What Think Ye of Christ?

 Were we to call the roll of the workers of this world and confront them with the question, “What do you think of Christ?” their answers would doubtless be much as follows:

To the artist He is the One altogether lovely.
To the architect He is the Chief Corner Stone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the biologist He is the Life.
To the builder He is the Sure Foundation.
To the carpenter He is the Door.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the engineer He is the New and Living Way.
To the farmer He is the Sower and the Lord of the Harvest.
To the florist He is the Rose of Sharon and the Lily of the Valley.
To the geologist He is the Rock of Ages.
To the horticulturist He is the True Vine.
To the judge He is the Righteous Judge, the Judge of all men.
To the juror He is the Faithful and True Witness.
To the jeweler He is the Pearl of Great Price.
To the lawyer He is the Counselor, the Lawgiver, the Advocate.
To the newspaper man He is the Good Tidings of Great Joy.
To the oculist He is the Light of the Eyes.
To the philanthropist He is the Unspeakable Gift.
To the philosopher He is the Wisdom of God.
To the preacher He is the Word of God.
To the sculptor He is the Living Stone.
To the servant He is the Good Master.
To the statesman He is the Desire of All Nations.
To the student He is the Incarnate Truth.
To the theologian He is the Author and Finisher of Our Faith.
To the toiler He is the Giver of Rest.
To the sinner He is the Lamb of God that taketh away the sins of the world.
To the Christian He is the Son of the Living God, the Saviour, the Redeemer, and Lord.

—Author Unknown.
Europe and the Turk

Has the Turk yet departed from Europe?

No, not entirely; the Republic of Turkey, with its capital at Angora in central Anatolia, Asia Minor, still holds Constantinople; Angora, with a population of 74,789, became the Turkish capital by official decree in 1923. It is an inland city 230 miles east-southeast of Constantinople.

There is no prophecy that states in so many words that the Turk is ever to leave Europe; Daniel 11:45 is, however, so understood by many.

Genesis 1: 28; 9: 1

I would like to know the meaning of the word "replenish" in Genesis 1:28 and 9:1. Do we understand there were inhabitants before Adam, or is the translation faulty?

If you will consult any large dictionary, you will find that one meaning of "replenish," a meaning now obsolete, is "to finish, to complete, to consummate." God had created a pair with the power of reproduction. The race was to complete, or finish, by reproduction that which God had begun by creating the first pair. There is therefore in the use of the word "replenish" in Genesis 1:28 no hint that the earth had formerly been populated, though that is its exact meaning in Genesis 9:1.

John 16:26, 27

What is the meaning of John 16:26, 27?

While our Lord was here upon earth, prayer was not offered in His name. On the eve of His betrayal and crucifixion, referring to His being taken from them and of His approaching return to heaven, Jesus said:

"In that day ye shall ask Me nothing. Verily, verily, I say unto you, Whosoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." “At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you.” John 16:23, 24, 26.

"Hitherto,” said the Saviour, “have ye asked nothing in My name.” It is significant also that the prayer which Jesus taught His disciples, as recorded in Luke 11 and Matthew 6, was not to be offered in Jesus' name. But of the time when He should be taken from them to return unto the Father, our Lord said: “Whosoever ye shall ask the Father in My name, He will give it you.”

The remainder of the scripture in question seems to explain itself.

Luke 17:21

What is the meaning of Luke 17:21, last part, “The kingdom of God is within you”?

The people of that day thought the kingdom of God was about to appear, that is, they were looking for and greatly desiring a visible, political, material, temporal kingdom. But such was not Christ’s kingdom, or, in other words, the kingdom of God. The apostle in Romans 14:17 defines the kingdom of God as “righteousness, and peace, and joy in the Holy Ghost.” Again in Colossians 1:27 the apostle writes of “Christ in you, the hope of glory.”

Only those who have Christ within, only those who have the Spirit of Christ, only those in whose hearts the Son of God reigns here and now, are truly in His kingdom; hence the declaration, “The kingdom of God is within you.”

Genesis 6:6

What is the meaning of Genesis 6:6? Does it mean that God was sorry and grieved that He had created man?

The word "repent" formerly had one meaning slightly different from what it now has. In this sense “it was used impersonally as meaning having cause for regret.” This is now archaic. Webster cites Genesis 6:6 as an example of this use of the word.

Used thus, the word would mean that from the human standpoint, the Lord had cause to regret that He had made man; but it does not mean that He who knows the end from the beginning did really regret the calling of the human family into being.

Zechariah 4:14

Who are the “two anointed ones” of Zechariah 4:14 that “stand by the Lord of the whole earth”?

This question is answered quite definitely and fully in “Christ’s Object Lessons,” edition of 1900, pages 407, 408. It would seem from the first full paragraph on page 408, that the “two anointed ones” represent God’s ministers. This paragraph reads thus:

“From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God’s presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed is to communicate to God’s people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. Not by might, nor by power, but by My Spirit, saith the Lord of hosts.”

Revelation 20:5

Have we any reason for believing that Revelation 20:5 does not appear in the oldest and best Greek manuscripts?

There is absolutely no authority for any such statement. The Russellites, or Millennial Dawn people, assert this, but the proof is lacking. The verse in question is in the King James, the Oxford Revised, the American Revised, the Emphatic Diaglott, and, in fact, in all the standard versions excepting the Syriac and the Vaticanus. The Diaglott has a note saying that these words were probably omitted from the Vatican manuscript by oversight. Even the Douay, or Roman Catholic, version retains the text thus recklessly challenged in the interest of Russellism.

Selling Tobacco

Is it wrong for a Seventh-day Adventist grocer to sell tobacco?

Tobacco is a habit-forming narcotic that does much harm. To use it is to indulge in a filthy, wasteful habit that tends to shorten life. We cannot see how any Seventh-day Adventist can conscientiously sell the weed.
The "Christian Nation" Claim Proves Too Much

During recent months there has been quite a revival of Sunday legislation in this country. This means that the National Reform Association, along with other Sunday legislation groups, has been very active. One of the primary arguments that has always been at the foundation of the endeavors of the National Reformers is that this is a Christian nation, and therefore Sunday legislation is not only defensible, but imperative if Christian standards are to be reflected through the operations of the government. Great stress has been laid by these Reformers on the fact that some forty years ago the United States Supreme Court, in handing down a decision on what is known as the Holy Trinity Church case, made the observation that this is a "Christian nation."

In the Christian Statesman, organ of the National Reformers, of November 19, 1892, is found an article based on the Trinity Church case, entitled "Christian Politics," from which we take these lines:

"This is a Christian nation." That means Christian government, Christian laws, Christian institutions, Christian practices, Christian citizenship. And this is not an outburst of popular passion or prejudice. Christ did not lay His guiding hand there, but uplifted the calm, dispassionate, supreme judicial tribunal of our government. It is the weightiest, the noblest, the most tremendously far-reaching in its consequences of all the utterances of that sovereign tribunal. And that utterance is for Christianity, for Christ. "A Christian nation!" Then this nation is Christ's nation, for nothing can be Christian that does not belong to Him. Then His word is its sovereign law. Then the nation is Christ's servant. Then it ought to, and must, confess, love, and obey Christ."

All the way along we have protested against the logic of the position taken by the National Reformers. We have maintained that to give to the state all the authority regarding religious legislation and matters of conscience would soon place the United States in as unhappy a condition as were the medieval states of Europe.

We do not question the sincerity of these Sunday law advocates, but we do indict the logic of their position. They are anxious to have the United States so amend its Constitution as to make certain that this is "a Christian nation," so that then, among other things, they will be able to have an unquestioned basis for a national Sunday law. But they fail to realize that if the state is given a religious as well as a civil character, all the civil laws would be crowned with religious sanction; furthermore, that in a republican state we would be able to discover what the will of God is and, indeed, what are good religious standards of conduct, by learning what the majority of the people happen at any particular time to believe. And if, because the nation is Christian, a Sunday law may properly be enacted, there is nothing to prevent other religious laws from being placed on the statute books. Following out that program, however, would soon take all meaning from the doctrine of the separation of church and state, which has been a guiding principle in America.

We have often wondered if the time would come when the Supreme Court itself would proceed to interpret its own words concerning "a Christian nation," and reveal what are the logical conclusions that follow from this sweeping declaration. That time has come. We refer to the decision of the Supreme Court in the naturalization case of Douglas Macintosh. Most of our readers will recall from our discussion of the case in the Review of September 10, 17, and 24 of 1931, that this very notable case turned on the question of whether the applicant for citizenship might properly place allegiance to the will of God, as his conscience instructed him in the matter, above the mandates of the state. We quoted in the Review the extended declarations of the religious press in general, which took issue with the decision of the Supreme Court against Macintosh. We did not at that time quote the Christian Statesman, organ of the National Reformers, because we desired to present their views on the matter and our comments on their views at some later date, when Sunday legislation was particularly before the public. Hence our deferring the discussion to this present time.

Eloquent Appeal for Conscience

The Christian Statesman was not to be outdone by any other religious journal in its vigorous denunciation of what it believed was a curtailment of liberty of conscience by the Supreme Court. Said this journal:

"Every arch has its key. Every battle line has its Verdun. Every life has its vital center, and every sphere of life has its strongholds which protect it. Human liberties are protected by one element of freedom. That palladium of all freedom is the liberty of the individual conscience. "If that is maintained, all liberties flourish and freedom comes to its glory. When that is invaded, all freedom disappears. No personal, religious, or civic freedom is safe when conscience is enslaved by any power."

"Just now the American people have been rudely awakened to the fact that this liberty of the conscience for the individual citizen is threatened at least, by making its surrender one of the conditions for becoming a citizen by naturalization. . . . In this case the Federal Government has officially declared that it has the power to decide when and in what circumstances it may, under the plea of necessity, override the conscience of the individual citizen. Carried into the realm of actual citizenship, this would abolish the right of the individual to judge of the righteousness of the acts of the government he has helped to create and of his own active participation in them. It requires but logic and the ruthless logic of excitement, to march from this premise straight to all the conclusions of the state sovereignty of Soviet Russia."—July-August, 1932.

We were in full agreement with this statement when we read it, and were glad to see the Christian Statesman so sensitive to the rights of conscience. As a denomination we have
pleaded for those rights many, many times, when we have had to defend ourselves against the program of religious legislation inaugurated by the National Reformers and others. But ever since reading this incisive comment, we have wondered whether the Reformers had read carefully the text of the decision of the Supreme Court, for if they had, they would have known that the central argument used by the Court was the "Christian nation" declaration in the Holy Trinity Church case.

The Reasoning of the Court

The Court argued that inasmuch as this is a Christian nation, therefore the laws of the nation "are not inconsistent with the will of God," and therefore, of course, there is no point to the argument of any man who would wish to place allegiance to the will of God above allegiance to the laws of the state. The Christian Statesman argues that the logic of the Macintosh case would lead straight toward the conclusion of Soviet state sovereignty. If so, then the conclusion which the Supreme Court itself drew from the famous "Christian nation" statement surely ought to take from this statement some of its charm for the National Reformers. They cannot successfully dispute the conclusions of the Supreme Court unless they deny the "Christian nation" premise on which the Court built its conclusions. We wonder if they are willing to do this.

But perhaps the Reformers would say that the trouble is not with the statement that this is a Christian nation, but with the naturalization law that is out of harmony with Christianity. But if this is a Christian nation, then how did it happen that a law, which the Reformers are ready to declare is so opposed to Christianity, ever came to be enacted? It is but a truism to say that a nation expresses itself through its laws. Can a Christian nation enact what the Reformers declare is an unchristian law? If it can and does, then in just what way is a Christian nation different from any other nation?

The Primary Question

The Reformers were happy to declare that the Supreme Court acted under the guiding hand of Christ when it said, forty years ago, that this is a "Christian nation." In fact they declared in the 1892 issue of their paper that the Court's statement in the Trinity Church case actually establishes that this is a Christian nation. But when this same supreme tribunal draws from this famous "Christian nation" phrase the conclusion it does in the Macintosh case, the Reformers are ready to pillory the Court for having the way for a Soviet state. How do they know that Christ guided the Court in its reasoning in one instance but not in the other? Are the Reformers better able to decide what are the ultimate conclusions that may logically be drawn from a statement of the Supreme Court than is the Court itself?

Leaving aside this interesting line of questioning, we come directly to the closing sentence of the 1892 quotation, which reads: "Then it [the nation] ought to, and must, confess, love, and obey Christ." Perhaps, then, the position of the Reformers is that inasmuch as this is a Christian nation, it ought, therefore, to have on its statute books only Christian laws.

But this does not clear up the matter for us. If we should say to a man, "You are now a Christian, therefore you ought to, and must, confess, love, and obey Christ," our statement would need explaining to avoid most serious error. If we meant simply that the man was to continue such a relationship to Christ, well and good. But if we meant that because he had been pronounced a Christian, he must therefore begin to relate himself thus to Christ, we would be guilty of turning the Christian profession of truth into a man confessing, loving, and is willing to obey Christ that he becomes a Christian.

Not Becoming Christian Very Fast

Now the National Reformers could not say in 1892 that the nation could not be pronounced "Christian" on the ground that it had been confessing, loving, and obeying Christ. So they were urged to work from the opposite end, affirming, first, that the nation is Christian, and then telling it that "it ought to, and must," act like a Christian!

It is nearly forty years since that "Christian nation" affirmation was made. Will the National Reformers contend that the nation has, during these years, changed its ways as "it ought to," and justified the pronunciation as to its national Christianity? We hardly think they would have the hardihood to attempt to prove this. The fact of the increasing problem of crime, and of disregard for law on the part of the citizenry at large, is too generally known. It was none other than President Hoover who declared in his notable address on lawlessness, that there is not a crime wave, but a general subsidence of the foundations.

If, after forty years, the nation has failed to conform to Christianity as "it ought to," but instead has become only worse, is it not about time that all those who truly love the name "Christian" protest against the hypocrisy of the phrase "Christian nation"? We think they ought to. They ought to have protested the original coupling of the words "Christian" and "nation" forty years ago. The nation has not been improved by the magic of the famous phrase. And certainly the beautiful word "Christian" has received no added richness of meaning from being thus combined. Those whose conception of Christianity is such that they feel that the term "Christian" may appropriately keep company with a "nation" whose own president views with alarm the steady subsidence of moral foundations, need a new conception of Christianity.

But, finally, the National Reformers may contend that while it is true—and no one can deny it—that national conditions have become only worse during the years, nevertheless the title, "Christian nation," should still be retained, because as a result of reforms that they will launch, the nation will finally do what "it ought to." In reply we might say simply, that the title never should have been given in the first place, not only because as a matter of fact the nation is not Christian in its conduct, but because the state cannot properly have a religious character. Nevertheless, let us consider this final argument in defense of the notable phrase. Can the Reformers point to any nation that has been nationally reformed? We read much of the decline and fall of empires, morally as well as politically, but scarcely a word of their reformation.

Language Loose Meaning

And if, under a half century or more of active endeavor by the National Reformers, the country has gone only downward morally, what reason can they offer as to why we should believe they can reform it, throughout, in the future? Can they do what earnest defenders for Christian principles have been unable to do in any other nation or century?

Surely history does not warrant the belief that the nation at large will ever do what "it ought to." Should we, nevertheless, continue to describe it as "Christian," simply because "it ought to" do that which it never has and never may be expected to do as a nation? If so, then words have lost their distinctive meaning, and we can with propriety describe as "Christian" a man who for forty years has steadily sunk lower morally, not because we believe he is confessing, loving, and obeying Christ, but simply because we believe he "ought to."
Contributed Articles

Evidences of Divine Guidance Through the Spirit of Prophecy

By A. T. Robinson

In presenting some of the evidences of divine guidance through the Spirit of prophecy, I will confine myself to such incidents as have come under my personal observation, and which will be verified, with possibly one or two exceptions, by unquestionable testimony.

In Volume II of the "Testimonies," pages 435-459, the case of Nathan Fuller is recorded. Nathan Fuller was a preacher in the early days of the message, and he succeeded for a time in making the sacred office of the ministry a cloak to cover up a life of wickedness and debauchery. His case was opened to the servant of the Lord, who administered to him a severe and open rebuke.

In the early eighties, I cannot state the exact year, I attended a camp meeting in Massachusetts. On the first Friday afternoon of the meeting a man who was a stranger to those in charge of the meeting came upon the ground, rented a large family tent, which he occupied with several women who accompanied him. In Volume V, page 198, Sister White speaks of this man as follows:

"While attending one of the Eastern camp meetings, I was introduced one Friday to a man who occupied a tent with several women and children. That night I was unable to sleep; my soul was deeply burdened. While pleading with God in the night season, a vision given years ago at the time when the course of Nathan Fuller was reprobated, was distinctly revived in my mind. At that time I was shown three men whom I should meet, who would be pursuing the same course of iniquity under the profession of godliness."

Then, as the testimony continues, Sister White, at the early morning meeting, bore a strong testimony of reproof, which was attended by the power of God in a marked manner, but she did not mention names. Later in the day, however, she pointed out this man before the whole congregation, and administered to him a severe rebuke for the wicked course he was pursuing, and warned those women, as they valued their souls' salvation, to flee from that wicked man. That afternoon they all left the camp.

In the early summer of 1886 or 1887, I think it was, a general meeting was held in Washington, D. C., which at that time was a part of the New England Conference. This meeting was attended by O. A. Olsen, then president of the General Conference, and D. T. Jones. Prior to this meeting, Brother ——, an ordained minister, had been sent to Washington to labor in the interest of religious liberty.

While we were riding on the street car on Sabbath morning to the place of meeting, Elder —— related to me some gossip which he claimed had been circulated against him. I thought nothing special concerning the matter, having the utmost confidence in him as a fellow minister. On Sunday morning he again related practically the same thing to me, and somehow I felt an inward conviction that he was guilty of the very things to which he had made reference. I asked him pointedly if there was any truth in the matter, and he vehemently denied it.

Several weeks later Elders Olsen and Jones attended the New England camp meeting held at Nashua, New Hampshire. In the meantime evidence had developed by which Elder Olsen and I felt sure of our ground, and we laid against this man the charge of committing a series of wicked practices that had been covered up for more than two years. His credentials were withdrawn, and later he was disfellowshipped from membership in the Boston Seventh-day Adventist church. The case was dealt with at the camp meeting in the presence of some thirty of the leading brethren and sisters of the conference.

This man ——, the other members of the conference committee, Elder Olsen, and Elder Jones have all passed away. I do not know whether a single witness could now be called in verification of the following statement. In the autumn of 1890 Mrs. E. G. White, Elder W. C. White, and Sarah McEnteer attended a ten days' general meeting at South Lancaster, Massachusetts, referred to on page 309 of the book, "Life Sketches." At this meeting, after Sister White had made inquiry concerning Elder ——, I related to her the experience we had passed through with him, when she remarked that he was the third one of the three men whom she had seen in connection with the case of Nathan Fuller.

On pages 309-318, following the general meeting at South Lancaster already referred to, Sister White gives quite a detailed account of the meeting held at Salamanca, New York, and some incidents connected with the General Conference held in Battle Creek some four months later. I will take space only for some striking incidents in connection with those two gatherings.

A Notable Night Meeting

Following the Salamanca meeting, I had appointments for meetings in Virginia which I was very anxious that Sister White should attend, but she became so completely exhausted that on Monday afternoon it was fully decided that she and her party must return to Battle Creek, leaving the next morning. Tuesday morning Sister White related to Elder White and me a wonderful experience that she had had the night before, and stated that she would accompany us to the Virginia meeting. During this interview, Sister White said, as nearly as I can remember to quote her exact words, "Last night a scene was presented before me concerning matters in Battle Creek, that I wish to relate to you brethren." She then began talking on other matters, and what she wanted to relate to us seemed to pass from her mind.

On Sabbath afternoon, March 7, at the General Conference in Battle Creek, Sister White delivered a powerful sermon to a large congregation in the Tabernacle. Three times during the discourse she attempted to relate what had been presented to her at the Salamanca meeting. Each time her mind would seem to be drawn into other channels. I shall never forget the tone of voice in which she said for the third time, "But I will have more to say about that at some other time."

That evening, after the Sabbath, a meeting was held in the Review Office chapel, which proved to be the meeting into which Sister White had been taken in the vision given at Salamanca.
manea some four months before. At this meeting, which lasted until after midnight, a spirited discussion was held concerning the policy to be either changed or followed by the American Sentinel. The meeting closed with a majority vote to drop the Sentinel as the organ of the Religious Liberty Association, and start a new paper that would conform to the ideas expressed by the leaders of that association.

As the meeting opened, she came in with a large roll of manuscript in her hand. She related that at three o'clock she had been awakened and bidden to write out some of the things shown her at the Salamanca meeting. Among other things, she read that at the time of the Salamanca vision she was taken into a meeting of brethren—where the subject under discussion was the policy to be pursued by the American Sentinel. I will only take space to say that one who had been present at the meeting the night before could not have given a more accurate report of what was said and the spirit that was manifested at that meeting.

Heartfelt confessions followed. Strong-willed men acknowledged, with tears in their voice, their wrong attitude and bitter spirit displayed. The spirit of love and harmony came in, and many praised God aloud for His mercy and love.

The American Sentinel continued with the full support of a united people until it was succeeded by Liberty, which continued to bear aloft the principles of religious liberty. One can imagine something of the feeling of perplexity on the part of Elder Olsen as he listened to the testimony borne by Sister White and the confessions that followed, he having known nothing of the meeting held the previous evening.

Counsel for South Africa

At a time when the work in South Africa, where I was then laboring, was under pressure of grave difficulty, I received a letter from Sister White, who was then in Australia, warning me against errors in judgment that would tend to hurt, rather than heal, difficulties among brethren. I had not received a letter from her for more than two years previously. Had she been familiar with the situation in that field, she could not have given counsel that would have been more applicable. This counsel led our conference committee to take an entirely different attitude toward the situation, which resulted in straightening out matters and bringing harmony and union among all parties involved in the difficulty.

During the first year we were in Australia, Mrs. Robinson and I had the great privilege of having Sister White and one of her helpers spend eight weeks in our home in the suburbs of Melbourne. During that time W. D. Salisbury, who was then manager of the publishing house, was warned three times by the police that they would have to close the publishing house factory on Sunday, unless he complied with the Sunday closing law. Each time a meeting of the board of trustees was called, a majority of the members could not vote to close on Sunday, believing it would be a compromise of our faith. The board meeting on the third occasion held until a late hour in the night, so that I did not reach my home in the suburbs until past midnight.

The Stranger’s Dream

BY MRS. EFFIE BARLOW

A RAGGED stranger, with weary tread,
Came slowly down the street;
His haggard face was pinched and hard,
He was hungry, tired, and weak.

A soft clear light shone on his path;
It made him raise his head.
A lovely room now met his gaze, And a table with bounties spread.

Above that table, in letters of gold,
He rubbed his eyes as he read,
"All this is prepared for you, My friend. Come in! Be clothed and fed."

With downcast face and humble mien He crept to the entrance gate.
"I am waiting for you," a kind voice said,
"I’m glad you are not too late."

"Take My garment to cover your rags of sin Here is food for your every need.
You are welcome to this, My tired friend, If you follow where’er I lead."

"I am a King, but I call you My friend; I’m the Christ who died for thee.
The food I give is the word of God; From sin and self be free."

The man awoke. 'Twas all a dream, But he proudly raised his head.
"I am rich, I never shall want again; I have talked with the Lord," he said.
God's Present Truth for This Present Time

By J. L. Shuler

There are many people today who have hundreds of different messages that they believe are due to be delivered to the world. The subject matter of their messages covers a wide range of conflicting ideas regarding society, politics, morals, religion, law, labor, diet, drink, dress, etc. Over against these numerous human messages that men are broadcasting to the world, let us propose this question: If the voice of Jesus Christ should be heard from heaven, announcing in the fewest possible words the essential truths that men of the last generation need to know and heed, what would His message be?

This is not some fanciful or impractical question to which there can be no definite answer. There is a plain prophetic outline in Revelation 14: 6-12 of Christ's message for the people who will live in the closing era of human history. If men will turn the dial of their attention and thought to this part of the Revelation of Jesus Christ, there will come before them a special message from Jesus Christ, timed for our day and suited to our situation. In making the commandments of God and the faith of Jesus, these gifts have seemingly been withdrawn from the Christian church.

Under the third angel's message, which is an epitome of the whole gospel movement, a people is developed of whom Inspiration says, "Here are they that keep the commandments of God, and the faith of Jesus." These gifts have been revived in the remnant church, in the same order in which they were placed in the early church. First, men chosen of God as truly as were the twelve apostles, to lead out and lay the foundation for this whole third angel's message movement. Secondly, their work was supplemented by the gift of prophecy, which saved the movement from fanaticism and confusion. Thirdly, the whole movement has assumed the form of the greatest educational system the world has ever known. We need be none too confident about the development of the remainder of the messages mentioned in 1 Corinthians 12: 28, to follow in their order.

The Record of the Message

All of God's book is profitable for doctrine, and contains general instruction in the way of righteousness for the whole race of mankind. But everybody knows that we are living today more than eighteen hundred years since the last page of the Bible was written by Christ's inspired penmen. Therefore it is self-evident, that any special message that Jesus Christ has in the Bible for the people who are now living upon the earth, would be, and could be found only in, some particular prophecy which applies only to our day.

In the fourteenth chapter of Revelation, the sixth to the twelfth verses, there is recorded a definite last-day prophetic proclamation of belief and duty, divinely intended only for this generation. It has three parts, given under the symbolism of the proclamation of three angels flying in mid-air over every country. The first angel solemnly warns men to worship the great Creator, and give glory to Him, in view of the tremendous fact that "the hour of His judgment is come." The second angel announces the fall of that great system of false worship known as Babylon. The third angel proclaims a fearful warning against receiving the mark of this false system of worship.

The last item of this special message, in Revelation 14: 12, gives a description of those who will be prepared, by their acceptance of this message, to meet the Lord when He appears. Thus we read, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Then in verses 14-16 the prophecy tells what will happen when this message has been given to the world: "I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, and said, Thrust in Thy sickle, and reap: for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

There need be no mistake in regard to what event is described in these last three verses. This language cannot refer to anything else but the return of the Lord Jesus at the end of this age, to reap the harvest of the gospel. (Compare Rev. 1: 7; Matt. 13: 39; 24: 30, 31.) The immediate appearance of "the Son of man" coming on a cloud to reap "the harvest of the earth," after the proclamations of these three angels, indicates surely that here is revealed the divine message that will prepare the way for the second coming of Christ. The messages of these three angels pertain to the time just before the return of Jesus, which is the very time in which we are now living. We shall find that these messages are expressly for, and applicable only to our day, just as the special messages of Noah and John the Baptist were divinely intended for their particular and peculiar times.

Three Messages Connected

It is evident from a careful reading of the above Scriptural record of these messages of the three angels, that their messages fit together and constitute one great threefold message. While other angels are described in other chapters of this book...
of Revelation, and the first angel of these three is introduced merely as "another angel," yet the very fact that the last angel messenger is called "the third angel" proves that the two preceding angel messengers of these verses must be the second and the first. In harmony with this, the American Standard Version uses the ordinal number "second" in Revelation 14:8, where we read, "And another, a second angel, followed, saying, Fallen, fallen is Babylon the great."

The expression, "The third angel followed them," indicates that this trio of angel messengers is particularly separated from all other angels mentioned in this prophecy. The three are to be taken together. The first angel sounds the great keynote; the second angel adds his voice to that of the first; and then these two are joined by a third, the chorus constituting a mighty threefold message. These three successive proclamations must be studied together, if we would know the divine message for these last days.

This prophecy of these flying angels proclaiming this threefold message does not bid us look for a day and time, "Go ye into all the world, and preach the gospel to every creature." Matt. 28:20. Thus it is evident that this prophecy preaching the gospel to the world has ever been, and is now, committed to human beings. Just before His ascension, Jesus said to His first disciples, and to their successors to the end of time, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." Mark 16:15; Matt. 28:20. Thus it is evident that this trio of flying angels preaching to all the world are prophetic symbols of a people or a movement that God will raise up among men, to give this threefold message to all nations and peoples.

It is important that we note more exactly the time when these messages are to be given. The prophecy marks out the boundaries of the definite era of earth's history covered by this threefold message. We have already noted, from Revelation 14:14-16, that the second coming of Christ will take place immediately after the completion of the proclamation of the message to every nation and tongue. This threefold message then reaches to the return of Jesus at the end of this gospel age.

**Date Message Begins**

And Revelation 14:7 completes the evidence regarding the time of its application and proclamation, with the opening announcement of the message, "Fear God, and give glory to Him; for the hour of His judgment is come." When we make a careful study of this expression, "The hour of His judgment is come," in the light of such scriptures as Daniel 8:14 and Revelation 11:18, 19, we find that the hour for God's judgment to begin in heaven came at the end of 2300 years from 457 B.C., or in 1844 A.D. Thus we shall see that this message of Revelation 14:6-12 begins to execute its work in 1844, and finish its task in the opening announcement of the third angel, as we have seen, from Revelation 14:6-12, "Let no man worship the beast or his image or to receive his mark, lest they drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger." This wrath of God without mixture is contained in the seven last plagues. The Scripture plainly declares that "in them is filled up the wrath of God." Rev. 15:1. These plagues will be inflicted upon the world during the last hours of this present age, between the close of Christ's intercessory work in the

**Adoration**

BY MRS. T. BUCHMAN

I ADORE Thy purpose, my God, Although I do not see, And though I do not know the way That Thou art leading me.

I do not know my own deep need, Nor what is best for me; It may be that the hand of pain Is my necessity.

It may be, Lord, that I must needs Pass through adversity; It may not always be the best— Success, prosperity.

But this I know, Thy purposes, Whatever they may be, Are ever working for my good. Lord, that's enough for me.

Enough, in silence I would bow And cry, "Thy will be done!" To serve Thee, this my only choice, Thee, most Holy One.

**Relation Of Message to Plagues**

This prophecy of Revelation 14:6-14 does not and cannot refer to any proclamation of the gospel in the days of the apostles, the early Christian Fathers, or the Reformers of the sixteenth, seventeenth, or eighteenth centuries. It is strictly a last-day message, applicable to those who live just before the return of Christ. If this prophecy of the three angels' messages had been fulfilled in past centuries, then the world would have ended ere this. How do we know this? Because the pouring out of the seven last plagues of Revelation 16 and 19, and the destruction of Babylon as pictured in Revelation 18, the return of Christ to gather the righteous to heaven and slay the wicked, as depicted in Revelation 19, immediately follow the fulfillment of Revelation 14:6-12, with its threefold message.

This threefold message covers the time from the opening of the judgment in heaven in 1844 until the coming of Christ. It was to begin its work in 1844, and finish its task at the harvest at the second advent. This establishes a point of supreme importance. The very fact that this prophecy of the three angels' messages covers the period between 1844 and the end of this age, shows conclusively that this threefold message is God's special message for us at this very hour. Just as surely as we are living between 1844 and the coming of Christ, just so surely may we know that this threefold message of Revelation 14:6-12 is God's present truth for this present time. The time for this message is very definitely fixed to the present generation. He who will receive this prophecy as given by Jesus Christ, may be just as sure that this is Christ's special message for us today, as if Jesus were to appear in person and speak this threefold proclamation with an audible voice.

In harmony with this idea that this message is limited to the period between 1844 and the end, we find that no one prior to 1844 had ever claimed to have given this threefold message. Neither Luther nor Calvin, nor Knox, Wesley, Alexander Campbell, or any other of the great lights of those times, set up the claim that they were doing this predicted work of Revelation 14:6-12. If this work had been done by any of them, they would surely have known it. Wicked men and nations often fulfill the word of God without knowing it. But this is not the case with God's people. Whenever righteous men are called to do a work that has been foretold in the Bible, these men know the very prophecy that is being fulfilled through them. (See John 1:19-23.) So when God raises up a people to give this threefold message in fulfillment of Revelation 14:6-12, they will know it.

**Strictly a Last-Day Message**

This consideration of the very substance of the messages shows that they are expressly intended for our time. The third angel, as we have seen from Revelation 14:6-12, warns men not to worship the beast or his image or to receive his mark, lest they "drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger." This wrath of God without mixture is contained in the seven last plagues. The Scripture plainly declares that "in them is filled up the wrath of God." Rev. 15:1. These plagues will be inflicted upon the world during the last hours of this present age, between the close of Christ's intercessory work in the
This very setting of this warning against the mark of the beast in this threefold message shows most conclusively that this message is and can be applicable only to those who live in the very last days, when these plagues are actually about to be inflicted upon the world. Otherwise such an entreaty or warning against the plagues would not be rightly timed and would be without point or meaning. There would be no consistency in giving such a warning to a generation which would be dead and in their graves when these plagues are poured out. In the very nature of things it must concern the people who are likely to be alive when these seven plagues of the unmixed wrath of God are visited upon those who disobey the warning of the third angel.

The message of Revelation 14:6-12, then, is inseparably connected with, and preparatory to, the pouring out of these seven last plagues during the final months which precede the appearing of Christ. Such a message, in the very nature of things, can be applicable only to those who live in this last generation of men, just before the second advent of Christ, even as the special message preached by Noah was applicable only to those who lived just before the flood. So whatever this message may be found to mean, we may be sure that it is addressed to this present generation.

The very fact that this prophecy of Revelation 14:6-12 is a special message from God expressly for us at this time, should cause us to search carefully the Scriptures, and to summon the whole power of our attention and reason to find the true understanding of this threefold message. Among all the multitudinous ideas that are constantly coming to the front in this complex age, we are safe in saying that there is nothing of greater import than a proper consideration of this great message of God's present truth for this time.

Our Young People and the Universities

By H. T. Elliott

From their beginning, Seventh-day Adventists have believed in a high degree of training for their youth. They have held thorough educational preparation necessary for all the years of age, and essential for those who expect to engage in any branch of church or conference work.

Seventh-day Adventists have believed in providing an education that would give a well-rounded-out training in all the essential phases of life. They were not content to give a one-sided training to their youth. They believed that education is more than a development of the intellectual. To be complete, education must comprehend the harmonious development of the physical, the intellectual, and the spiritual faculties. While physical and intellectual training are essential, they are inadequate unless balanced by the training of the spiritual faculties. We value ability and knowledge, but above these we value character.

So earnestly and genuinely do Seventh-day Adventists believe in the need for this full and complete training that they have at great sacrifice instituted a system of schools to provide it. With a firm conviction that religious and character training must be given their youth, they have assumed great expense in building elementary schools, secondary schools, and colleges, where, under the guidance of Christian teachers, the children and youth may receive an education that embraces the physical, the mental, and the spiritual elements. And they have wished to give emphasis especially to the spiritual and religious factors in education, which the public schools have neglected or found impossible to develop because of the varying religious beliefs of the public.

In addition to this, they were convinced that much of public education had fallen under the influence of certain theories which conflict with or ignore the Bible teaching and attitudes. Because of this, if their children and youth attended public schools, they would not only receive a training lacking in essential elements, but they would also be confused in regard to some factors which are basic to Christian belief and experience.

In the process of time some of the States in North America have developed certain technical standards for those who enter upon some of the professions, especially teaching, nursing, and medical practice. Recently there has grown up in the technical standard, and at the same time preserve for them the advantages of the full and well-rounded-out development of all the faculties which Christian education embraces.

There is danger to Christian belief and faith in university life. The criticism of religion which prevails in the classroom and on the campus, and the secularistic attitudes toward life which dominate the instruction, make the university a difficult place in which to develop a Christian experience. The rationalistic and skeptical atmosphere which prevails in these institutions is stifling the faith, missionary purpose, and zeal of many.

Great changes have taken place in the average college and university of the land—for example, in respect to the student attitude toward foreign mission service. Twenty or thirty years ago there were in most institutions strong groups of young men and women who had purposes to give their lives in foreign service. At the present time, even in schools founded as Christian institutions, the number of such pupils is greatly reduced, and here and there is a large institution in which not one undergraduate is looking toward the foreign mission service.

The fact is, that many Christians have come to regard one religion as
good as another. So confused and so obscured are the Scriptural ideals and appeals for life service, that many have come to a dead halt so far as promotion of any vital personal Christian faith is concerned, believing that Christians have fully as much to gain from heathen religions as the heathen may gain from the Christian religion.

Testimony of a Seasoned Worker

Mature Seventh-day Adventist workers in middle life may find some advantage in additional training in these institutions, but they will recognize the dangers to religious experience which are prevalent. One such worker, a missionary of many years' experience, now attending a university, says, "There is little room for good as another. So confused and so obscured are these institutions, but they will recognize the promotion of any vital personal Christian faith and obedience to God. Such an experience is essential to breadth and depth of religious understanding.

Youth Need Experience

They would discover that character cannot be sustained merely upon what I think, or what I feel, or what I have done, but it is what Jesus Christ is standing by.

Standing By

When fruitful years are up, and rest period comes,
Then Jesus Christ is standing by.
When life's billows rage, and tempests
Threaten o'er my path to lie,
Clouds of gray loom o'er the rim-rocks,
Brilliant day, too, calls "Good-by!"
Let me in the hush of twilight
Turn my face unto the sky,
And the Comforter announcing,
"Jesus Christ is standing by."
When the wolf of hate is calling
And the demon lurketh thick,
May the fire that guided Israel
Blaze across my sordid sky.
When despair her clarion soundeth,
"Let me to Thy bosom fly!"
Hear the Comforter announcing,
"Jesus Christ is standing by."
When at last the journey's ended,
And the watchers gaze on high
For the sign of His approaching,
Herald in the gleaming sky,
May the dial of life turn forward,
Tuned to catch the saints' glad cry,
And the Comforter announcing,
"Jesus Christ is standing by."

Without this development of religious stamina through practical living, they are immature and unprepared. When they are confronted by attitudes and teachings in and out of the classroom which are the accepted philosophy of instructors and students, and which are so basically different from their own previous training, they are not prepared, alone and single-handed, and in the face of opposition and possibly ridicule, to stand for their faith and resist the tide of worldly teaching. Or else they are too immature to recognize the difference in basic attitude and philosophy until after they have become confused and uncertain of any real belief.

The recommendation of the last Autumn Council, therefore, wisely cautions against young people's attending universities. It reads in part as follows:

“We recommend, That in the selection of teachers to attend the universities, only persons of outstanding Christian experience and who have been successful in Christian work should be chosen,—persons whose faith in the Bible and the Spirit of prophecy is well grounded, and who realize that in attending the university they are being exposed to subtle and almost unconscious influences of infidelity, and persons who believe with all their hearts in the superiority of Christian education.”

“We recommend, That college boards make it their deliberate policy, when employing teachers who have attended universities, to give preference to those who have been definitely selected to attend the university, and counseled in reference to the line of study they should pursue.”

It should not be forgotten that the plan outlined in these recommendations is only a temporary one. It is intended to prevail only till our own schools are placed on an accredited basis, and thus qualified to give their graduates a standing technically up to the standard. After this is accomplished, there will be no necessity for our people to attend secular schools to obtain such a standing, for either our own work or work outside our organization.

Let our younger men and women, therefore, hold steady in attendance at our own schools so graciously provided for their instruction on right lines, and for their protection from the subtle influences and skeptical teachings now so prevalent in the world.

Farrell is an outward look; it does not look within. It is not what I think, or what I feel, or what I have done, but it is what Jesus Christ is and has done that is the important thing for us to dwell upon.—D. L. Moody.
Pray for the Reading of Our Books

By G. A. ROBERTS

APPROXIMATELY $90,000,000 worth of Seventh-day Adventist literature rests, under angel guardianship, on shelves in people's homes all over the world. It has taken this denomination sixty-eight years to produce, sell, and otherwise distribute this literature. Tracts, periodicals, and books are about the most lasting things manufactured by men. Our God, who gives wisdom to all men for all good things, doubtless designedly brought in a book! that they were graven with the words of truth, as permanent as if they had been engraved "in the rock forever," because those of his words which would be properly selected for book content would be the true and sincere expression of his soul. Moreover, his words will read those books which bring light to the souls of men to their eternal salvation. And thus the miracle of Pentecost may be repeated down here in these closing days. And in all these tongues, should God hear and answer our prayers, men would say, "We do hear them speak in our tongues the wonderful works of God." And men would ask, "What meaneth this?" (See Acts 2: 2-12.)

Pentecost Repeated

The sixty-eight years that this denomination has toiled and labored to produce this literature and distribute it may, by earnest prayer, be consolated and crowned into the hours of the setting sun. As the westering sun sinks from the reddened sky below the horizon, casting its lights and shadows asthward the heavens, shedding its final benediction upon the world, so this literature, during the closing hours of this earth's history, will, under God, cast its lights and shadows around the earth, and shed its benediction upon the souls of men to their eternal salvation. And thus the miracle of Pentecost may be repeated down here in these last hours.

Some day our publishing houses will be closed. But if, by prayer and the answering power of our divine Lord, we can call these books from the shelves and send their message burning into the hearts of men of every tongue on earth, we will accomplish as much by such divine influence as we have with all our years of publishing and selling and distributing. And would not our God have it so? May our God bless us, and may He shed abroad in the hearts of men of every tongue under the sun, that all power "in heaven and in earth," which is to accompany the closing work of the gospel, and by it cause them to hold fast to the faith and to read? May we not, by earnest prayer to God concerning these millions of books, repeat again, in one short, closing period, the miracle of Pentecost? Should God hear and answer our prayers that these books be taken from the shelves and read, this message would suddenly spring into new life in every important tongue on earth. Truly, it would seem that again, as in the days of Pentecost, there would suddenly come "a sound from heaven as of a rushing mighty wind," that again "eleven tongues like as of fire" would sit upon these books, the messengers of the third angel, and under the influence of the Holy Ghost these books would begin "to speak with other tongues, as the Spirit gave them utterance;" and men would marvel, "How hear we every man in our own tongue, wherein we were born?" And had we space in this article we could add hundreds of other tongues to this list in these closing days. And in all these tongues, should God hear and answer our prayers, men would say, "We do hear them speak in our tongues the wonderful works of God." And men would ask, "What meaneth this?"
Adventists as Good Workmen

By Ennis V. Moore

“Did you say that Seventh-day Adventists do not gamble?” asked a wealthy Catholic plantation owner of a newly converted member.

“True Seventh-day Adventists never gamble,” was the sincere reply.

“And you say Adventists do not use or make alcoholic drinks?” continued the Catholic friend. “They do not have dances? they do not steal? they do not raise hogs? they do not use tobacco? they do not carry firearms? they do not get into difficulties with their neighbors?” were a few of his astonished inquiries.

To all of these “rapid fire” questions the newly converted brother replied: “True, loyal Seventh-day Adventists do none of those things.”

Then I earnestly request,” continued the plantation owner, “that you endeavor to secure for me at least twenty-four Seventh-day Adventist families for my plantation for the year 1933. People who do none of those things are the kind I want to work on my farm.”

People who are honest, who are clean, who do not make trouble with their neighbors, who do not participate in the degrading customs of this dissolute age, such as dancing and gambling, are sought for, even by men who are not of our faith. They know that such can and will do an honest day’s work, and they will be faithful in the performance of their duties.

The advent truth is not a hindrance, when rightly and honestly practiced, but a real asset and advantage to the true believer. The holy principles of the message are recognized by its religious opponents. The services of loyal Seventh-day Adventists are in demand, for they are honest workmen, and their presence is a blessing to those about them. There may appear from time to time an exception, but they are few, and serve to prove the rule.

May every believer be a true, loyal Seventh-day Adventist, and live up to his holy profession in every word and deed before his neighbors and friends.

Twenty-two Years Ago

By C. E. Weak

Today, February 25, 1932, I am leaving India. Exactly twenty-two years ago today Mrs. Weak and I reached the shores of India to join our comparatively small force of workers in what is now known in Seventh-day Adventist parlance as the Southern Asia Division. On this visit back to old India it has been my privilege to spend nearly three happy, interesting, and, I trust, profitable months. Happy months they have been to me, for it has been a real joy to associate again with those of the workers who back there were a part of our India mission family, and to meet many of those who since then have joined the ever-growing family. Interesting months they have been, for it has not ceased to be a source of interest, as well as joy, to make comparisons of the work as it is now with what it was then.

Twenty-two years ago, when we landed on India’s shores at the port of Bombay, strangers in a strange land, there were no workers or believers there to greet or welcome us, for there in that great city of nearly a million people there were no workers and no believers. In all the territory which now comprises the Bombay Union Mission, with a population numbering nearly forty million, there were no Adventist churches. Two mission families had gone there, however, a short time previously, locating for the office staff; a well-equipped publishing house, with a large family of servants; a few Adventist employees burdened with the responsibility of preparing the literature for nearly one fifth of the human race; eight or nine good bungalows, which house the foreign staff employed either in the division office or in the publishing house.

Twenty-two years ago we traveled from Bombay to our then headquarters, the city of Lucknow. In all that long distance of nearly 900 miles we did not pass a Seventh-day Adventist church, company, or believer. Arriving at headquarters, we found a little group of mission workers all living in one rented bungalow, one or two rooms serving each individual family. This one bungalow supplied living quarters for three families, for a single worker, gave office space for the general workers, provided a meeting hall for the little company of Sabbath keepers, and left an extra room or two for guests. In the back yard was an old building which housed our little printing plant. With the exception of two or three of the workers in the printing office, all the employees were Hindus or Mohammedans, mostly the latter. How well I remember that one old faithful follower of the desert prophet had to go to his mosque to pray while he faced Mecca. What a joy it has been, on returning to India this time, to find our much larger house at Poona manned wholly with those whose hearts beat in harmony with the message which they are busy preparing for the field.

Growth of Mission Homes

Twenty-two years ago we had practically no mission-owned homes. We lived in what was more often than not unsuitable and insanitary quarters. Twenty-two years ago this summer the first proper mission home was built. Aside from this we had our rest home in the hills and two semiforeign homes in Bengal. I believe these were the extent of mission-owned properties in India then. Today, east, west, north, and south our workers in India and Burma are largely housed in comfortable mission-owned bungalows, thanks to the liberality of our people in the homelands, who are 100 per cent back of this advent movement that is today rapidly pressing out into the most remote parts of this old world.

Back there how poorly provided with suitable meeting places were our growing groups of believers in such great centers as Calcutta and Ran-
goon! It has been a source of great joy on this visit to meet with our people in these large centers, and find them comfortably housed in commodious mission-owned church buildings, which have largely been provided through the blessings of the Church Extension Fund.

Twenty-two years ago we had but two lone doctors in all of India and Burma. We had no sanitarium, hospital, or dispensary buildings of our own. I well remember that, in one place we lived, the front room of our native house served as a dispensary. The waiting room of the dispensary was one end of our veranda. Here in this waiting room gathered all manner of diseased and infirm in every stage of sickness and decay. Only a woven mat served as a partition between this waiting room and our dining room, which was at the other end of the veranda.

Today it has been a joy to learn of our many comparatively well-equipped hospitals and dispensaries, housed in our own buildings and manned by an efficient staff of doctors, nurses, and Indian assistants. Part of these greatly improved facilities for medical work have been made possible through the liberality of our people in the homelands, and part through the generosity of our Indian friends who have learned to appreciate the value of our health ministry.

Increase of Printing Work

Twenty-two years ago most of our printing work was done in the English language, and was largely distributed hand to hand and women imported from abroad. The total of our vernacular printing was very small indeed, and was limited almost wholly to small tracts and pamphlets. Well I remember our first attempts to conduct colporteur institutes in India, and these were probably the first held in all of Asia. It was in very small groups we got together, and when we sent these workers out, it was a very limited selection of literature that we could place in their hands. On this visit it has been a joy and a satisfaction to join our workers in large institutes where we have had present many who have had a successful experience with large vernacular books, and some of whom have earned scholarships in our training schools in India and Burma.

Thus far I have spoken almost wholly of the material blessings which have come to the work in India through the years. Along with these material benefits have come spiritual blessings and growth. In great areas where twenty-two years ago there were no churches, no believers, today we have growing constituencies. To illustrate: My last trip before leaving India the first time was in company with Professor H. R. Salisbury. We traveled 1,500 miles from Calcutta in the north to our Tamil Mission station in the far south. In all that great distance we did not pass a single Seventh-day Adventist church or believer, with the exception, possibly, of three or four persons living in the city of Trichinopoli. A few days ago I met with our South India Union committee, and was overjoyed to find representatives present from growing constituencies in five language areas in that great South India field. The membership in that one union is today more than twice what the entire membership of all India was twenty-two years ago. While India has not witnessed the growth which we have seen in many, or most, lands where this message has gone, our membership in India is today tenfold what it was back there. And it seems that a new day has dawned for caste-bound Hindustan. The spirit of change is in the very atmosphere, and this change seems to be affecting our work favorably.

During the nearly three months which I have spent in India, it has been possible for me to attend five institutes for colporteurs, the annual meeting of the division committee, two union mission committee sessions, to visit a number of our larger churches, and to join in a general convention where our publishing interests were especially considered. While I have attended many conventions in the past, I think I have never attended one where there seemed to be a more fixed determination manifested on the part of the delegates to develop a strong literature ministry; than I saw manifested at this convention in Poona. There were present the division committee members, with the field and Bible House secretaries. This convention closed just about an hour before I left to catch my boat; the first institute opened the day of my arrival in India. So from first to last I have had a very busy program.

Now I am bound for the Southern African Division, where another busy itinerary of four months has been arranged for me before I return home. Surely the battle line of this message is a far-flung one. But, thank God, victory is being sounded from nearly every sector, and soon, very soon, our great Commander will appear to escort us in person to that eternal home.

Earthquake in Santiago, Cuba

By L. V. Finster

It has been about two months since the earthquake here in Santiago, but not all the streets have been cleaned up yet. Many of the buildings were total wrecks and had to be taken down. Almost every building was damaged. I am glad to say, however, that our church escaped. On the porch there is a little crack, but that is all. Our mission home was not hurt. It is interesting to know that our church was the only one in which the government would permit services to be held. None of our people were hurt, nor was any of their property destroyed. The Lord was surely good to His people here.

We opened our convention here Friday evening, but the church was too small to hold the people that came. Sabbath morning not all could get in, and in the afternoon the church was again crowded. I do not know what it will be this evening. We are having an excellent meeting. Our brethren have been carrying on a systematic distribution of tracts, and so a great interest has been created. They are having from forty to fifty new people out to their Sabbath services. The effect of the earthquake has been to fill our church as never before. The earth may quake and cities be destroyed, but the truth rests on a foundation that cannot be moved. In fact, these calamities only cause it to stand out brighter.

There have been slight quakes nearly every day since the big quake. Many of the people are in fear of what may yet be coming on the city. Santiago, March 27.

Terrible Damage Done by Earthquake in Santiago, Cuba
A New Departure in Publicity

By J. BERGER JOHNSON

THE BRAZIL PUBLISHING HOUSE has just participated in two expositions in the city of São Paulo. The Literary and Cultural Society of São Paulo arranged a book exposition in the month of December, denominated, "Quinzena do Livro Nacional" (fifteen-day show of national books), in which all book publishers of the state of São Paulo were invited to participate. Sixteen firms accepted the invitation, and arranged their exhibits in a large edifice in the very heart of São Paulo. No entrance fee was charged, and thousands visited the exposition.

We had the privilege of making many encouraging contacts with visitors to our display. Many opportunities were given us to witness for the truth. Our exhibit was different from the others in the exposition that this fact alone aroused inquiries on the part of the visitors. Many asked questions about our work as a people, and about our beliefs. Thousands of tracts were taken by the visitors, and we feel sure they will bring their fruitage.

All exhibitors were permitted to sell their wares during the exposition. It is a well-known fact that sales are small at expositions. People go to see and not to buy. Even so, our sales were larger than those of any others in the show.

We were also invited to participate in the Fourth Centennial Industrial Exposition organized to commemorate the founding of the state of São Paulo. It was planned that all the industries and manufactures of the state of São Paulo should be exhibited during this exposition. The São Bernardo Township, in which are some sixty-five factories, planned to have all the industries of the township exhibited in one building, erected especially for the occasion. The publishing house is in this township, and we had our well-organized exhibit near the entrance of this building. Most of the fixtures used in the former exposition were utilized in this second show, arranged in a somewhat different manner.

The attendance at this exhibition has been much larger than at the first one, in spite of the fact that an entrance fee is charged. The first one was composed of book exhibits only, while in this one there is a great variety of industries, most of them highly modernized. It has been estimated that on some days the attendance reached 30,000. Of course not all these visited all the exhibits, but a relatively large number did. The book sales were somewhat better on the average than in the first exhibition.

We believe the impression made on the visitors, who came from all parts of the state as well as from the city, will be very helpful to our work in the future. It should be especially helpful to our colporteurs as they visit the homes of the people who have seen the exposition.

We have received numerous favorable comments on the arrangement of our exhibits, which in both expositions was something unique. There was nothing like them on display. In planning for these expositions, we purpose to make it very explicit as to just what our exhibits represented. Across one whole wall was the name of the institution, and right underneath it these words: "Property of the General Conference of Seventh-day Adventists." On a large chart, artistically arranged, were some outstanding, concise statistics relative to the work of Seventh-day Adventists in all the world. A small handbill was prepared for free distribution, containing on one side a statement of our beliefs, and on the opposite side a statement with reference to our objectives as a people. These sheets were carried away by the thousands.

An allegorical exhibit showing the circulation of O Atalaia, our missionary magazine, to all the states of Brazil, occupied one side of the room. In one corner was another allegorical exhibit, calling special attention to the book "Patriarchs and Prophets." Large framed pictures of our college and the São Paulo church were also displayed prominently. On every catalogue of publications was stamped the address of the São Paulo church.

São Paulo, Brazil.

Colporteur Work in the Heart of the Coffee State of Brazil

By J. M. ZEROTH

AFTER seven years of labor in the Rio Grande do Sul Conference, it was a great privilege for me to spend my furlough in the States. On returning to Brazil, we were transferred to the São Paulo Conference. It was with a feeling akin to trepidation that I took over so large a field, and in a time of so great depression. Everything was new to me—new environments, new workers, new colporteurs. A future of new experiment for the book work and new experiences for the colporteurs—what would it unfold?

The city of São Paulo is a great commercial and industrial center, with its factories lined up in every direction. The state is well dotted with cities and villages. It is a land of opportunity for the third angel's message. The country is well traversed by railroads and bus lines. From the port of Santos on the coast there is a double-track railroad going out into the heart of the state, where we enter the great coffee plantations of Brazil. Here, after miles and miles of travel and as far as the eye can see, are only the immense coffee plantations. Coffee was at one time considered the gold of Brazil, but unfortunately for many who have made fortunes with this product, this "gold" has suddenly lost its value. And so there is a great lack of means and money for circulation at the present time.

We are thankful for the facilities of travel we find here, for we have a great work to do in giving the message through the printed page. The need we felt most was for men—men of spiritual power, consecrated men and women, devoted to the colporteur work, such as God can use for doing a great work in a time of crisis; men and women that with fortitude and courage can face the problems confronting us in a time like this. And I am happy to know God is able to raise up men to do the very work that needs to be done at this time in this field. I have had wonderful experiences working side by side with our colporteurs during this last year. The Lord has blessed our efforts and given us favor with the people. Some of our colporteurs have done splendid work.

We have just finished our colporteurs' institute, and had a refreshing time together. When the colporteurs gave their experiences, it seemed that each experience was a sermon, and our hearts were touched as we listened.

During the past year we had an average of twenty-eight colporteurs in the field. They worked 39,021 hours and delivered books worth, according to the conference exchange, $20,000 in gold. We also had a gain over the previous year of $5,000. One fourth of the books shipped out from the publishing house came to our field, and we hold the first place in sales in all Brazil.

São Paulo, Brazil.
The patience of saints," in letters of gold.

And glo of victory mothers will share.

Offering gad the supreme sacrifice.

9, 1981.

Many are falling and giving their lives,

The mothers will pray and the sons they

The call is' of God for your sons and your

The men of the message, they fight a good

From African jungles and every land,

Will give of their own and urge to the

The mothers of Israel, honored today,

The cry Comes for help from over the

They carry a banner, inscribed on its fold,

It is the last struggle for truth and the

Of all the cherished memories,

That are in my casket store,

O MOTHERS

Of battle now raging the whole world

May 5, 1932

THE ADVENT REVIEW AND SABBATH HERALD

Conducted by Promise Kloss

Tributes to Mothers

Cherished Memories

BY LUCY A. GOODALL

Only a little old woman,

Grown gray with the passing years

Of toil and hardship and sorrow,

And shedding of many tears.

Her form, once erect and graceful,

Now bent and frail as flowers

That are tossed by summer zephyrs

And drenched with summer showers.

Her face, once so smooth and rosy,

Now furrowed with many a care;

Her eyes, once so bright and sparkling,

Are still full of beauty rare.

Her smile is a benediction,

Bestowed with heavenly grace,

As I look through the glass of memory,

And behold her love-lit face.

Of all the cherished memories,

That are in my casket store,

Is the form of my dear mother,

Whom I'll see on earth no more.

She's gone to her rest in Jesus,

To wake when He comes again;

Oh, may I be there to greet her,

And part nevermore. Amen.

Harlem, Mont.

Mothers of Israel *

BY CLIFTON L. TAYLOR

O MOTHERS of Israel, hear ye the sound

Of battle now raging the whole world around?
The men of the message, they fight a good fight;

It is the last struggle for truth and the right.

They carry a banner, inscribed on its fold,

"The patience of saints," in letters of gold.

Many are falling and giving their lives,

Offering glad the supreme sacrifice.

And now from far China and India's strand,

From African jungles and every land,
The cry comes for help from over the waters;
The call is of God for your sons and your daughters.

The mothers of Israel, honored today,

Will give of their own and urge to the fray.

The mothers will pray and the sons they will dare,

And glory of victory mothers will share.

* This poem was written for a Mother's Day service held in New Haven, Connecticut, May 9, 1931.

Praise Sincere

BY NELA RAY PULFER

You spur me on to greater, nobler deeds,

To sense more clearly life's supremest needs,

Arouse, inspire, enliven all my zeal

In helping others, making life more real.

You ever keep before me all that's true,

Encouraging the course that I pursue,

Oft warning me to shun the subtle lure

Of sin's destructive way; keep my heart pure.

If in this world I chance to do some good,

It is because you always taught me that I should.

So this eulogy is yours, and not another's;

You are the best of all the band of earthy mothers.

Since I've No Mother of My Own

BY MARY G. DANA

(Dedicated to my dear friend, Mrs. L. E. LaBonte)

Or all the mothers I have known,

I think that only you alone

Could occupy my mother's throne

Upon this Mother's Day.

I look into your eyes, and see

The love my mother gave to me,

And wish your little girl to be,

Although my hair is gray!

Her tender smile, her gentleness,

Her patience, and her cheerfulness

In bearing pain and weariness,

In your sweet face I see.

Today, though I'm a woman grown,

Time backward fifty years has flown:

Since I've no mother of my own,

Will you my mother be?

My Mother

BY FLORENCE HOWARD WOLCOTT

We read about the mothers of the days of long ago,

With their gentle, wrinkled faces and their hair as white as snow;

They were "middle-aged" at forty, and at fifty donned lace caps,

And at sixty clung to shoulder shawls and loved their little naps.

But I love the modern mother who can share in all the joys,

And who understands the problems of her growing girls and boys;

She may boast that she is sixty, but her heart is twenty-three—

My glorious, bright-eyed mother who is keeping young with me.

"Mother o' Mine"

(A portion of a letter written by a Seventh-day Adventist daughter to her mother for Mother's Day, two or three years ago.)

The Sabbath school lessons on the life of David this quarter are especially interesting to me. I have always enjoyed Old Testament history, and I believe I owe my appreciation of it to you, Mother o' Mine, because my earliest recollections of Bible study were at your knee when our Sabbath school lessons were in the Old Testament. And the lessons you so carefully drew from them and adapted to my childish needs, have followed me all through the years, and are still giving me food for thought.

The only reason in the world that Seventh-day Adventist young people in our school homes are so hard to manage today, is the lack of home training begun during the child's earliest years and continued up until the sons and daughters go away to school. You expressed a general truth when you bade me farewell as I left for Washington, saying you had perfect confidence in my ability to live my own life henceforth, and to do so in a manner that would never give you cause for any worry; because you knew you had put first things first, and spared no pains to fortify me against any temptation I might need. To me, it is a confession of negligence when parents fear to let their children go away from home; for consciousness of duty well performed goes hand in hand with perfect trust in God to take care of the future. Am I not right?

The longer I live, the more I appreciate the good old-fashioned bringing up which was my good fortune. You and father surely manifested excellent judgment in the selection and application of the most important things which comprise preparation for life. With all the varied experiences I have had, and with the education I still hope to acquire, I don't dare hope to develop in myself the inherent good sense of my adorable parents. I can only hope to come up, in a measure, to what a child of yours ought to be to preserve your good name.
"En, we ought to give our mamma something. Mother's Day is just a little way off," said Nell, who was sitting beside her brother on a log at the edge of the wood.

Edward nodded his head. He was a grave boy, just a year older than Nell. Nell was ten. "That's so. Ever since teacher talked last week about 'Mother's Day,' I've been thinking about it." His blue eyes strayed down the hill where the schoolhouse showed through the trees. He moved his legs up, raised his chin on his knees, and yielded himself to deep reflection. At last he broke the silence. "A white rose if your mamma is living; a red rose if your mamma's dead. Our mamma must have a white rose."

Nell jerked her plump body in a gesture of protest. "I want to give mamma something more than a white rose! I want to give her something fine and beautiful!" Her eyes flashed. She suddenly leaped from the log. They began a warm discussion. Eventually they reached the stone wall of their young years and lack of money, an inability to earn cash. Nell's wish, shared equally by Edward, to give their mother something costly and beautiful and more enduring than just flowers, could not be. A little sad and subdued, they went back into the road and on through the late afternoon sunshine for home.

After a mile walk along the country road they arrived at the cabin gate. Their home was a pioneer log cabin along the walk. Then Nell said, "Mamma, it was perfectly in shape. That lowly place in mother's arms."

Edward nodded. He dug with the greatest care, going down deep under the root pads, and gently loosening the earth in blocks. Nell, to make results more certain, carried these blocks to the spring branch, where she allowed them to become very moist in the water. Then she carefully packed the dirt particles close to the root hairs. After digging several of these pads, they carried them to the house.

"Look what we have, mamma!" Nell cried. Edward sped up the bed along the walk. Then Nell carried water and poured it into the holes, after which they placed in the pads and carefully packed the dirt around them.

Every afternoon after school they kept working in this way. Lovingly they patted the sides of the bed until it was perfectly in shape.

On Mother's Day, when they rose in the morning, Nell said, "Mamma, we couldn't buy you any roses, so we are going to give you the flower beds for our Mother's Day!"

Suddenly Edward and Nell found themselves caught in their mother's strong arms. Nell said, caressing her mother's hair: "We wished that we could give you a white rose—one of Mrs. Wilson's white roses. But we couldn't. We took our seventeen cents, and bought you a watering pot for the flowers."

"Honey children," said their mother, giving them a squeeze, "you've given me a lot more than a white rose. You've shown me your love, and that's worth more than anything else."

Then she bent and kissed them—

Adapted from Girls' Weekly.
Medical Questions Answered

By OWEN S. PARRISH, M. D.

Neuritis

I have pain in my left arm and hand, which I presume is neuritis.

Look well for possible focal infections in teeth and tonsils, which, being very subtle, are easily overlooked. Even the X-ray may fail to show infected teeth, requiring transillumination and vitality test. Tonsils likewise may seem to be normal, though harboring serious infection. Avoid chilling and overuse of affected arm. Use freely of whole-grain cereals, green vegetables, milk, and fruits. Apply heat to the arm, and massage lightly with an ointment, such as balm analgesic.

Value of Tonsils and Appendix

Of what use are the tonsils and the appendix? Is it rational to remove them?

Except for difference in shape, the structure of the appendix and that of the tonsils is almost identical. They are composed of so-called lymphoid tissue, the main function of which is to destroy bacteria. These organs are placed at the most strategic points for this purpose; namely, in the case of the tonsils, at the portal of entry to the alimentary tract, where they are in a position to destroy infection from the mouth which might otherwise gain entrance to the gastrointestinal tract; in the case of the appendix, at the bottom of the cecum, which is the most infected area of the entire bowel tract. It is only when these organs have largely surrendered their function and become the rendezvous of poisonous bacteria, that they require removal. Deaths from appendicitis are steadily increasing. No bad effects come from the removal of the appendix, since it has no internal secretion.

Our missionaries from Africa, India, and other so-called heathen lands, tell us that there is no appendicitis found among the natives, except among those living on the white man’s diet, such as meat, sugar, white bread, sweets, rich and refined foods, all of which may cause appendicitis. In-door life and overheated rooms, plus the foods mentioned, are largely responsible for many bad tonsils. Once either appendix or tonsils become chronically diseased, few people seem able to live sufficiently hygienic lives to recover the health of these organs, so their removal is usually indicated. “If thine eye offend thee, pluck it out,” would seem to apply here.

Combining Eggs, Milk, and Sugar

Please state in what way eggs, milk, and sugar are harmful when used together.

Sugar is probably responsible for more stomach and bowel troubles than any other single substance, unless it is meat. The average consumption of sugar in the United States today is more than one third of a pound per capita a day, whereas in 1822, which was the first year in which a record was kept, the annual consumption in our country was only thirteen pounds per capita a year. Thus in a little over a hundred years it has increased almost ten times.

One third of a pound a day is really an abnormally large amount of sugar to consume. The craving for sweets is a natural one, and even a set of false teeth seems to include a sweet tooth in most cases. This natural craving should be supplied by natural sweets, such as honey and sweet fruits. Sugar, however, is a concentrated and devitalized, unnatural sweet, from which all vitamins and natural salts have been removed. When combined with other rich foods, like eggs, milk, or cream, it is very disturbing to the digestion, and favors fermentation and the formation of putrefactive, irritating by-products. One average American today serves more sugar, and meat also, perhaps, than whole provinces in India. In these provinces in India, however, we notice the absence of cancer, gallstones, kidney stones, users of the stomach and duodenum, appendicitis, and most of the other major diseases which keep our surgeons in this country busy.

It is interesting to note that the very line of diet outlined by the Spirit of prophecy would in the main eliminate these serious chronic diseases so often requiring surgery, and which are found only among civilized people, and are apparently almost totally absent among primitive races where the diet is more simple and more in harmony with natural laws.

The Use of Cheese

What kind of cheese is referred to by the Spirit of prophecy as unfit for food?

There are said to be about 350 different kinds of cheese containing more than 250 varieties of bacteria. Nearly all cheese-making starts with fermenting lactic-bacilli, which sour the milk; but the ripened cheeses finish with bacteria of the more or less putrefactive and gas-forming type. Cottage cheese is purely a fermenting lactic-bacillary product, being made of skim milk, and is considered both wholesome and readily digested. The cream cheeses are much richer in fat, averaging from 20 to 40 per cent fat, and hence are more difficult of digestion.

Fresh, or unripened cheese, like Philadelphia cream or Kraft cheese, is much like cottage cheese, being principally from the lactic-bacilli and streptococci bacteria, but should be secured when quite fresh, and eaten sparingly because of its rich cream or fat content.

The more aged or ripened cheeses, which are probably the ones especially referred to by the Spirit of prophecy, are more or less wholesome and unfit for food, depending probably on the length of time which is required for the ripening process. Indol, skatol, and other unwholesome chemical by-products, together with ammonia, are found in these cheeses which require much aging. Some years ago the late Dr. Victor C. Vaughn, of Ann Arbor, found in American cheddar cheese harmful by-products which were toxic to rabbits and other small animals.

All our sanitariums, I believe, serve cottage cheese, and most of them serve the unripened cream cheese, like Philadelphia cream cheese.
Changes in China

By W. A. Spicer

It makes one open his eyes in wonder. Thirty years ago we entered China. It seemed a high adventure into the unknown then.

Now, watch with H. H. Cobban and me, as visitors, the procession of annual constituency meetings of the division institutions, which preceded the first quadrennial session of the China Division in Shanghai.

Just as in the homelands, the college meeting filled full a day and an evening, with all the variety of business that one of our senior colleges at home would present at a constituency meeting. The days for the publishing house, for the Shanghai Sanitarium and Clinic, and for the English language academy, followed. Does one say, "That sounds very ordinary?" But the point is, the message has brought into being in China all that it has produced in America or Europe, though on a smaller scale, it may be.

Forty years ago we had no idea of such a development in far China. But forty years ago the Spirit of prophecy called us to press toward the great mission lands, and declared that "the same work" would be done in China. "That sounds very ordinary," one might say. But not the medicine. So the name of the school was changed from China Theological Seminary to China Training Institute, and the work goes on. In fact, one official was so impressed with the sound methods and the industrial features of the school, that he suggested he would like to send his own son. However, our school was working under regulations that permitted it to accept only church members.

The "Signs" Publishing House

This Chinese Signs magazine has, I think, the largest circulation of any of our monthlies. The list stands now at 76,000. This Signs Publishing House is itself a sign to the world.

"The last church publishing house in China, other than this, has just sold out," Dr. H. W. Miller told the constituency. "Ours is now the only one in China.

And who are we, a little people, that we should be able to do so great a work with the printed page? It is because the message for the hour is one that interests all thoughtful people. Recently Dr. Miller was invited to present our work before a gathering of the Protestant missionaries in Shanghai. "What I want to ask," said one missionary, "is how can you report a sale of 76,000 copies of your paper, when you have only 11,000 members?"

It seems incomprehensible to onlookers that our religious literature can be sold to the world. But it is all because the message of truth has its appeal for this hour. All over non-Christian land there are multitudes who watch with eagerness for the coming of this magazine with its light on the prophecies of Holy Scripture. H. A. Anderson, manager of the press, secured the approval of the constituency to set the 1932 goal at 100,000 a month for the magazine.

"How are you getting on with the distribution of the journal now?" I asked yesterday. I had mind in this conflict that has been on for four weeks, breaking railway connections. As I write, a new body of a thousand Japanese troops has just marched past the publishing house toward the front, about three miles distant.

"Thus far the post office is taking care of the deliveries as heretofore," Brother Anderson replied. It is a marvel of Providence if all through these times these printed pages can be placed in the hands of readers all over China. Along with the rise of this advent movement, in the days of 1844, there came the development of the modern postal system and the now inventions in the printer's art that supply us with the means for evangelizing great masses of people in a short time.

The hand of a living God is plainly seen in all this.

Shanghai Sanitarium and Clinic

This annual meeting was held at the sanitarium, thirteen miles from our headquarters. To go there, delegates passed the lines of the Chinese trenches. What a sad mix-up men can make in this old earth! But peace reigns at the sanitarium. While president of the division, Dr. Miller keeps closely in touch with the medical centers here. But Dr. R. Calvert, medical director, reported for the medical work of the institution, while Dr. R. W. Paul gave report for the Clinic, of which he is director.

That sanitarium on Rubioon Road has really a star record, I think, for bringing the truth to people. Arthur Mountain, the chaplain, told of twenty-five patients' accepting the Sabbath last year, with all that this step means. Where have we seen the like? That institution, with its eighty nurses,—Chinese, Japanese, Korean, Russian, Filipino, with a few from America leading out,—is a scene of gospel medical ministry that is a joy to behold. Dr. Calvert told of a Lutheran missionary lady, so won by what she saw there that she said to a Presbyterian lady: "Do you know, I like this place, and I like these people. I like them so well that if it
were not for their religion I could be a Seventh-day Adventist myself."

"Well," replied the Presbyterian lady, "it may be you will find that it is their religion that makes things here what they are."

For the Clinic, a great six-story hospital in the city, built for us by Chinese friends of our work, Dr. Paul gave an interesting report of night and day ministry. (Now the Clinic is closed, as it is so near the battle line that many of its windows have been broken by bullets and shell fragments. It is waiting to take up its work again when its ministry to the poor will be needed more urgently than ever.)

Far Eastern Academy
This school for our missionary children filled a day with interesting reports and business. Young folks are here not only from China, but from Japan, the Philippines, and even from Siam and the Far East Indies. It is the most homelike scene in China.

Medical Evangelism in New England

By J. G. WHITE

"Health" talks will be given, publications will be multiplied. The principles of health reform will be received with favor, and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time."


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

"Id., Vol. IX, p. 167.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. ... You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, 'Curse ye Meroz, ... curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord.'"


"As religious aggression subverts the liberties of our nation, those who stand for freedom of conscience will be placed in unfavorable positions.

From the third story of the division office building I look down into the school compound on the children and youth at their work and play, and I might think for the moment that I was looking at a school scene in Michigan or California.

Professor Morse, the principal, brought the academy business before the constituency. This enterprise lies close to the hearts of our people in the Far East, as it stands for keeping the missionary family as closely together as possible, until the young people must go to one of the colleges at the home base to finish their education for service.

All these business sessions were a token that the plant of this truth is firmly rooted in China's soil. Out of these changing and awakening times we expect to see come an era of yet wider open doors for gospel work, however trying the days to come.

Shanghai, March 1.

For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and care. And those who do this will find a field of labor anywhere."—Id., p. 506.

Acting Upon Inspired Counsel

Pursuant to the foregoing inspired instruction, the writer has for a number of years been working on plans which a minister might use as a medical evangelist, and so direct his personal ministry into the channel God has so clearly indicated.

A series of twelve lectures on physiology, body and food chemistry, health habits, and kindred topics, has been worked out. These are presented from the standpoint of science, and at the same time the laws of physiology and of all science are held to be the handbook of the Creator, to which obedience is rendered or a penalty is suffered for disobedience. The course includes the causes of disease in wrong living, and the correction of disease as far as possible by correct living. It embodies every reform in diet which is to be found in the Testimonies. During the twelve weeks of the course, a very strong bond of confidence is built up in the hearts of the people, and a large majority of those who attend right through testify to a marked improvement in health, and become fast friends of the course. They scatter good words concerning the work far and wide.

This work has met a hearty response among the people. Since opening this work in this field in the autumn of 1930, a year and a half ago, the course of lectures has been given nineteen times in twelve cities (besides those given in our own churches and at camp meetings), with a total attendance of 3,900 people. In addition to this, single lectures have been given before another 3,900 people, making 7,400 people who have met the direct influence of our health message.

Nature of Audiences

Among the outstanding single audiences might be mentioned the following:

An audience made up exclusively of public school principals and teachers, numbering 550, addressed for a full hour at the invitation of the superintendent of schools for that city.

One high school student body of 1,500 addressed for forty-five minutes at the invitation of the superintendent of schools of that another city.

Other public school student bodies of 700, 600, and less.

One Young Men's Hebrew Association, where they insisted the lecture continue until 10 p.m., and then they asked questions until 11 p.m., and about twenty of them remained another half hour asking personal questions. Even then it was hard to break away. Since then the president of the association has written, saying, "No speaker during the past year has left so lasting an impression with the members and guests as you did. I have been asked by many of those who have already heard you and by a greater number who have heard so much of you of late, to obtain your services again. It is with the sincere hope that you will find some open dates in your calendar that I must cordially invite you to address us again, as soon as conveniently possible. ... I no longer drink tea or coffee."

A Health Study Club of one city waited about six months to get some of the lectures, and then because the writer had but four nights to devote to that city, they wanted two lectures every night for four nights and sat until 10:30 every night. Then they put in their request to be included in the lecturer's schedule one year from that time with the full course.

In two large cities where the courses are just closing and where the audiences have been around 400 in each city, this week more than 300 of them signed petitions asking that the course be repeated in those cities next autumn, and promised to work for larger audiences than this year.
Radio Talks

When the work was opened in those two cities just mentioned, the first of this year, the writer sought the privilege of giving a few short radio talks as a means of announcing the lecture courses in those cities. When the broadcasting station manager found what we had for the people, he said it was the very thing he had been looking for to put on the air from his station, and asked that we go on the air for him twice a week regularly. This was done for a time, until the lectures were well under way, and then one broadcast was discontinued. As the lectures are about to close in those two cities, the radio station manager is loath to have the health talks stop. We suggested that the sanitarium physicians give the broadcasts each week through the spring and summer, until the writer returns to those cities next September for another series of lectures, and this was accepted.

In another very large city several broadcasting stations have given the opportunity of health talks and announcements as a courtesy, among them the largest stations in the city. They do this because our work is welfare work, and is done for the people without charge. Just now one station in that city has allotted us a period each week for ten weeks or more.

Free Advertising

In connection with a course to open in a few days in one of the largest cities in New England, the street car company has granted the use of 500 subway bulletin spaces for ten weeks, which, if paid for, would cost $5,000. They do this because the lectures are welfare work, and are given in co-operation with the community work in the public school centers of that city.

In one small city where the course was given, two papers carried a column each week concerning the lectures. At the close of the course one editor asked for the full text of all the lectures, saying that he would run the matter through his columns if it took a year to do so, and thus keep the good work going.

At the various lecture courses given in Boston, people have attended from over thirty-five cities and towns. At the present course in Providence and Pawtucket some people are driving twenty-five and thirty miles and back to hear the lectures. Among these is a group of four professional and business men. These men stated, after a recent lecture, that they are enrolling the names of people in their city who are petitioning for the course to be given there. They said they will not stop until they have at least 250 names of petitioners. They have been to the local school board and arranged for the use of an auditorium. The school board has voted an official invitation for the writer to come to their city, and have offered the use of a school building for the work. These men will do all the advertising and make all the arrangements and get the audience, if only they may be assured that they may have the lectures. This city has now gone into the calendar for January 1, 1933, as all dates for 1932 are full.

Thus the opportunities are all around us. More than a year's work is already definitely planned, and the requests keep coming. The work wins the hearts of the people everywhere it goes. Volumes could be written of most interesting things the people say and of wonderful experiences related. The work is always presented in both its scientific and its religious aspects. Higher ideals in both physical and spiritual living than the people have met before in health or religious circles, are held before them. One person says, “I feel that God is expressing Himself through you.” Others say, “I believe you are doing the work Christ did.”

Spiritual Results

Everywhere this work is done, some of the people become deeply interested in the truth. It is not possible for the writer to follow up all these interests with gospel lectures. During the past ten months Sunday night Bible lectures have been given in Melrose to a little more than half the number of lectures an evangelist would have given in a ten-week effort of the usual type, and we have now opened a Sabbath service in this city where about twenty-five new adults, with ten to fifteen children, are attending, and we are working for about fifty others who are much interested.

The names of the people most interested in each lecture course are secured and filed, and in due time the Signs of the Times is sent to them by the local churches. Just now about 250 Signs are being sent in this way each week. Numbers of these people become subscribers for the Signs and for Life and Health.

Thus the influences are widening and the truth is taking root, and eternity alone will reveal the result. A great deal of prejudice is broken down, and the way is opened for our work to go forward and be respected.

Surely the inspired statements quoted at the opening of this report are being fulfilled before our eyes. May the Lord impress many others to qualify to do this kind of work before the storms of persecution break upon us. We have no time to lose.

Melrose, Mass.

North American News Notes

A new church was organized Sabbath, March 5, at Albany, Ga., following an effort held by F. H. Dudley, assisted by Alfred McClure and Miss A. C. Dewer. There are twenty-one members in the new organization, twelve of them having been newly baptized.

This church is situated in one of the finest cities in south Georgia, and is a live, working church. It is the first to be organized in the territory of the newly formed Cumberland-Georgia Conference, which is a part of the recently organized Southern Union Conference.

The last year, which was the closing one of the Georgia Conference, was the most successful in its history from the viewpoint of souls won and mission funds raised for the work in foreign lands. Thirty-five more were baptized in the first two months of 1932, so we hope for a still more bountiful harvest this year.

Ten more new converts have recently been baptized by H. F. Taylor, at Columbus, Georgia. This makes a total of twenty-seven added by baptism to the church there as the result of a tent effort conducted since our last camp meeting by H. F. Taylor, assisted by Leslie Butterfield and Mrs. Roscii Oxford.

B. F. Kneeland.

Recently W. B. Ochs held a series of revival meetings in San Antonio, Texas. He began his series on Sunday night, February 28, and closed the following Saturday night. The Lord certainly blessed our brother, and throughout the entire week we had a good attendance, and especially so on Sabbath morning, when his subject was, "Be True to God in This Message." The Lord manifested His presence in a remarkable way. At the close of the service Elder Ochs made a call for reconsecration, and the entire church moved forward in response to this call.

G. F. Eichman.


**OBITUARIES**

"Pleased in the sight of the Lord is the death of His saints." 

"Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, they that may rest from their labors, and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

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

**ELDER R. A. UNDERWOOD**

R. A. Underwood was born Feb. 18, 1850, in Wayne, Ashukabula County, Ohio; and died at his home in Loma Linda, Calif., Feb. 20, 1892. His father, Alfred R. Underwood, was a prominent Baptist minister. Under the preaching of J. H. Waggoner in 1864, he and his wife accepted the Seventh-day Adventist faith. As a result of reading a series of articles in the Review and Herald, Elder Underwood received an "Immortal Only Through Christ," in the year 1869. Elder R. A. Underwood accepted the faith of those who held this view only in the case of older field workers or others whose life and labors have made them known throughout the denominations. Fuller notices should find publication in local papers.

On Oct. 5, 1974, he was united in marriage with Mary Ellen Reynolds, of Mesopotamia, Ohio. They have one daughter, Nellie, who was born in 1877. In 1877 he entered regular ministerial work in the Ohio Conference, and in which now includes the territory of the Atlantic and Ohio Union Conferences. In 1880 he was transferred to District No. 5, which included the territory in the southwestern part of the United States. He contracted malaria while laboring in this field.

Though a change of climate would improve his health, he refused it, desiring to assist the Wisconsin Conference, but his health was not improved. While the gavel was in his hand, he was transferred to District No. 8, to which he was transferred to District No. 5, which included the territory in the southwestern part of the United States. He contracted malaria while laboring in this field.

In 1900 his wife died, and in 1901 he was united in marriage to Rebecca A. Miller.

In 1905 he was elected president of the North American Union Conference, serving for eight years. He was then called to the presidency of the West Pennsylvania Conference in 1914, serving the Central Union Conference, serving that field until 1920. Being seventy years of age, he retired from field work and entered his home in Loma Linda, Calif., where he resided until his death.

In 1928, his second wife died, and in 1929 he was united in marriage with Rebecca A. Miller.

Elder Underwood was a strong advocate of the Sabbatarian system of education, and gave it its general adoption in the early days of our work. It was his lot to be often called to fields where the conference had become greatly burdened with debt, and under his wise leadership these debts were paid off or greatly reduced.

Elder Underwood found joy and comfort in locating money in the Lord's work, and in doing the Lord's work. He was a man of sunshine, connected with the remnant people, rejoicing ever in the grace and favor of God. Before his last illness he wrote as follows: "The greatest joy of my life has been in the work to cooperate with the church in the work of salvation through Jesus Christ and His plan of salvation, and to enlist young men and women to enter into Christ's service. I look over the names of men bearing large responsibilities in the church work, and I feel joy, especially since I am not able to labor as I once did, to recall that I have had some part in the rising up of these young men and women, in en couraging young men to enter our schools for training for service for God's last movement and call to this old world."

He leaves to mourn his wife, daughter, two sons, and one granddaughter, Mrs. P. Underwood, of Cortland, Ohio; one sister, Mrs. Nettie Westike, of Youngstown, Ohio; and many other relatives and friends.

Funeral services were conducted at Loma Linda, Calif., on July 10, 1932, by the pastors of the Loma Linda churches. He was brought to Mesopotamia, Ohio, his home for forty years, where he was united with the membership of the church and was buried in the cemetery. He was a Seventh-day Adventist, and died at the place of his birth, where his home was for forty summers.

In 1892, his second wife died, and in 1929 he was united in marriage with Rebecca A. Miller.

Elder Underwood was the oldest of the generation of leaders who were responsible for the growth of the church during the first 100 years. He was a man of great experience and wisdom, and left a legacy of faith and dedication to the cause of Christ. He was a beloved elder, and his death was a great loss to the church.

R. A. Underwood

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**Appointments and Notices**

**PRAYER FOR HEALING**

Though widely separated from one another, the followers of our Lord and Master can meet in Christ's care and be there to pray for one another. Let us remember our brethren and sisters who are in the service of God. Let us remember that they are in bonds, and that their prayers are for us, as we are for them. Let us pray for the Lord to be with them, to help them, and to send them comfort in their travail. Let us pray that their strength may be restored, that their hope may be strengthened, and that they may be encouraged in their work.

Let us remember the families of our brethren and sisters who are in the service of God. Let us pray that their needs may be met, that their circumstances may be improved, and that they may be comforted in their griefs.

Let us pray for the Lord to be with our brethren and sisters who are in the service of God, that their spirits may be strengthened, that their strength may be made perfect in weakness, and that they may be able to bear their burdens.

Let us pray for the Lord to be with our brethren and sisters who are in the service of God, that they may be guided in their ways, that they may be led in the paths of righteousness, and that they may be protected from the evil of the world.

Let us pray for the Lord to be with our brethren and sisters who are in the service of God, that their hearts may be strengthened, that their love for the Lord may be increased, and that they may be able to bear the trials of life.
Elder D. C. Babcock

David Caldwell Babcock was born 9/1 New Hampshire, Ohio, Sept. 13, 1844; died at his home in Arlington, Va., April 7, 1932. Born of Seventh Day Baptist parents, he always kept the seventh-day Sabbath. When a young man, he accepted the faith of the Seventh-day Adventists, and qualified himself for the ministry by careful study and attendance at the Battle Creek College in its early history.

In February, 1900, he and his family arrived in Georgetown, British Guiana, in answer to a call from the Mission Board. There in 1901 he married Miss Martha Davis, of Ohio, to which union three children were born. He faithfully labored till he was overtaken by death.

In 1926 he married Miss Milna Bradshaw, and his family followed him to the west coast of Africa. He died at the age of seventy-two years.

Babcock was an earnest Christian boy. His church and family. Never seeking positions of responsibility, he served where he was called; his faith make him an example to all to follow.

D. C. Babcock

Nigeria. Here he labored under trying conditions till 1917, when he contracted the dreaded African sleeping sickness, and was taken by his faithful wife to London for treatment. On route to Great Britain, after twenty-six days at sea, the boat they were on was torpedoed by a submarine, and the family were rescued later from the lifeboat in which they had escaped death when the ship went down. Upon his recovery from the sleeping sickness, the family returned to the States, and in 1919 were sent by the General Conference to the Virgin Islands, where he carried on his arduous labors for the Seventh-day Adventists.

In 1920 the division committee transferred him to the British Isles for the benefit of Seventh-day Adventists there, where he was called; and by his life and ministry left many who hope for life and immortality at the second coming of Christ filled with self-denying life, his seal for the cause of God, his sufferings, and his faith make him an example to all to follow in his footsteps.

The funeral services and the music were conducted, in 1932, by the General Conference office staff.

L. H. Evans.
"Wet or Dry?" a 96-page booklet prepared by Francis D. Nichol of Washington, is one of the latest publications covering many phases of the liquor problem. It has been prepared with intelligence and care, and has many facts backed up with facsimile reproductions of important evidence. Every student of the prohibition question would appreciate the help this book would give."—Alono E. Wilson, National Field Director of the American Business Men's Prohibition Foundation.

"Are you interested in knowing the facts about the conduct of the liquor interests back in the days in which Al Smith declares there was less drinking, less graft, less political corruption, than we have now? If so, write to the Review and Herald Publishing Association, Takoma Park, Washington, D. C., and send them 25 cents for a copy of a book entitled, 'Wet or Dry?' Are you reading Al Smith's syndicated articles in some daily paper? Are you reading the garbled accounts of every prohibition fact carried by the secular press? Do you read Arthur Brisbane? Then you owe it to your own mind to know the truth. This book contains a masterly presentation of facts gathered from court records. There are no wild assertions, no guesses, just photostatic reproductions of vital facts on the history of our battle against the liquor problem. Francis D. Nichol is the author of this book, and it is superbly done."—Book Review from the Baptist and Reflector, published in Nashville, Tenn.

"Thank you for sending me the copy of the book 'Wet or Dry?' I have read it with a great deal of interest. It is full of authentic facts in regard to the prohibition movement, and its low price ought to mean a large sale."—Mrs. Ella A. Boole, President of the National W. C. T. U.

"Having just finished reading your booklet, 'Wet or Dry?' I want to express my conviction that you have rendered a real service to the prohibition cause at a most opportune time. Out of a labyrinthine mass of material you have made selections which ought to engage the attention even of thoughtful and truth-seeking 'wets,' and convince them of the correctness of our position. You wisely reproduce by photograph many illustrations and newspaper and magazine quotations which prove their genuineness, and the printing and paper and general style all add attractiveness to the brochure. It should, and I hope will, have a tremendous circulation, and I congratulate you on this helpful and timely literary contribution."—Edwin C. Dinwiddie, Superintendent of the National Temperance Bureau.

"Wet or Dry?" is one of the best documented books we have seen for maintaining that while prohibition is quite a distance from ideal enforcement, it is a long step ahead of any other system that has been devised."—Emma L. Transeau, Research Secretary of the Scientific Temperance Federation of Boston, Mass.

"Mr. Nichol's little book, 'Wet or Dry?' is by all odds the strongest argument for prohibition that I have ever read."—Fleming H. Revell, Jr., of the Fleming H. Revell Publishing Co., New York.

From the publishers of the Christian Herald, who are using this little book as a premium with their paper. Here is one extract from their advertisements:

"Every aspect of the question, every argument, every phase, has been closely scrutinized by Francis D. Nichol, and set down in terse, concise form, bound into book form, and presented under the title, 'Wet or Dry'?—a running attack against every wet argument yet offered. A book every Dry must read, every on-the-fence must have the opportunity to read. Thousands and thousands of copies of 'Wet or Dry?' must be placed in the hands of thinking voters during the next few months; they'll go a long way to stem the tide of wet propaganda, to win new fields in the fight."

"I have examined your book, 'Wet or Dry?' and I am glad to say to you I believe it to be one of the most graphic and helpful presentations of the proposition that I have seen. I am sure it will do a world of good. It brings the prohibition question down to date."—F. Scott McBride, General Superintendent of the Anti-Saloon League of America.

96 pages, 25 cents (35 cents in Canada)

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.
**Old Books Needed**

There are still some of the early publications needed to complete the files of the Review and Herald Publishing Association, and to supply some publications desired for other purposes. Some of these are as follows:

- Spiritual Gifts, 4 vols., 1858-1864.
- Spirit of Prophecy, 4 vols.
- Testimonies, pamphlet form.
- Vol. 5, William Miller, 1875.
- Life Sketches, 1881.
- Experience and Views, 1861.
- How to Live, 1866.
- The Little Life, 1847.
- Bible From Heaven.
- Bible Sanitation.
- Education, pamphlet.
- Christian Temperance.
- Nature and Destiny of Man, Smith.
- Suffrage of Chastity.
- Review and Herald, 1861-1890.

Will any who have copies of these or other early publications communicate with the General Manager, Review and Herald Publishing Association, Takoma Park, Washington, D. C.?

**Personal Work With Tracts**

**WASHINGTON, D. C., MAY 6, 1932**

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CIRCULATION MANAGER

CLARENCE LAWRY

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot underwrite manuscript returns. Duplicate articles or reprints furnished other papers are never acceptable.

All communications relating to the Editorial Department or to the publication of a manuscript should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

We and Mrs. E. A. Moon and their son Harry, returning to the Philippines from furlough, sailed from San Francisco for Manila on the S. S. "Chichibu Maru," April 21.

**The Mwami Mission**

H. F. BROWN, field missionary secretary of the Austral Union, relates the following:

"Brother Alcantaro Niz, a colporteur in Uruguay, found a shoemaker in a little town by the name of 'Thirty-three,' and began to give him Bible literature. Now during this time the shoemaker accepted the truth, and others became interested, until now there is a group of thirty-three believers in this little group and see their zeal for the work."

**Evangelism in Schools**

We are glad to see the spirit of evangelism that is abroad in the field. This spirit is taking hold of our institutions. We know that as a result of the efforts put forth in our training schools, many students are responding to the appeal to give themselves to the Lord. This is evidenced in a letter just received from W. E. Nelson, president of Pacific Union College, under date of April 11. He says:

"The work at the college is moving along very pleasantly. I have been conducting a baptist class during most of the year, and last Sabbath I had the privilege of baptizing nine of our students. We are planning to have another baptism before the close of the year, at which time five or six more will be baptized."