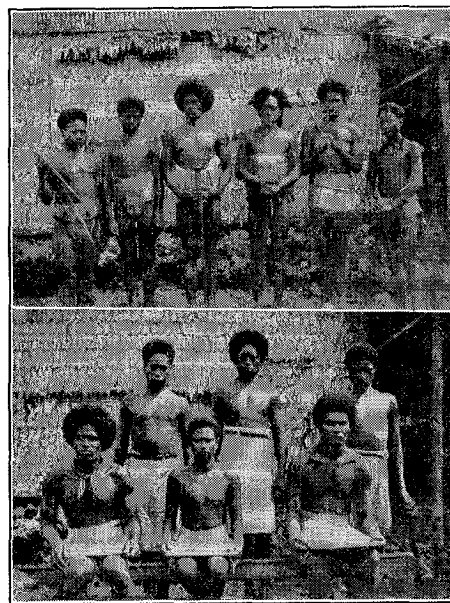
After rendering all the help we could during our short stay, and leaving with them a few things that would be useful, including a rooster and two hens, as we knew they had no fowls on this part of the island, we said good-by to them, and went down the coast to Taupongi's people, thirteen miles away.

Here, too, we were received with royal honors. Taupongi was several miles inland when we arrived, but we soon found a volunteer to scale the cliff and tramp three miles into the bush that dark night, in order to have the chief down early next morning. We lent him a lantern for the occasion.

At eight o'clock in the morning Taupongi arrived. He was glad to see us again, as he expected we would be along soon. Here, too, we were informed that a ship had called and wanted to take some of their boys; but they had refused, saying they were waiting for the "Seventh-day" boat to come. We had always kept our promises to return to them at a stated time, and they were confident we would not disappoint them now. Hence there was rejoicing in the camp when we arrived.

Getting down on our hands and knees, we crawled into the chief's house, where two hours were spent squatting cross-legged on the floor, earnestly discussing with Taupongi the future of his boys. This man, a very fine, dignified leader of his people, wanted to be very sure he was doing the right thing. Being fully assured that we were not permitted to leave a teacher on their island, the chief asked us to choose the ones we wanted to take. Three boys were chosen, sons who had been adopted into the chief's family, as Taupongi had no sons, but two girls only. We believe the Lord specially directed in

Ferris we again set sail for the lonely island. When we arrived at Whitesands anchorage, 130 miles from Kopiu, Brother Ferris's station, it was only a matter of moments until



The Six Rennell Boys as They Arrived at Batuna (above), and One Week Later (below)

the choice of the first boys in this new venture. At three o'clock in the afternoon the engine was started. A slight breeze was blowing, and we dare not delay in these unsheltered waters with our small craft. After giving the parting salutation customary with this people (rubbing of noses) and admonishing them to stand strong, the anchor was raised, and we proceeded to move out.

The parting of the chief with his boys was sincerely pathetic. With tears trickling down their faces, they embraced each other and sobbed their farewells. All hearts felt very tender. It was a scene we shall not soon forget. When leaving, the chief said, "Master, me like him too much. Altogether boy he stop along you. You father belong him now." I assured him we would tenderly father these boys he had entrusted to us, and would bring them back when we returned in five months.

We praised God as we sailed out of the bay. Here is a people seeking for enlightenment. For two years we have been awaiting this opportunity to teach them, and now on board our little vessel we had six of their sons, the first fruits of a very fine race of people for the Batuna Training School.

I would invite God's people to remember in prayer these humble chil-

dren of Rennell Island, that God through the Holy Spirit will take hold of these boys, and quickly prepare them for service among their own people.

The homeward journey was not without its thrills. All night a high sea was running, and more than once we felt concerned for the safety of our boat; but the Lord was good to us, and brought us through safely. That same night a ship, much larger than ours, about forty miles from where we passed, ran on a reef.

Arriving at Batuna, the boys were each given a clean loincloth in place of the cumbersome bark one he wore, and they were then passed over to Brother Martin, who admitted them into his school family.

While everything was new and strange to them, it was not long before they were arm in arm with the other school boys, each trying to grasp the language of the other. Some of them were soon able to read and spell a few easy words. They have little idea of what it is to work, and so all work is made as play to them. However, they are comprehending gradually, and we rejoice. We long for the time when they will be ready to bear the glad news of salvation to their own people, and we pray that the Lord will in a special way prepare them for this task.

and natives came to buy them to make lumber for building purposes.

Only the African can evangelize Africa. The native church is our greatest asset in the mission field. We cannot do better than train these people to help themselves. If they want medical help, it is best for them to pay. If they require Bibles, lesson pamphlets, school materials, paying for these supplies teaches them to be appreciative.

And not only is it good for them to pay for their own benefits, but also to put aside an offering for sending the message to others. While struggling toward self-support, they are asked to save a percentage of their offerings for new work. Last year three new tribal territories were entered by their evangelists, and reports of their success have brought new life to the churches.

Along with helping themselves with material things goes the appreciation of spiritual lessons. No church can carry the material load without this help. Last year marked a long step forward in Bible study. Sabbath school lessons became popular and were eagerly bought. Many have made efforts toward daily study, so that over 500 perfect daily study awards were given during 1933.

Hearts have become warmed by God's word, and some have responded to the call to leave father and mother to go to witness in other parts. One Christian moved out to live in a district controlled by the Catholics. He went as a volunteer without pay, built his house, and opened a Sabbath school. He has twenty-five regular attendants, and they are asking for a teacher to be sent them.

Throughout the Kisii field religious centers have grown up rapidly, due to the fact that the Christians were willing to go out without pay to help lead new candidates to an understanding of the truth. The evangelist may find an interest in a certain place, but cannot remain there to instruct them regularly. He calls the church committee together, and they call for a volunteer to go there and live. He holds morning and evening worship, and teaches them by example how to live a Christian life.

Thus we rejoice to see the Africans learning to help themselves because of the grace of the Lord Jesus, which has come to them, and to appreciate the truth of His words, "It is more blessed to give than to receive."

THERE is no part of the United States that has not been benefited by prohibition.—*Evangeline Booth.*

Helping Themselves

BY S. G. MAXWELL

Superintendent, East African Union Mission

THE African's maxim is, "It is more blessed to receive than to give." He is willing to receive all that civilization offers, the bad points more readily than the good. If he can graft on to his old habits some of the material advantages of modern life, he is happy. Retaining his wives and insanitary surroundings, he covets a bicycle, gramophone, European clothes, cigarettes, etc. The more he can get, the better. Selfishness is strongly ingrained. Even when the question of starting a school arises, unless the missionary is careful and insists that the people help themselves, they will want to be paid for their work.

Tithes and offerings are important indications of the changed outlook of the converted African. When he begins to love to contribute toward the Lord's work, he has begun to appreciate the great sacrifice made for him.

In the East African Union we are stressing the necessity for the African to support his own work. Whatever

funds can be sent out from home must be used for advanced work in unentered fields. Every church has its own separate financial account. Last year the union gave each church 40 per cent of its expenses for teachers and evangelists. This year it will contribute only 20 per cent. Next year the African must raise everything himself.

Reports are not yet in from all the fields, but from South Kenya comes the encouraging word that instead of obtaining the 60 per cent for which we asked, they have gone ahead to obtain 75 per cent in self-support! Young and old have rallied to the care of their native work. The young people in one church set aside Friday as the day on which all would engage in work for the purpose of raising offerings. If any one did not work on that day, he would pay a fine. Some days they all came with hoes, and contracted to hoe a certain garden. Other days they went to the forest to cut trees. These they stacked in their village, and Indians



Conducted by Promise Kloss

A Dinner of Herbs

BY EVA R. BAIRD

"You can't be thankful for nothing, can you?" Mildred's voice sounded as irritable as she felt.

"But we could ask the Bentons over."

Rob was trying to state the case reasonably, and not too insistently. Things had been pretty discouraging for the young Carters, but that Mildred should not want to keep Thanksgiving had struck her husband as rather a bad symptom. After all, they had considerable to be thankful for. Rob, however, was wise enough not to tell Mildred so just then.

Mildred scoffed at inviting the Bentons, an eldering pair who were their nearest neighbors. There did not seem much in common between the Benton colonial mansion and the Carter's little shack; but after the democratic fashion of the American countryside, the two families exchanged neighborly courtesies.

"They will have turkey," scoffed Mildred, "and think of their array of cut glass and silver. Why, Rob, we couldn't invite them!"

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," quoted Rob. The family differences of the Bentons were well known. "And we have our community set of six and the Chinese lunch cloth."

Mildred laughed, and yielded the point. If Rob's heart was set on a Thanksgiving dinner, of course, she would get it, but she went about her preparations with anything but a thankful heart.

The community silver and the Chinese lunch cloth were cherished wedding presents. There was also a small set of blue dishes, which Mildred had relegated to the top shelf of the cupboard. When they had come to the ranch five years before, these things had seen frequent use, but in the discouragement of seeming failure, and in the presence of sorrow that was all too real, they had given up the little gala occasions that had meant so much at first. As Mildred brightened the silver for her forced feast, her mind went back to those happy days.

The homesteading had been fun. There was the thrill of being almost a pioneer, and was not Rob going to make two blades of grass grow where one had grown before, and all that sort of thing? They knew better now, thought Mildred bitterly; one blade was growing where two grew last year; by what retrogression would they finally arrive at the point where nothing would grow at all?

"Bentons can't come," Rob reported, after taking his Thanksgiving invitation.

"Can't come!" exclaimed Mildred. By this time she had become interested in her Thanksgiving preparations, and their refusal was a disappointment. "Why can't they come?"



Thanksgiving

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands,
For the flowers upspringing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For the hours when heaven is nearest
And the earth mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

—Margaret E. Sangster.

"To tell the truth, Millie," said Rob, "I think they don't want to dine together. I met Mr. Benton in the field and asked him, and he said they were expecting company. Then I stopped at the house a minute to tell her we were sorry they couldn't come, and she said, Yes, it was too bad, but they were going away."

Mildred giggled. The Bentons were one of those families who might have separated on grounds of incompatibility—Mrs. Benton gentle and sensitive and Mr. Benton hard and stern. There had been a son and a daughter in the home, who had grown up and gone away, of whom the scattering neighborhood knew little. The Bentons had been the first homesteaders on what was still called Benton Flats. The other places had changed hands repeatedly, until the Bentons were the only family left of their generation. The other half dozen families that made up the group were young folks, struggling along much as the Carters were. Rob and Mildred considered whom of the others they might ask for Thanksgiving dinner.

"Clarks and Milnes always have theirs together," mused Mildred. "We were at Nelson's last, but they are going to Mrs. Nelson's folks this year. How about the Guernseys?"

"Todd and Lena!" said Rob. "Suits me all right. You would not want the Lawrences, would you?" There was a note of diffidence in the last question. The Lawrence children were just the age of the two little Carters, who had died of diphtheria. "No, Rob, I can't," answered Mildred, briefly. "But Todd and Lena would be glad to come, I guess. I will drive over and ask them if you do not want the Ford this afternoon."

Mildred Carter drove over to the Guernseys, according to program, but she never gave her invitation. Leaving the Ford on the road, because she did not enjoy the rough drive to the house, she walked slowly around toward the side door, which opened into the dining room, where she was most likely to find Lena Guernsey ironing or sewing.

As her hand was raised to knock on the door, the sound of heavy sobbing fell on her ear. It was Lena, and she was alone. Mildred had met Todd on

the road. She dropped onto the little porch seat, wondering what to do. They had neighbored with the Guernseys during their two years of residence on the Flats, but there had been little intimacy between them. Mildred was sure that she would not want Lena bursting in upon her in a flood of tears, and by that token she was impelled to want to respect Lena's weeping. But she hardly knew how to get away unnoticed. As she sat trying to decide what to do, the weeping woman within was moved to speech.

"Oh, it's no use," she said hopelessly, evidently talking to herself. "When they begin to drink, that's the end. I might have known it after Todd's father. But Todd, Todd!" and her weeping began afresh.

Silently Mildred retraced her steps to the Ford, and turned toward home. On a sudden impulse she stopped at the Bentons; she had not called there for a long time. With gentle dignity white-haired Mrs. Benton received her in the luxurious drawing room. But the jingling telephone called her before they were seated. It was long distance, and for the second time that afternoon Mildred Carter found herself listening in on other people's heartthrobs.

"Lily?" Mrs. Benton's greeting was breathless. "Ted too. Oh, I'll try to come some way; I can't be sure. No, not father! Oh, on the radio. Yes, yes. Good-by."

Mrs. Benton's cheeks were rosy pink as she came back to her guest, and there was a radiance about her that Mildred had never seen before. She gave no explanation of the phone call, but rather rushed the conversation to other things. Mildred left with an impression of having been in the presence of great joy mixed with unspeakable sorrow.

"Todd and Lena coming?" asked Rob at supper.

"I didn't see them," answered Mildred. It didn't seem quite right to tell even Rob of Lena's trouble.

"Well, we can try again," said Rob. "Does seem as though we might find some one a little more congenial for Thanksgiving. You would not want the Lawrences, would you?" Again that note of diffidence in Rob's tone. Mildred made no answer, and her husband pressed her for none. They talked of other things.

But Mildred wakened in the night hearing a weeping woman sob: "Todd, Todd." And when she slept again, she dreamed of a white-haired angel who spoke with heartbreak in her voice, saying: "No, not father!" When she shook herself awake in the morning, she looked long and thought-

fully at her sleeping husband. Some way her thoughts that day were less bitter than they had been.

After all, had life treated her so shabbily? They were poor, of course, poverty poor compared with the Bentons, but had the Bentons found happiness in their wealth? Why, even her babies in memory were closer than the Benton children, shut out of their home by the barrier between their parents.

And then her thoughts turned to poor Lena Guernsey, and Todd's drinking. Every one knew that Todd Guernsey drank. The Guernseys were so different in every way from the Carters that Mildred smiled whimsically at any comparison. But she knew that there were plenty of men as cultured and clever as her Rob who did drink. She had always taken Rob's virtues for granted.

As she hunted through her recipes for her mother's way of making plum pudding, she found herself humming an old hymn:

"When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord has done."

Mildred had rarely sung over her work the last year.

No more had been said about the Thanksgiving guests, although it was now Thanksgiving week.

"Are you providing the Thanksgiving guests, Mrs. Carter?" jestingly asked Rob on Tuesday morning. Mildred's cheeks had flushed slightly as she answered: "I might." She knew what Rob was asking. Deeper than the disappointment of failing fortunes had been the loss of the children, and the scar that showed on Mildred's soul was that she had not wanted other children around her since she lost her own.

As she thought during this strange Thanksgiving week of what other women endured of poverty of soul and lack of comradeship, there came surging through her being a desire to face life again. Why, things weren't so discouraging. What did anything matter as long as she and Rob faced it together? And was not her mother love and the memory of her darling babies something with which she was to bless the world? There was the little Sabbath school needing teachers. The children scattered through the Flats needed temperance and missionary instruction. There were little city children that the Fresh Air Fund would send to the country for wonderful vacations. Oh, there was plenty to do. But the first thing was this Thanksgiving dinner.

When she knew that Rob was busy for half a day at the other end of the place, she went over to ask Elsie Lawrence to bring her family over for Thanksgiving Day.

"Come? Of course, we will come," said Mrs. Lawrence, giving Mildred's hand the old-time squeeze, while little Elsie reached up shyly for Aunt Millie's kiss. She said nothing of her trip to Rob.

On Thanksgiving morning the evidences of preparation for the feast were everywhere. But Rob asked no questions. He had just finished shaving when Mildred called him. She was lengthening the dining-room table, and he came quickly to help her put in the extra boards.

"Will you get the high chair down?" she said almost casually. "Billie Lawrence will want it." She was finding the baby spoon and the pusher as she spoke.

"O Millie!" said Rob Carter, coming toward her with that lover-look men keep for great occasions. And suddenly Mildred Carter's soul was flooded with thanksgiving.—*Christian Standard*.

Billy's Pumpkin

BY ELLA ELLIS

IF there was one thing Billy loved to eat better than anything else in the world, it was pumpkin pie.

"How nice it would be," he thought, "to raise a pumpkin big enough to make a dozen pies!"

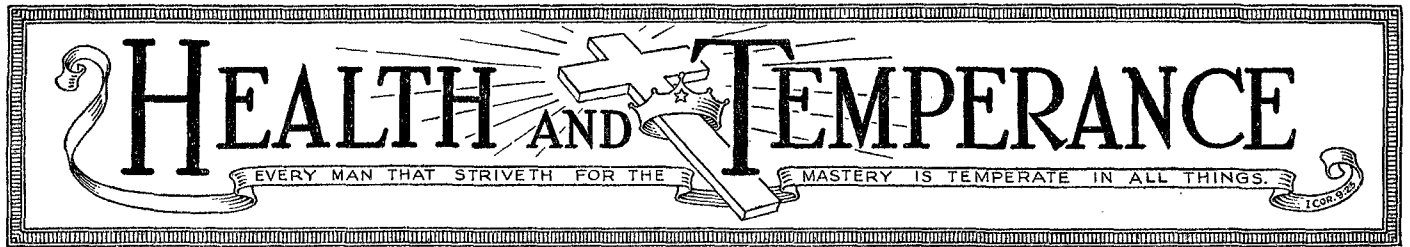
So he planted a pumpkin seed. The little seed sprouted and grew. When the rain fell, the roots drank the water. When the sun shone, the little leaves sprang out of the ground. The little vine grew and grew.

During the hot summer days Billy watered the pumpkin vine every day. Two big yellow blossoms grew on the

vines. They fell away, and two tiny pumpkins appeared. Billy snipped one off the stem. He did not want two middle-sized pumpkins to grow. He wanted one great big pumpkin. He knew that the mother vine did not have strength enough to feed more than one large pumpkin.

As he hoed the ground around the vine, he would think about how good the pumpkin pies would taste when Thanksgiving time came. He could almost smell them baking in his mother's oven.

(Continued on page 21)



The Cancer Problem and Its Relation to Health Reform

BY O. S. PARRETT, M. D.

OF all diseases now commanding public interest, cancer occupies the center of the stage, and for very good reasons. Less fatal, but more to be feared than the great killer, heart disease, its cause is being sought by the leading research workers of two hemispheres. Millions are being spent in a thus far fruitless effort to unlock its mystery. The latest textbooks on cancer tell very little more of its cause than those of a generation ago, although such workers as Maude Sly of Chicago have proved its hereditary tendency, already observed by clinicians; and Will Meyer and others believe it to be a systemic infection with a local manifestation.

We still broadcast the same information about seeking medical advice early when one is suspicious of cancer, and this is good so far as it goes, but it does not go far enough. How early should this be? I would like to suggest that it be twenty years before the first cancer symptoms appear, to do the most good, and frequently to accomplish even a little good. In the words of Sir William Arbuthnot Lane, "After all, prevention of cancer is the only certain remedy we have, while the cure of cancer by operation or otherwise is to say the least very problematical, very speculative, and only too often very disappointing."

Is Cancer Curable?

Do we never cure cases of cancer? Sometimes we do. I have in mind a patient treated nearly two years ago for a rapidly growing, highly malignant cancer in the floor of his mouth. Radium seeds were implanted, and now, two years later, he is apparently well and in fine physical condition, thanks to giving up tobacco, meat, tea, coffee, and to changing generally his entire habits of life. We are still hopeful for him, although the allotted five years have not yet elapsed.

Early treatment, however, is often

impossible. Here is a woman with a small lump in the breast, and she hurries to a good surgeon, who, as soon as he observes it, takes her immediately to the operating room, calls a pathologist to stand by and test the lump as soon as it is removed, to determine whether he should remove the entire breast. The incision reveals a far-advanced cancer, with numerous metastases easily diagnosed without the pathologist, who is dismissed, while a so-called radical operation is performed. This happened last week in our clinic, and it is a story that is often repeated.

We need a better grasp of the entire cancer problem, and in this article I leave to others the usual stock counsel and advice, good as they are, and attack the problem from what I consider a better angle, and which offers a better hope.

Increase of Cancer

Is cancer increasing? Some say yes, and some no. "That cancer is increasing, as is popularly supposed, is not true," says Francis Carter Wood, in the *Literary Digest* of September 16, 1933. Dr. Wood is director of the Institute of Cancer Research, Columbia University, and he is not alone in his viewpoint.

But what are the facts? At the Chicago meeting of the American College of Surgeons last year Professor Whitehouse, official representative of the British College of Obstetricians and Gynecologists, said: "It is a very disturbing fact that at the present time cancer is undoubtedly on the increase, and claiming more victims year by year." He then gives figures showing that cancer increased from 869 per million in 1901 to 1,510 per million in 1932 in England and Wales. Speaking of worldwide conditions, he says: "Although in England we have at present the unenviable reputation of possessing, next to Switzerland, the highest death rate from cancer, the main problem affects in varying degrees every nation in the world."

Figures given out by the Metropolitan Life Insurance Company show that cancer in 1931 increased 7.4 per cent over 1930, and in 1932, 7.8 per cent over 1931, making an increase of 15.2 per cent in two years. Their statistician adds: "The weight of the evidence is that the cancer death toll is now increasing at a very rapid rate." Charles Mayo, in a recent personal letter, states that cancer is becoming more frequent in younger age groups, according to their experience at the Rochester Clinic.

Does cancer tend to run in families? Yes. Maude Sly, of Chicago, has experimented with over 100,000 mice, and has proved that cancer follows Mendel's laws of heredity. She has bred cancer-free and cancer-susceptible strains almost totally immune or highly susceptible, according to selected breeding. So here we find a factor to be reckoned with. If cancer happens to be common in one's family, or even if a single ancestor has died from this disease, greater care should be exercised to avoid it.

How can cancer be avoided? To avoid a disease, one must first know its cause. Yellow fever disappeared soon after its cause was discovered. Tuberculosis is steadily diminishing under the impact of knowledge of the cause and mode of transmission. When these factors of cancer become as well known, we may hope for results, and not until then; for surgery, X-ray, and radium, good as they are, will never diminish the death rate from cancer. We never had better surgeons, as powerful X-rays, or more nearly perfected methods of radium administration, and still the increase of cancer goes on year by year.

The Cause of Cancer

Does science offer any hope in getting at the cause of cancer? First, let me say that Seventh-day Adventists have just as distinct a work in health lines as we have in evangelical, educational, or publishing lines. How did we get these lines of endeavor? Surely, not by the wisdom of men; for who would have faced the odds of building up a great and expensive educational system to duplicate the excellent educational system already furnished us free in our country, had it not been for the Spirit of prophecy? Now we see the wisdom of it all.

Note.—Specimens for pictures accompanying this article were furnished by the United States Federal Farm, Beltsville, Md., through the courtesy of Doctors H. W. Schoening and W. J. Hall.

How did we come to have a medical college at a time when men could see no light in it and deemed it impossible? Why have Seventh-day Adventists used hot and cold treatments for pneumonia, typhoid, and other diseases for fifty years? and where did we get our information on diet, which has affected the lives of millions? The answer is found in the writings of Mrs. E. G. White, written largely a generation ago. Her last work on health and hygiene was written twenty-nine years ago. I have another excellent work on the same subject, entitled "How to Live," by Fisher and Fisk, written only nineteen years ago, and which has required five revisions already to keep it up to date. How soon will "Ministry of Healing" require revising, and who will do it? Why not?—Because in "Testimonies," Volume IX, page 71, we are assured that this book, "Ministry of Healing," "contains the wisdom of the Great Physician." It ought, then, to be a reliable source of information on any subject which it discusses; and here, on page 313, we are told the cause of cancer, under the chapter entitled "Flesh as Food:" "People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated." Here is a statement interesting to cancer research workers; namely, that cancer, as well as tuberculosis, is a germ disease, often transmitted by using meat filled with the germs of these two as well as other fatal diseases.

Is this a scientific statement? Does revelation ever make a direct statement out of harmony with true science? Quoting again from the article by Francis Carter Wood: "It has been shown that cancer is not due to a germ." The author fails to tell us who has shown that. Dr. James Ewing, noted cancer specialist of the Memorial Hospital in New York, says that while we cannot argue the parasitic cause of cancer out of existence, we can demand support in its proof. In that, Dr. Ewing is right, speaking as a scientific man and making these demands on science itself. Suffice it to say that among the leading cancer research men, especially in America, the germ theory of cancer finds few supporters, indeed.

Here, then, is an interesting situation. We find a statement from a source which we accept as revealed wisdom, almost entirely opposed by the leading scientists of the day. Several groups of research workers in both Europe and America are at present working on the germ theory of cancer with encouraging results.

Research work is going on at present in many cities in Europe, including Berlin and London. Probably the most encouraging and advanced work in this line is that now being carried on right here in Washington, D. C., in the United States Federal Research Laboratory, known as The National Health Institute. Here two cancer research workers have penetrated so far into the cause of cancer as to be able to grow from all cancer tissue submitted to them, whether human or animal, spontaneous or induced, an identical microorganism which is being injected into rats and guinea pigs, and induces malignancy in the greater per cent of them. This work is reported by Bulletin Reprint No. 1564, U. S. Treasury Department, Public Health Service, and can be secured from the Government Printing Office for 5 cents.

While the government does not pay the salary of these two workers, it furnishes them with all necessary laboratory facilities to carry on this interesting work, which is being observed by Dr. G. W. McCoy, who is probably the leading research public health man of the nation, and who is in charge of the institute itself. He has now been observing this work for nearly five years, and recently established this department in one of the finest laboratory suites on the ground floor of the new government building, just occupied, and where the workers are being given every encouragement by the entire government staff of research workers. Leading medical men, some standing the very highest in the organized medical profession in America, have visited this laboratory, and expressed themselves as being greatly impressed by the work. Last week I accompanied a prominent pathologist from the Department of Agriculture who saw this work for

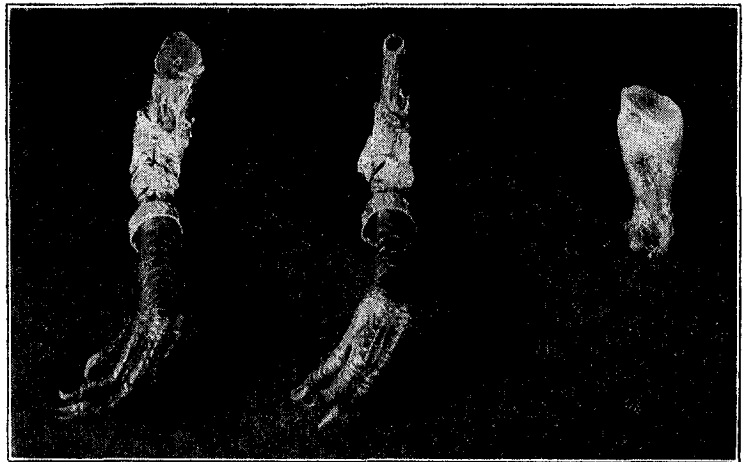
the first time. He remarked, after leaving, "The proof is so convincing that to disprove it would appear an exceedingly difficult matter."

The germ is a spore bearer, not easily destroyed by ordinary cooking, and exists also as a filtrable virus. Some persons have an inherent dread of pursuing any work which disagrees with accepted opinion, but research work requires this very thing. Semmelweis died in a madhouse because for fifteen years he contended unsuccessfully with a medical profession hostile to his belief, although since his death we must admit thousands of lives have been saved because of his discovery, and many wreaths have been hung on his grave.

The Spirit of prophecy has established the cause of cancer as a germ often transmitted through meat, and it is interesting to note that the research work of most promise at present is based on that foundation.

As I write this article, I have just returned from visiting the laboratory with one of our leading denominational physicians who desired to see this work. After leaving the laboratory the doctor remarked that it seemed evident that the laboratory was able to furnish as much proof of the cause of cancer as has been required in the case of most diseases, the causes of which are now accepted. Several others of our leading medical men visiting the work have expressed themselves similarly. After all, our greatest interest in cancer must be to find out why it is increasing and how it may be avoided.

The Spirit of prophecy says that disease in man and beast will increase along with the increase of sin. Has sin increased in recent years? All our evangelists and writers in all our papers keep telling us it has, and furnish abundant proof of the fact. We



The chicken leg in the center is normal; those on the right and left show effects of "range paralysis" on bones. Note enlarged bone and diminished marrow cavity as compared with normal in center. The chicken leg on the right is the remains of a fowl eaten before diagnosis was made.

may expect, then, to see diseases in animals increasing. Hence the warning to avoid eating these diseased animals. The sin of mankind causes the animals to be cursed with diseases, and it seems a significant fact that the dog and the chicken, the two animals most closely associated with man, are today both affected with cancer more than all the other animals with which we come in contact. Nearly all dogs eight years of age or older have cancer, and many of them multiple cancer, according to Charles Mayo, Dr. Alvarez, and others. While I have for many years read these statements in the Spirit of prophecy concerning the dangers of meat eating, I, like many others, had not taken the matter very seriously until I observed what seemed to me a great increase in malignancy in human beings. I have recently been associating with the chief pathologists of the government in the different departments, to learn if this same increase in these serious diseases has also taken place, in like manner, among the domestic animals. What I have observed and what has been told me by these men have come almost as a shock to me, and I will endeavor to give the readers of the REVIEW the results of my investigation, feeling that it is a duty which I owe, to pass on this information to our own good people.

Meat Eating Unsafe Now

"If meat eating were ever healthful, it is unsafe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*"Testimonies," Vol. IX, p. 159.* Some who eat little beef or mutton do take chicken at times, feeling that chickens are more safe, being more healthy. Here are the facts derived from sources that cannot be questioned from the Federal Government pathologists, the State pathologists, or such investigators as Dr. Feldman of the Mayo Clinic, and others. It may come as a shock to some to learn the facts about chicken. Dr. Schoening, chief pathologist of the cattle division of the Department of Agriculture, lent me a book recently by Dr. Feldman, entitled, "Neoplasms [tumors] of Domesticated Animals," published by W. B. Saunders, 1932. On pages 74 and 75 he says:

"An annual incidence of tumor of from two to three per cent in fowls, aged one year or less, is perhaps approximately correct, with the frequency increasing markedly in the second year of life. If fowls are aged more than one year, the lymphoid neoplastic entity known conveniently but erroneously as leukemia is common, and among the older adult fowls the various neoplastic [tumor] dis-

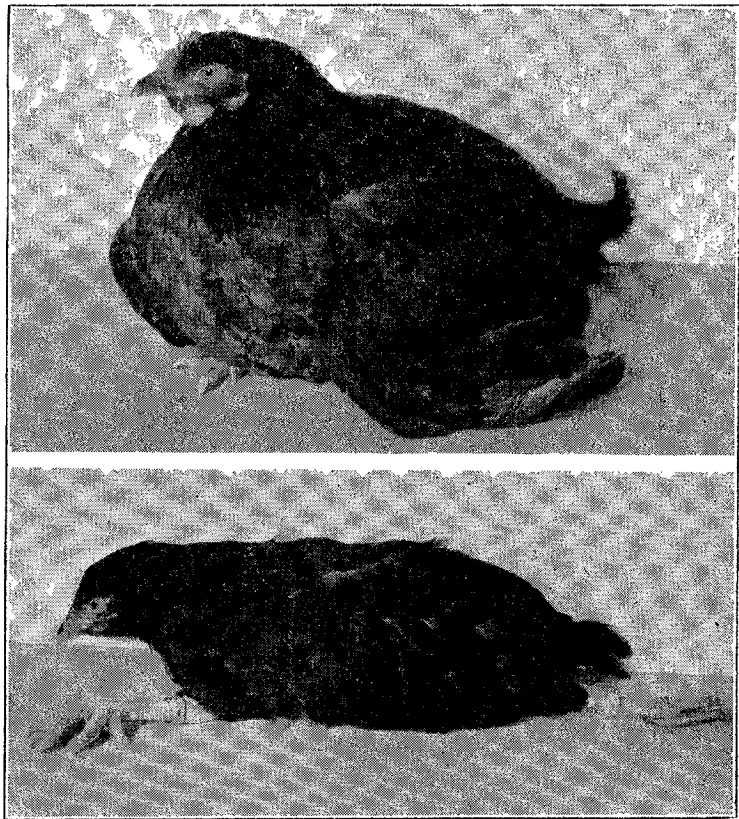
eases may be expected to affect from six to ten per cent of a given flock. All factors considered, neoplasm [tumor] is perhaps more common in the domestic hen than in any of the other domestic species."

Stated briefly, then, Dr. Feldman says of hens over one year of age, that approximately one out of every twelve has tumor, and that hens are the most diseased of all fowl. Bear in mind that these tumors are fre-

"The principal causes of mortality in 1921 to 1927 were colds, roup, and bronchitis, whereas the primary causes from 1928 to 1932 were paralysis, leucosis, fowl typhoid, and choleralike diseases."

Again we read from the same journal:

"We suspect the picture presented by this survey and the factors responsible for the increased mortality, are to a large extent representative of



"Range Paralysis," a Form of Cancer

Above: Hen with paralysis of left wing. Below: Hen with paralysis of both legs.

quently if not usually cancers, and often in the most virulent form.

Dr. Walter J. Hall, Federal poultry pathologist, told me recently of the alarming increase of disease in poultry since 1924, and gave me a bi-monthly bulletin from the Ohio State Agricultural Experiment Station, dated July and August, 1934, giving exact figures of this increase. From it I quote:

"The average yearly mortality of the pullet layers in 1921 to 1924 was 13.2 per cent; in 1925 to 1928, 38.4 per cent; and in 1929 to 1932, 55.5 per cent. It will be noted here that deaths in pullets have jumped in twelve years from 13.2 per cent to 55.5 per cent; so that now over half the pullets raised die by disease. The types of disease among chickens have changed from simple diseases to more virulent and deadly types, including cancer."

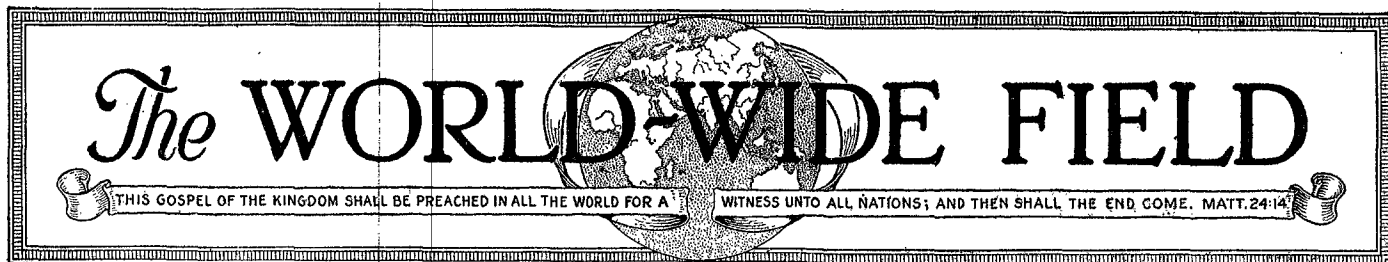
Reading further:

what is taking place throughout the country at large. With the alarming increase of the mortality rate after 1928, when paralysis made its first appearance, the causes and prevention of these losses became a major object of study by this station."

The most fatal disease in chickens today is leucosis, or paralysis. First appearing in England in 1907 and in the United States in 1914, it became an epidemic in 1928, and now often takes from 50 to 75 per cent of a given flock, unless the chickens infected are removed quickly. They cull out a number of these every day from the government flock here in Washington. What is this leucosis, or paralysis disease? Leading pathologists believe it to be a form of cancer. If this be true, it becomes at once a serious problem to those who eat chicken.

Dr. Hall showed me some bones of

(Continued on page 22)



Serving Humanity

BY ELI M. LANE

"I WAS an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." Matt. 25:35, 36.

With these words in mind, the families of E. R. Schwender and the writer, accompanied by the loyal members of Valley View church, began work among the prisoners in East Highland, California. We have been conducting Sabbath services in the afternoon for nine months, and the Lord has wonderfully blessed our labors.

For about four weeks we just gave literature to the guards at the gate, and asked them to distribute it among the men. Next we took courage and asked to have meetings. Sunday being the only day for visiting, and other ministers occupying the visiting hour, it was necessary to get permission from the higher officers to enter the grounds on Sabbath. This was readily granted, and we thanked the Lord for this opening.

Some interest was shown the first Sabbath, but most of the men played cards and talked aloud. They had no pride in their personal appearance. Dennis Black, one of our promising young men, realizing that there is a material side as well as a spiritual, asked the help of the Dorcas Society, and even bought some articles with his own money. The Dorcas Society has given between 300 and 500 garments to the men.

It was not long before these men realized that we were there to help them lead better lives, and a wonderful change was made in their personal appearance and lives. Even the grounds have been improved. Trees, flowers, and shrubbery have been planted. The guards are as fine men as I have met anywhere.

All phases of the truth have been presented and favorably received. Some have been given Bibles, when they could repeat from memory the books of the Bible, the ten commandments, and the Lord's prayer. The guards have been given Bibles, with

the Morning Watch and the Sabbath School Quarterly.

These men join heartily in the congregational singing. During the week they practice duets, solos, and quartets, and memorize poems from "Steps to Christ" and the calendars. It makes our hearts glad to hear these men sing to the glory of God. Even the Mexicans sing in Spanish, accompanied with a guitar, such hymns as "Love Lifted Me," "Power in the Blood," "Jesus, Sweetest Name I Know."

In the group are a young musician and a poet. These two men wrote the words and music to a hymn which they dedicated to the writer and the church as an appreciation of the help that has been given them. Last week they had charge of the afternoon service, even to the speaking.

A month ago, after presenting the message of the hour, a call was made, and several prisoners raised their hands, signifying that they wanted to be among the saints when they go marching into the city of God. Breathing a prayer, I asked the guards if they would permit those men to come out of their cells for prayer. Without a protest the doors were opened, and twelve men were brave enough to come out. Some were timid, but asked for prayer.

Another result of our effort is that the wife of one of the guards went to the Loma Linda Sanitarium for

treatment. This woman had been ill for several years, had been treated by various doctors; but as the guard told my wife, the doctors at Loma Linda diagnosed her trouble, and now, after an operation, she is on the road to recovery.

Sister Engelman is the donor of the Bibles and two organs. The speaking is divided among Brethren Schwender, Black, and the writer, with others whom I can get.

Brother Schwender and I have labored in two CCC camps. The first consisted of 220 boys (all colored) from various States. Sixty of these stood for prayer, and promised to read their Bibles and pray before retiring. The officers in this camp said they did not see how the boys had courage to stand. We worked six weeks with these boys, and then their camp was scattered.

In the second camp were boys from Illinois (all white). About twenty-five or thirty boys gave us their names and home addresses. Those who were interested in the truth were given "Steps to Christ." We held services on Friday nights, and many questions were asked and answered. In this work we were able to procure medical help and singers from Loma Linda.

Will the REVIEW members pray for us, that the Lord may bless our efforts? The work is the Lord's. He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Today, as ever, prayer touches hearts and brings about great changes.

The Icy End

BY J. A. STEVENS

ONE of our union conference workers has been visiting among the churches during his vacation. He cites some experiences, not at all unusual, that recall the story of some young men and women on a skating party. The ice had broken, and one of the young men went through. A warm current had resulted in an uneven freeze over that particular section of water, and as he tried to climb out of the dangerous situation,

the ice broke under his weight. In the excitement one of the men hastened to shore and secured a piece of plank, one end of which was covered with ice. Cautiously he crawled toward the chilled man and pushed the board toward him. But he gave him the icy end of the plank, and the poor man's stiffening fingers slipped on it as readily as they did on the edge of the ice. Almost at the point of exhaustion, the drowning

man called out, "For heaven's sake, give me the other end!"

Too often there is manifest in our churches the same attitude toward strangers attending our Sabbath services, although, we are glad to say, such a situation does not always prevail. For instance, this union conference worker says:

"Some weeks ago it was my privilege, during the excessively hot weather, to visit the church at —. So far as I know, only one person in the auditorium was acquainted with me. My family accompanied me, and we also had two other ladies in the group. Standing in the doorway, we cast about for seats. Almost instantly two members of the church hastened to us and escorted us to a pew. Another came with fans, and still another brought hymnbooks. Naturally this cordial welcome created a warm place in our hearts for that church."

But the next experience is of a different nature, as will appear from the following account:

"One week after the Sabbath just mentioned, it was my privilege to visit one of the largest congregations of Seventh-day Adventists in the United States. We passed into the church unnoticed, very quietly took our place in a pew, unobserved, remained throughout the entire service listening to a forceful and timely sermon, and at the conclusion took our departure without having received any recognition whatsoever." And then he asks: "What if we had been strangers, outside the fold, just visiting?"

This union conference worker from whom we quote uses his very recent experiences in these two churches to emphasize the importance of Christian courtesy at this time when we are calling on many millions of people, either in their places of business or at their homes, and are endeavoring to give them the most favorable impression of Seventh-day Adventists and their work. What a pity it would be if some of these strangers, sincerely desirous of learning more of our people and our church services, should come to any of our churches and receive no more notice than did our brother at the larger of the churches cited in this article.

Let us be thankful that such neglect of visitors is not a characteristic of Seventh-day Adventist churches. It is, however, a condition far too often met, and pastors, church officers, and church members should see to it that every visitor is heartily welcomed and properly cared for during the service.

Our Modern Edessa Training Center

BY T. R. FLALZ

THE Roman general Julian had heard much concerning the prosperity and wealth of this Christian town of Edessa, on the upper Euphrates. Was it not a part of his commission to uproot Christianity wherever found? But Julian was a soldier, not a judge. It was much easier to plunder the city than to set up an inquisition upon the inhabitants.

The soldiers were given free rein. The plunder of the unresisting townsmen proved to be very much worth the effort, and Julian went on his way while the Christian townspeople were left to reflect upon their condition. Yesterday they were rich and greatly increased in goods. Today they are destitute of gold and silver. They are, however, still rich in their trust in God. Their pastors were alert to point out that their wealth, now on its way to Rome, might well have been invested in the extension of this gospel work which was already a part of the activities of their community.

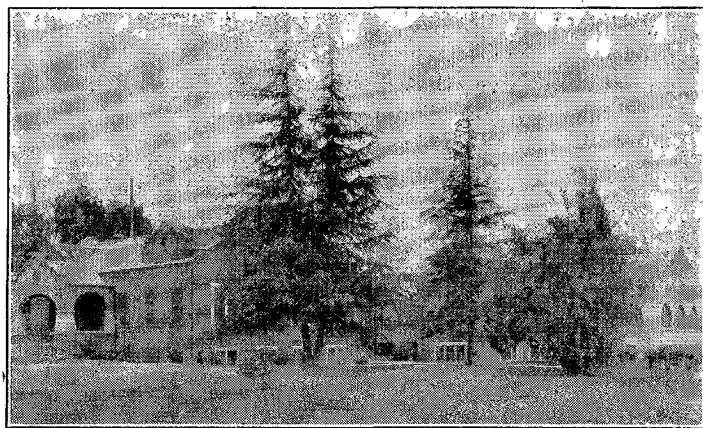
They now appealed to their fellow Christians to accept this disaster as a call of God to His church to throw

must make this start in Edessa? Indeed, no. Could this Christian community hope to rival the University of Alexandria? Any young man with financial provision could gain the best education in any of the arts, sciences, or professions at one of their existing schools, and thereby receive the highest recognition. Only a hundred miles to the southwest was the Christian training center at Antioch. Many asked the question, Why the expense of an extensive training institution in all the sciences and professions for their own Christian community?

The large percentage of the Edessa young men, trained in the Greek and Egyptian universities, who were now tradesmen and professional men in the large commercial centers, and without their former faith in God, convinced many that they needed their own school.

These early Christians were many years in getting their school system fully developed, but it was from the first a system organized for just one purpose,—to train men as gospel messengers, and to do this with such high

Men's Home and West Hall, College of Medical Evangelists, Loma Linda, California



their strength and wealth into the great mission work which had been carried forward with some fervor since the establishment of the church in Edessa by the disciple Thaddeus three hundred years earlier. Indeed, missionaries had gone out from the Edessa church to parts of Arabia, Persia, and the Caspian region, but their efforts had been irregular and unorganized.

The appeal now was for a united, well-planned mission program which would comprehend the entire heathen world. Study of the question led to the conviction that special training was necessary to prepare the proper type of workers. So it was that the Edessa training schools were called into being. Was it for lack of exist- ing educational institutions that they

standards and on such a large scale that their work would quickly become world embracing.

During the years which followed, many thousands of missionaries were sent out from this center to India, Turkestan, Mongolia, and China. The extent of their success is little appreciated at the present time. Such was their progress in Central Asia that when, many centuries later, the devastator, Genghis Khan, moved with his destroying hordes westward across Asia, he issued commands, as he approached cities, that Christians should come out to meet him, whereupon those who were bold enough to profess their religion were sent away unharmed, while the rest of the city was put to the sword.

In India, particularly in the west

of India, large communities turned to Christ, and in such numbers that the Brahman leaders were alarmed, and used their influence with the rulers to have these Christians exterminated. One of the two leading communities persisted in the Mahratta country near Bombay until the eighteenth century; and the other, the Syrian Christian Community, of the southwestern coast, still exists as a strong church, numbering among its members some of the finest and most influential people of Southern India.

Seventh-day Adventists, with the zeal of the Edessa Christians, have made the speeding on of the gospel work the central purpose of their lives. They have sacrificed, that institutions might be established to facilitate this work. They are not content to send their children to the schools of the Alexandrians or the Athenians, but have established a system of education which is second to none in quality, and the second most extensive religio-educational system of the Christian era.

Perhaps more nearly paralleling the purposes and activity of the old Edessa school is our College of Medical Evangelists. All of our educational institutions, high and low, are established for the purpose of preparing properly trained workers for the world field. However, in a special sense this college has been divinely appointed to give that specialized preparation to our young people which will enable them to go out and carry the triumphs of the cross into those parts of the world closed to other classes of workers.

Starting in 1909 under very modest circumstances, with but a small staff and a half-dozen students, the school has made phenomenal progress, until today nearly 1,000 graduates from this school of medicine, in various parts of the world, are upholding the principles of our denomination, and thus forwarding the triumphs of the cross.

It would be an inspiration to our people to become intimately acquainted with this institution. The spirit of the management, the spirit of the teaching staff, the attitude of the students, and the very atmosphere of the place, are in tune with the high purposes for which the school was founded. In an institution where the demands upon the time and effort of the students are far in excess of those in any of our other educational institutions, and where students, even the best of them, must put in twelve to fourteen hours daily in class work and study to keep pace with the strenuous program of scientific work, it is a major question how to keep

the spiritual features of the work properly before the young people.

Those who have led out in the establishment of the school planned well in this regard. Besides the Bible classes, the morning and evening worship, the daily chapel period, and the Sabbath services, there is carried on systematic training in actual missionary endeavor. Each week-end, students go, in company with their teachers, to near-by churches where they give talks on health and religious subjects. Groups of students go out on Sabbaths to near-by hospitals to sing and give spiritual talks in the wards. In these hospitals the patients look forward to the coming of our students, and are greatly disappointed if for any reason they cannot come.

Another group is organized for the purpose of bringing to the students at the chapel period on Monday mornings a representation of some phase of foreign missionary work. Special plans are presented to the students, outlining ways in which they can best represent their Master, the Great Physician, as they go out on alternate months to serve in hospitals on the cooperative plan.

This great effort of itself would go far to hold the eyes of the students upon their objective in the world field, but there is also another influence which is very significant.

Those who have studied scientific subjects in the schools of the world

know well the attitude of the majority of the instructors in these subjects toward the Bible. In our school, as the wonders of nature and science, with their relations to the highest expression of all scientific achievement, the human body, are opened up to the students, it is with the constant reminder that all these phenomena are, as of old, the fearful and wonderful working of a great and loving God. To see scientists, second to none, stand before their classes, explaining the intricacies of the human machine and the problems of related science, all in the light of the Christian viewpoint, is indeed an inspiration. Young people associated daily with this intelligent, scientific faith in the explicit inspiration of the word of God, are necessarily strengthened spiritually because of this higher learning.

Those most intimately acquainted with the work of this modern Edessa training institution are impressed that here, perhaps one of the most powerful instruments to be used in carrying the final triumphs of the gospel is rapidly growing into the fullness of its possibilities.

As this army of trained young people moves out to help meet the needs of a world plunged into despair and without hope, God grant to these men and women the grace and love in their hearts that characterized the service of the first Christian medical evangelist among the peasants of Galilee.

Oakland Penny-A-Dish Cafeteria

BY C. S. PROUT

I FIND that a real substantial work is being done here in Oakland through the earnest efforts of Brother and Sister E. R. Fries and their faithful corps of laborers. For the last two years the cafeteria has served 286,830 meals at an average of 7½ cents a meal. There is an average of 500 being fed daily, which is an increase of seventy-five over the summer months.

This cafeteria is an institution supported by the prayers and earnest efforts of the Seventh-day Adventist churches in the East Bay district. Thousands of hungry men and women have not only been blessed in getting meals, yes, good meals, at a few cents a meal, but they have also received this message through the printed pages to be found in the reading racks.

There have been given free, 3,423 meals to those in temporary distress. Many have been given the privilege of exchanging work for food, which

has been a great blessing to them. Through the efforts of the cafeteria management 3,418 garments have been given away to the needy. As a result of this good work a reputation has been earned around the Bay area which greatly helps in the Harvest Ingathering work this year. This influence is felt very strongly in visiting the business sections.

In addition to the meals and food provided and clothing given away, we have given over 300 men and women temporary employment, thus helping them stem the tide until they could find regular work. In fact, the plan we are operating on now is to use this contributed labor, giving meals, laundry, lodging, and from \$1 to \$3 weekly in exchange. These persons employed would have been a burden to the public, tempted by distress to crimes, but helped at the right time by this plan. God has blessed us in thus bringing many in contact with the message, whom otherwise we

would never have reached. To these and others who have frequented the cafeteria, we have given over 72,000 papers containing the truths of the message.

The cafeteria is under the control of a board of management, a chairman, a secretary-treasurer, and a manager, working in cooperation with the conference. We enjoy the full cooperation of the Seventh-day Ad-

ventists of this district, as well as the friendship and support of the public in general. The promises of Isaiah 58 are being fulfilled. Because of financial prospects this winter we are expecting the work to grow, and we shall receive added blessings from the God of heaven, whose great heart of love goes out to the poor and needy. Will you not remember the work in your prayers?

Walla Walla College

BY GEORGE MC CREADY PRICE

It is cheering to learn that all our senior colleges are having a good attendance this year. After a series of lean years, this increased attendance is warmly welcomed. From all parts of the country we have the heartening word that the colleges are full. What an impetus to our work this will mean a few years from now, when all these thousands of intelligent young people have received their training and are out in various departments of the great world field.

Last year Walla Walla College had a good attendance, with an enrollment of 497, besides some fifty additional students for the summer school. But the attendance for the present year is much larger. This report is being written just one week after the opening of our classes, and the registration now stands at 590, with a number still delayed for late registration. Undoubtedly over 600 will be in attendance this school year, and over 500 of them will be of full college grade.

The college president, William M. Landeen, was for many years at the head of our educational work in Europe. He is now in his second year here, where he formerly taught for some years; and the Lord is certainly using him in a strong way for the upbuilding of the educational work in this great Northwest.

It is a perplexing problem to plan for the life and work of such a number of young people. The college chapel can seat only about 500; this would leave nearly a hundred unprovided for. So the college board has voted to have the students of the preparatory school or academy meet separately for their chapel exercises. It is hoped that our chapel will be able to care for the regular college students, though they almost fill it to capacity.

Of course, the school dormitories are also full to overflowing. About eighteen months ago a fire in the young women's home made it neces-

sary to demolish the building. This last summer a beautiful new women's dormitory had been completed, and was ready for the opening of school. It is 216 x 42 feet in size, built of brick veneer, and has all modern conveniences, including hot and cold water in every room. As might be expected, every room in this building was spoken for long before college opened this fall. A large overflow, of both young men and young women, is being taken care of in several annexes or separate buildings under the college management; but a number of others are being housed in various private homes throughout the village.

With this opening of school, Walla Walla College now goes on the four-quarter system. This means that the entire year is divided into four quarters of twelve weeks each, three of these quarters corresponding to the first and second semesters as formerly conducted, the fourth corresponding to the former summer school. It is hoped that this four-quarter system will fit better into the strong industrial program which our students are carrying. Many other colleges and universities throughout the country are working on this four-quarter plan.

The college School of Theology, under the leadership of Dean Frederick A. Schilling, has an enrollment so far this year of fifty-three, and we all anticipate a profitable year in the sublime work of training these devoted and aspiring young men (and a few young women) for leadership in the more distinctively religious phases of our world-wide work.

We ask the sympathetic prayers of our people all around the entire world for this training camp in the Northwest of the United States, where we have such a large group of the prospective leaders of our world work under preparation to carry the great gospel message for these last days.

North American News Notes

LAST Sabbath fifteen were baptized as the result of a Spanish effort that was held in Santa Ana, California. We will now organize a new church there, and hope to have twenty-eight members.

Last Friday night Alden O. Sage baptized eleven as a result of his tabernacle effort held in San Diego. This is the second baptism, and twenty-four more will soon be ready. Among those baptized Friday was a woman lawyer who accepted the truth by hearing the message over the radio, as given by Brother Sage. Brother Sage also had the privilege of baptizing an old schoolmate of his.

Stewart Kime, pastor of the Tucson (Ariz.) church, reports baptizing twelve there last Sabbath.

Two others were baptized in Yuma, Arizona, both of whom came into the truth as the result of reading "The Marked Bible." The interest was followed up by one of our young internes, Brother Rutherford. Thus we see the results of the printed page and the follow-up work of the ministry.

We are of good courage here. Last Sabbath we reached our conference goal in Harvest Ingathering, \$23,000, and we are pressing on to new achievements.

A number of efforts are in progress, which we believe will have good results. This winter we plan to have eight or nine companies in the field, and by the Lord's help we hope to have a goodly number of souls baptized as a result.

E. F. HACKMAN.

OUR work is going forward successfully. The Harvest Ingathering is nearly done. We have had very good success this year. Last Sabbath we were happy to baptize eight new believers and add them to the church roll. We are planning a strong evangelistic program for this fall and winter.

A. J. MEIKLEJOHN.

✽ ✽ ✽

LOVE'S secret is to be always doing things for God, and not to mind because they are very little ones.—*Faber.*

Billy's Pumpkin

(Continued from page 14)

October came. Then before Billy quite realized that Thanksgiving was so close, it was November. Jack Frost painted pictures on the windows in the morning. The maple leaves fell from the trees. It felt as if there would be snow for the big day, which would be very jolly.

The pumpkin was so big Billy could hardly carry it. He took it down cellar so it would not freeze.

Then what do you think happened? The day before Thanksgiving mother was taken sick.

The little boy's dreams of a spicy pumpkin pie were gone. Mother could not bake a pie while she was in bed. Mother realized how disappointed he was, and it made her feel very sad. Then she said, "Take your pumpkin to Aunt Nancy's house. She will bake a pie for you."

The boy's eyes brightened. No one could bake a pie as well as mother could, yet a pumpkin pie was a pumpkin pie.

He started down the road with his pumpkin. He was very proud of it. He could not remember ever having seen a bigger pumpkin. On the way it grew heavier and heavier. He stopped to rest. The grocery wagon came along. Mr. Skoog, the grocer, offered him a ride. "That is a fine pumpkin you have," he said. "Where did you get it?"

"I raised it myself," answered Billy proudly.

"It surely is a beauty. I will give you fifty cents for it," offered Mr. Skoog. "I can put it in the window of my store."

Fifty cents is a lot of money. Billy thought of all the things he could buy with it. He could buy a jackknife, a baseball or a bat, as well as many other things. Then he thought of a big, spicy piece of pumpkin pie. He hesitated. How he did love pie—pumpkin pie!

He remembered his mother in bed with a cold cloth over her forehead. He would sell the pumpkin and buy her a present! She would have something to be thankful for, even if she was sick.

So Billy sold the pumpkin. He bought a book for his mother. It had a beautiful red cover and many pretty pictures inside.

Mother kissed Billy when he gave her the book. "I am so thankful for this lovely book," she said, "but I am more thankful for a dear boy who is so kind and generous."

As they were looking at the book, they heard a knock at the door. It was Aunt Nancy. She had come over to see if she could do something to make mother feel better.

Before she left she said: "David, my little grandson, is going to have Thanksgiving dinner with me tomorrow. I wonder if Billy could come over and be company for him?"

So after all Billy had a fine Thanksgiving dinner, with nuts and dressing and pudding and all the pumpkin pie he could eat.—*Sunday School Times.*

The Cancer Problem and Its Relation to Health Reform

(Continued from page 17)

a chicken that had been eaten by a family here in Washington. Discovering that the bones were deformed, they took them to the government laboratory, where they were told it was leucosis. They had already eaten the chicken, which was little comfort, inasmuch as it is under suspicion as a form of cancer. Dr. Hall and I examined the bones, and they were approximately six times the normal diameter on cross section. Some chickens having this same disease show only the so-called "gray eye," in which the normal brown iris common in the chicken turns to a gray color, and the pupil becomes slightly smaller and a little eccentrically placed. Such chickens frequently live for two years, showing no other signs except slight loss of weight, and continue to lay eggs during this time. Still others with the same disease have blood changes only, and these can be discovered only by a trained pathologist, who must stain and study the blood under a microscope.

Under these conditions, and with this disease, which causes more deaths in poultry than any other single disease at the present time, what hope is there of being able to pick a healthy chicken for a Thanksgiving or Christmas dinner? One might seriously question the relation between this leucosis disease, which swept the country in 1928 and has been very prevalent since, and the increased deaths from cancer of 15.2 per cent in 1931 and 1932.

(To be continued)

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3 John 2.

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OF SPECIAL INTEREST

The Autumn Council

THE biennial Council of the General Conference Committee convened in Battle Creek, Michigan, November 6 to 14. A large delegation was present. This included the general officers of the General Conference, from both the home and foreign fields,—with the exception of the officers of the Australasian Division,—the members of the committee resident in North America, a number of missionaries on furlough, the presidents of local conferences in North America, and a number of institutional representatives and other workers who drove in from near-by fields to attend the gathering.

Many important questions affecting the world-wide work were considered. The conclusions reached and the recommendations made will be printed in an early number of the REVIEW. A sweet spirit of communion and counsel characterized the gathering. While there was utmost freedom of discussion, there was also most kindly discussion and practically unanimous decision reached in every major question that was considered.

The sermons by various General Conference officers, the morning Bible studies, and talks by various missionaries, were greatly appreciated. Next week we shall present in the REVIEW the Sabbath sermon of the session, given by Elder C. H. Watson. This was a mighty appeal, and set forth the conditions of the present hour and the remedy to be found in meeting the conditions.

The various workers returned to their fields sensing the seriousness of the present hour and the many obstacles confronting the work of God; but with renewed faith and with greater courage for the tasks confronting them, recognizing that their sufficiency was not of human devising, but of God, and that He who had called them to a part in His work would give wisdom and power for its future prosecution.

Our Work in Indo-China

From a personal letter written by R. H. Wentland under date of September 3, we take the following interesting items regarding our work in the mission of which he has charge:

"In spite of many difficulties, our work is making definite progress in Indo-China. One special cause of rejoicing is the fact that our first large subscription book has been published and is being carried from door to door by five steady colporteurs. This is a work of which we can well be proud. It is a translation of the well-known book, 'Health and Longevity,' by Dr. A. C. Selmon. It has been quite a task to translate this, but now that it is a finished product we have reason for rejoicing. We appreciate so much the work of the Malayan Signs Press, and especially the untiring efforts of L. I. Bowers, the manager, who has made possible the publishing of Anamese in our fine press in Singapore.

"One of our best evangelists has been in prison nearly three months because of a false accusation on the part of another missionary society who once employed this man. For many years he was the

president of their native church of Indo-China, and now, since he has accepted the truth, they have turned to be his bitter enemies. Our brother was imprisoned for nine months. I was there to see him in the state prison, just two blocks from our church, where he was the evangelist.

"We asked for a repeal of his sentence by the supreme court in Hanoi, Tonkin, which took place on the 28th of August. Although he had been condemned to nine months' imprisonment, the supreme court acquitted him at once, after he had been in jail only two months and twenty days. The chief of police opened the prison after working hours, late at night, and set him free.

"God is still the same. Prisons cannot hold His children. The captives must go free, whether they be in prisons of stone and iron or in moral prisons of satanic power.

"Our furlough is due, but we cannot return, for there is no one to take charge of our fast-growing work. Mrs. Wentland should have a change in climate soon. We shall have to stay over until next year, praying that somehow God will provide the General Conference with a budget for a second family for the twenty-five millions in Indo-China."

Philippine Union College

"WHAT I do thou knowest not now; but thou shalt know hereafter." John 13:7. How true this is in the Christian's life! Recently we were shocked to hear the news that the beloved wife of our president was in a very critical condition at the Manila Sanitarium and Hospital, in fact dying. The whole school pleaded with the Lord for His renewed mercies. Sister Stump was sinking fast. The attending physicians gave up all hope of her recovery. But once more the Lord showed Himself strong in behalf of those that fully trust Him. Gradually but surely Sister Stump came to her own self again, a living monument of divine healing.

All this took place a day or two after the opening of the college. It is easy to understand the effect of this blessed experience upon the whole school. We could ask no better experience for the college than this one. God seemed so real and heaven so near. Surely "this is the Lord's doing; it is marvelous in our eyes."

I believe that we can appreciate a little better now what prayer means to the Christian. Indeed, it has become to us a "key in the hand of faith that opens heaven's storehouse wherein are stored the boundless resources of Omnipotence."

Then the Week of Prayer came. Two weeks before, the whole faculty pressed their petitions to the throne of grace that this might be the very best Week of Prayer ever held in this school. Personal workers' bands were organized. We were not disappointed, for the Lord came preciously near to us. At the close of the season it can be truthfully said that there came out of the chapel that day a band of young people "whose hearts God has touched."

At the present time I have in my bap-

tistal class twenty-two earnest young people, every one of whom took their stand during the Week of Prayer. W. H. Bergherm led in these wonderful meetings. Professor Stump's personal workers' band has done much for the success of this week.

I am happy to state that the spiritual condition of the college is very good. It is our earnest hope that the Lord will make this college what it should be—that He intended it to be.

R. R. SENSON.

The Work of Our Native Preachers

PERHAPS a good idea of the work being done by some of our native preachers in heathen lands may be obtained by the following excellent letter written to his superintendent by one of our native preachers in China, a young man twenty years of age, a ministerial interne who is conducting his first tent effort:

"MY DEAR PASTOR KUHN:

"I am very glad to tell you of our work at Haimen. We thank God, for He has led us in the way and has opened the hearts of the people of Haimen.

"Ten days have passed since you left here. We have already spoken ten subjects to the audience. Now seventy-four persons have written down their names and addresses. There are fourteen persons who did not write their addresses very clearly among them. Some of them are women and boys.

"We preach twice each day. There are not so many people coming to the tent in the afternoon; but the tent is full of people in the evening. Mr. Kung and I speak alternately every day.

"Will you please mail us a hundred cards which can write names on?"

"We hope that you may send a good preacher to work here after this effort, and we need a woman to help this work, too. We three want to be itinerant missionary preachers.

"We have used up our money for food, for we have bought some things for the church. You may tell Miss Woo to mail us some at once.

"With best wishes,

"Yours truly,

"SHEN TIEN RAN."

Death of Elder Guy Dail

WE learned with deep regret, by cable from Berlin, Germany, of the untimely death of Elder Guy Dail, November 12, 1934. Brother Dail has borne a prominent part in the work in Europe and especially in the Central European Division for many years, first as secretary of the European field, later as secretary of the division, and up to very recently, as superintendent of the Bulgarian Mission field. Several months ago he was called to connect with the secretarial force of the Central European Division.

He has been a faithful, consecrated man of God through all the years. In early life, after graduation from Union College, he and his devoted wife consecrated their lives to this movement, and they have loyally and faithfully and efficiently pursued this objective. By his kind heart and loving nature, Brother Dail endeared himself to thousands of believers to whom he ministered through the years. His loss will be keenly felt.

We extend to Sister Dail and to their two sons our sincere sympathy.