

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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To the Friends of the "Review"

By URIAH SMITH

[URIAH SMITH was the editor of the REVIEW AND HERALD for about forty years. For several years he acted in the capacity of office editor, with James White as the responsible editor. On Dec. 4, 1855, because of Elder White's other heavy responsibilities, Brother Smith was made sole editor of our church paper. From his first editorial we take the following appeal in behalf of the REVIEW. It expresses the feelings and sentiments of the editorial staff today, even as it did seventy-five years ago. We hope it will find a response in the hearts of our readers today, even as we believe it met with a response at the time it was written.

F. M. W.]

Let all the brethren and sisters remember that they have a personal interest, and in a measure, a personal influence in the REVIEW; for the life and interest of the paper is dependent in a great measure on the state of the cause abroad. If the cause is in a good condition; if the people of God are active; if they are living where they can enjoy the power of God, and the work is advancing, when these things are reported through the REVIEW, it imparts life and energy to all the rest, and thus the paper becomes a welcome messenger to God's people and a blessing to His cause. But if there is little or no interest manifested abroad; if there are no cheering communications from brethren and sisters; if there are no accounts of the prosperity and advancement of the truth, it is extremely discouraging to those connected with the office, and the paper must lose its interest; and as the paper loses its interest, people lose their interest in the paper, and in this way they exert a mutual influence upon each other. Thus we see how we are all fellow laborers in the vineyard of the Lord; then let us start anew in God's service, and proportion our efforts to the importance of the truths we profess, and the demands of the present time.

The friends of the truth are earnestly requested to give the REVIEW a place in their prayers, that it may be conducted in a spirit of meekness and wisdom; that it may not take, in anything, a wrong or un-Christian course, but that it may be adapted to the wants of the remnant, and go forth bearing meat in due season to the scattered flock; that it may be laden with such matter as will be indeed food to the soul, and aid God's peculiar people in the all-important work of preparing for that glorious translation which we soon expect.

BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

Why Called a "Nazarene"

"Please explain Matthew 2:23, where it says that according to the prophets 'He shall be called a Nazarene.' Why was Christ called a Nazarene?"

It would seem that in this connection "Nazarene" must mean only a dweller in Nazareth. And so our Lord was described as "Jesus of Nazareth," and the question was asked, "Can any good thing come out of Nazareth?" (See John 1:45, 46.)

But the prophecy which foretold all this is not so clear. "Some have suggested that the statement referred to in Matthew 2:23 occurred in some prophetic book or oracle no longer extant." Others have thought that it is a terse summing up of a number of prophecies referring to His humble birth and life of toil.

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Salvation—How Obtained

"What must a sinner do to be saved?"

This is a Bible question, and should receive a Bible answer; and such an answer we find in Acts 2:38 and 16:31. The first of these texts reads thus: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The second is like unto it, for in answer to the jailer's question, "What must I do to be saved?" Paul and Silas replied: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Not that the members of the jailer's household could be saved by the faith of the head of the house, but that they all could be saved on the same terms, namely, by believing.

But be it understood that saving faith means more than intellectual acceptance of a statement of fact or of a religious dogma, however true that dogma may be. To have saving faith in Christ is to enter into fellowship with Him. Says the Saviour Himself: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him."

And again we read these meaningful words of Jesus: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's

commandments, and abide in His love." John 15:10.

That saving faith calls for obedience is clearly indicated in both Acts 2:38 and 16:31, 32. The first of these scriptures calls for repentance and baptism, while the second records the fact that the same night in which the jailer and the members of his household believed, they were baptized. They could have known nothing of baptism had they not been told of it by Paul and Silas.

We conclude, therefore, that saving faith in Christ means not only belief in the fact that He died for us, not only acceptance of Him by the believer as his personal Saviour from the penalty of sin, but acceptance of Him also as Lord and Master, with the purpose, as expressed in 1 John 2:6, "so to walk, even as He walked."

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Repentance

"How do you define repentance?"

Repentance is properly defined as "sorrow for sin and a turning away from sin." It is the renouncing of a life of transgression, and the entering upon a life of obedience. It is such a yielding of the heart and will to Christ as makes real in the life of the believer the experience described in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

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Impossible to Answer

"In what respect does the Seventh-day Adventist's understanding of justification by faith differ from that of Alexander Campbell or of the Baptists?"

It is impossible to answer such a question as this, for the reason that while two persons may assent to exactly the same statement of the doctrine of justification by faith, or of any other doctrine, they may be as far apart as the poles in their understanding of the doctrine.

Spiritual truth must be spiritually discerned. There is transforming, saving power in such truth only when apprehended by the soul and received

into the heart as well as assented to by the intellect. The will must bow to it as the supreme law of the life. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); but the spiritual nature can, under the enlightening influence of the Spirit of God, apprehend spiritual truth, rightly comprehend spiritual definitions, and be perfectly conformed to the divine will.

We are not sure that all Seventh-day Adventists fully understand justification by faith, and how can we know just how Alexander Campbell understood it, or what the term means to hundreds of thousands of Baptists?

All are agreed that Abraham was justified by faith, for we are plainly told so in Genesis 15:6: "He [Abraham] believed in the Lord; and He counted it to him for righteousness."

But is this the supreme evidence that Abraham was justified by faith? Was it not the offering up of his son? Yea, verily, for in Hebrews 11:17-19 we have the testimony: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

This shows that the faith that justifies is the faith that obeys. The obedience called for by saving faith depends upon the light given; this is the meaning of Hosea 6:3: "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

This is where many fail; they claim justification by faith, and stop right there; they do not follow on to know the Lord in all His goings forth. But that saving faith is progressive is shown by Hebrews 10:39: "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

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I HAVE never committed the least matter to God, that I have not had reason for infinite praise.—*Anna Shipton.*

Revival From Dead Works

"Justified by His Blood; . . . Saved by His Life"

A REVIVAL of true godliness involves complete surrender to God. We must not only confess to Him the sins of the past, but we must give to Him the purposes of our lives. We must lay our plans at His feet, to be carried out or given up as His Spirit shall indicate. The same as we have yielded our members as instruments of unrighteousness in our life of sin, so we must yield our members as instruments of righteousness unto God to be used for His glory. This is enjoined in these words of the apostle Paul:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13.

In the working out of this experience of salvation in our lives there must be a union of the human with the divine. This is very clearly stated by the apostle in his epistle to the Philippians:

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13.

Willing to Do His Will

How can this union be brought about? What can I do? How can I co-operate with God? This is a question raised by the psalmist of old, and this is the answer that he gives:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Ps. 116:12, 13.

The only thing that we can do is to take the cup of salvation in gratitude and rejoicing. We can give ourselves to God. We can place our will upon the side of God. Just the same as we have willed to sin in the days of our old life, so as we come to God

we must will to do His will. And the promise is, "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7:17.

The disciples were concerned as to what they might do, and they came to Christ with this inquiry, "What shall we do, that we might work the works of God?" The answer of Jesus is clear and decisive. "This is the work of God, that ye might believe on Him whom He hath sent." John 6:28, 29. And so in the working out of our salvation, to which the apostle refers in the Philippian letter, our part is to accept the cup of salvation, to believe on the Lord Jesus Christ, to will to do His will. This affords God the opportunity which He seeks of working in us His plans and purposes according to His good pleasure. Of the place of the will in effecting this union with divine power, we read this statement from the Spirit of prophecy:

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—"Steps to Christ," page 52.

Salvation From Sin

What results will follow this act of surrender on our part? What changes will be wrought in our character? What will become of the old life of sin? What will be our standing before God?

The angel announced to Joseph regarding the birth of Christ, "Thou

shalt call His name Jesus: for He shall save His people from their sins." Christ "was manifested to take away our sins." Violators of the law of God, rebels against His divine government, we are justly condemned to die. God in His infinite love and mercy provides a substitute to die in our place. If we accept this substitute, then His sacrifice will avail in our behalf, and we shall be freed from the penalty which attaches to our transgression. Read this promise in the 5th chapter of Romans:

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Verses 8-10.

The word "justify" means to make equal to a standard. The standard of God's righteousness is His holy law by which we shall be judged. When we come to the Lord Jesus and accept Him as our Saviour, He imputes unto us His righteousness. We are justified by His blood. In place of the old life of sin, there is imputed to us the life of the Lord Jesus, so that when the infinite Judge looks back over the record of the past, He sees naught of our life of rebellion. Our sins have been buried in "the depths of the sea" (Micah 7:19), they have been cast behind His back (Isa. 38:17), they are removed from us as far as the east is from the west. Ps. 103:12. He sees only the righteousness of Christ the Lord, and He counts that righteousness as our own. Thus are we justified by His blood.

From Death to Life

But this is not enough in effecting our salvation. The Spirit of grace will "cleanse us from all unrighteousness." 1 John 1:9. It takes away from us the love of sin, and writes the

law of God upon our hearts. Heb. 8: 8-12; Ps. 119: 97. It enters into our hearts and abides with us as our own life (Eph. 3: 17), and this saves us from falling back into the pit from which we have been rescued. To this blessed truth the apostle Paul testifies regarding his own experience in these words:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

May this be the blessed experience of every believer. And every believer may have this experience indeed if he will only comply with the necessary conditions. God is true, and if with sincere hearts we confess our sins, the record is, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Having dedicated to God the affections of your heart and the powers of body and of mind, you are continually to reckon "yourselves to be dead indeed unto sin, but alive unto God," not permitting sin to "reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 11, 12.

These steps that we have mentioned belong, of course, to initial Christian experience, but it is also true that every time we sin against God we must go back over these same initial steps. Heb. 6: 1, 2. Heaven places before us a perfect standard. Declares the apostle John, "Little children, these things write I unto you, that ye sin not." The perfect God could require of His children no standard short of this. But in His infinite mercy He recognizes that we may fail; and if we do fail, He has provided a way whereby we may return. The apostle adds, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2: 1, 2.

God's Gracious Love

Thank God for this gracious provision of His love, for we have all failed and come short, and must again and again seek the Father's face in shame and humiliation, asking Him for Christ's sake to pardon our sins and to cleanse us from all unrighteousness. And His enduring, infinite love stands ready to receive us back.

The word to Israel of old is the word to us now: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say

unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." Hosea 14: 1, 2. And to this prayer which God frames for us, the Lord graciously responds, "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Verse 4.

To this return to God we are incited in the following admonition:

"Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks

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

Let us indeed take words and return unto God. He is gracious and will forgive. He will heal the wounds caused by sin, and restore us to perfect soundness by the healing balm of His love.

F. M. W.

This Second Advent Movement

The Place of the Spirit of Prophecy in the Movement

THE advent movement of the prophecy has been brought forth in all the world by the preaching of the word of God. It is by the preaching of the gospel that men are saved; and as the apostle Peter said of Holy Scripture, "This is the word which by the gospel is preached unto you." 1 Peter 1: 25.

But in the upbuilding and strengthening of this work of ministering the word and in the guiding and shaping of the movement, the Spirit of prophecy has been all along an ever-present factor.

Not in Place of the Bible

First of all let it be said that the *writings of this gift have not been set forth in place of the Bible or as an addition to Holy Scripture*. Seventh-day Adventists adhere to the Bible as the rule of faith and duty. They have ever stood with the historic declaration of the Protestant princes at Spire, setting forth the Bible as "the sure rule of all doctrine." In 1854 James White, one of the pioneer organizers of the movement, wrote:

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts."—*Review and Herald*, Oct. 3, 1854.

This position was set forth in the writings of the gift itself. In the first little book ever published by Mrs. White, issued in 1851, she said:

"I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged. God has, in that word, promised to give visions in the 'last days,' not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—"Early Writings," page 78.

This lifting up of Holy Scripture as supreme was the keynote sounded

through this gift of the Spirit of prophecy to the very end. At the General Conference held in Washington, D. C., in 1909, with representatives attending from all continents and the islands of the sea, Mrs. White in her old age met with the world representatives of the movement for the last time. At the close of the days of conference, she came to the platform to bid farewell to the workers with whom she had been associated so many years. She felt the conviction that it was doubtless the last time she would meet with the general body in conference. Even so it proved to be. After a few words of parting greeting, Mrs. White turned to the pulpit, and lifted from it the Bible lying there. Opening the book, she held it forth on hands that trembled with age, and said to the audience: "Brethren and sisters, I commend unto you this Book."

Laying the Book of books upon the pulpit, she turned from the pavilion. Her last personal message to the world delegates sounded the keynote of all her life and testimony.

In Demonstration of the Spirit

In earliest times and in the extreme youth of the human agent called to the exercise of this gift, the very use of the gift carried the credentials of its genuineness. The gift was for practical service. It was a time of religious tension and confusion of thought among the large Adventist body in New England following the disappointment of 1844. Out of that disappointment was to come the definite movement of the prophecy bearing its message to all the world.

Just there it was that the hand of God was revealed through this gift pointing the way. As we have seen, Miss Harmon's first vision, in December, 1844, was a description in miniature of the progress of the movement

from 1844 to the city of God. With the relation of the experience and the vision, conviction came to sober, earnest hearts that God was sending messages to men. The duty was pressed upon this young woman to go from company to company, directing minds to patient searching of the Scriptures and holding on to the hope of Christ's second coming. Fanaticism began to come in and every wind of doctrine was blowing. There it was that a young girl of seventeen, unused to public life, shrinking from the thought of presuming of herself to instruct others, was called to stand beside gray-haired ministers of God, or to stand alone bearing the message which she dared not withhold.

More Than a Natural Gift

It was not a natural thing for a young woman to be out among the people, counseling, exhorting, pointing out wrong, rebuking fanaticism, and seeking to keep evil influences from coming in among the believers. Again and again in the early times this young woman was shown hidden sin in the lives of men and women who were seeking to mislead, having to call evil-doers to repent or to desist from their attempts to bring wrong principles into the movement that was forming.

It was not that the servant of the Lord in this work challenged people to believe that she was called of God to bear messages for Him. The divine credentials were in the service rendered and the messages borne.

This was the overmastering attestation to the divine origin of the gift. True, there were physical manifestations, just such as one finds in Holy Scripture associated with experiences of prophets of old in vision. The testings of a critical public in this matter, including medical observation and tests when the agent was in vision in public, furnished ample evidence setting aside all suggestions of mesmerism or hypnotism. Naturally these were early suggestions by observers. But the constructive work, the building work, the helpful ministry, went forward, blessing souls and guiding the believers, sending conviction into hearts that the living Lord was indeed guiding and speaking through this gift in the gathering out of the remnant church of the prophecy.

This testimony from an outside observer bears true witness that in all the development of the advent movement this gift has its part. Through all the years the agent chosen was faithful to the task. Human, fallible, often bearing witness to her own need of forgiving grace and keeping power, the instrument did yield itself for service. There was nothing in the

life strained or unnatural, though the working of the gift itself and the fruitage of it bore constant witness to the supernatural. Like many another, Mrs. White was in personal life a good mother in Israel. There was no lifting up of self, no assumption of leadership in the movement, but a faithful bearing of messages as the Lord sent counsel and light.

The Busy Pen

It is marvelous what that pen traced upon the paper through the years. With no literary preparation, with only the modest education of the grade schools to begin with, this writer has poured forth books by the score, with articles for periodicals, and manuscripts of counsel never put in print, in number that no one has ever counted. She wrought at the task for seventy-one years, to the year of her death, producing books that have been appreciated and loved by many thousands of readers in many lands.

The books themselves bear witness to the source of the gift. The nine volumes called "Testimonies for the

Church" contain a devotional literature which, in depth of spirituality and attention to the details of Christian life and home duties and church relationships and work and service for others, passes the measure of any other devotional literature of modern times. All this writing was done amid a busy, active life of personal ministry in the churches and in the conferences, or amid the home cares such as she longed to discharge, as does every true mother in the home.

Thus through the years came forth volumes of Scripture exposition, volumes on all phases of Christian work, volumes on Christian education and educational principles; a series of books covering the story of the plan of salvation from creation and the origin of sin through the ages to the coming of Christ and the eternal inheritance of the saints in the new earth. The titles of these latter volumes are: "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," and "The Great Controversy."

W. A. S.

A Latter Day Sign---Babylon Is Fallen

Part V

Further Facts on Liberalism and Missions

WE continue this week the presentation of evidence as to the blighting effect of Liberalism on the missionary program of the church. Inasmuch as missions are so vitally interwoven with the life and history of the church, we may well examine in some detail the present situation as it concerns missions. A vigorous analysis of the question is found in a recent article by the editor of the *Christian Herald*, under the breath-taking title, "Will Foreign Missions Die With This Generation?" He opens his article thus:

"It was in the office of the foreign missions board of one of America's largest denominations. The place was gloomy. In the lobby I met a missionary. He was gloomy. I had met this missionary before—far off the tourist trail in Africa. He had been there fifteen years. Floods came, and fever and famine, but he stuck to his lonely post. The Black Death carried away his son. By all the usual standards of success he should have quit then. There weren't any 'raises' in sight. No adequate retirement allowance. The church hadn't singled him out in ecclesiastical preferment. His friends at home urged him to quit on the spot, and return to America while he had youth enough to make a comfortable place for himself.

"But he didn't quit. He and his wife talked it over. They prayed it over. And then—a little lonelier than before—they carried on. For in those fifteen years of toll they had cleared the bush from the land of a bit of Africa, swept the fear and the evil from the hearts of a company of Africans, and set up a little corner of the kingdom of heaven. They stayed to

extend that kingdom. I had never seen any gloom about this missionary in Africa.

"I suppose you're headed back to the bush," I said.

"No," he said, 'not now. Perhaps never.'

"And then I understood why he—why the whole place—was gloomy. The gifts of the church to foreign missions had collapsed. The official reports called it a 'falling off,' 'a decline.' But that was the language of diplomacy. Actually, it was a collapse. And this missionary had been told he had better hunt another job. And like word had gone to other missionaries on furlough. And abbreviated cables had been sent to courageous men and women, around the world, to say that for another year they would have to curtail their plans to extend the kingdom of God in their corner of the earth. 'If this keeps up,' said the chief secretary, 'foreign missions may die with this generation.'

"And they may."

Nor does the *Christian Herald* editor believe that the situation he has described first hand with regard to the one particular church missionary organization, is unique. Instead, he declares:

"What was happening, disastrously, in that particular office was taking place—less disastrously perhaps—in other mission offices. By drives, campaigns, eleventh-hour appeals, some boards were 'breaking even' with the previous year. But I have yet to talk with a missionary spokesman who was under any illusions. The appeal to evangelize the world—in this or any other generation—seems to have lost the hold it once had upon the hearts of Christian people. The rank and file in the pulpit were never more put to

it to enlist the rank and file in the pew. And even pulpit support for the world program of the church has appeared to be wavering. Why is it wavering?"

Mission Decline Not Due to Missionaries

In response to his own question he remarks, first of all, that he does not believe the answer is to be found in terms of the way foreign mission funds and affairs are handled. He believes that so far as the machinery of missionary work is concerned, it is operated most efficiently. Nor does he believe that "if foreign missions die with this generation, the fault will be with the missionary." He declares that we must look elsewhere for the trouble.

He then proceeds to remind us that "foreign missions began as an evangelistic enterprise. It grew because it remained evangelistic." He then points out how the churches have moved off the original evangelistic base on which missions were founded, until today missionary activity is considered by many as essentially a philanthropic movement to relieve the material and physical ills of mankind. But in moving over to this new conception of missionary activity, he believes that the church is merely running in competition with other long-established and well-financed charitable and social organizations that can probably bring material help to mankind even more effectively than the church. The result is, says he, that many church members whose hearts could be fired to sacrificial giving, refuse to support a missions movement that is nothing more than a "competitor of state and privately supported charities."

The Indictment Summed Up

Summing up the whole matter, he declares:

"From the beginning, down to the very present, the churches have had only one thing that they, and no other agency, could contribute to mankind. That one thing was, and is, the life-transforming gospel of Jesus Christ. It is this one thing which appears to have been slipping more and more into the background of our missionary appeal. . . .

"One sometimes has to search diligently to find just where the life-changing process does come, if at all. Doubtless, the reason for this neglect in relation to the field abroad is a reflection of a similar neglect in relation to the field at home. It is probable that the world-wide business of establishing the supremacy of Jesus Christ and His ideals is slowing down simply because many church people lack the conviction that Jesus and His ideals are supreme.

"The declining missionary zeal of the church will hardly be restored without a revival—call it by any name you wish—as sweeping and as fundamental as those which, in the past, led Christians to dare to proclaim their gospel to the ends of the earth. Until that revival comes, and with it a restoration of evangelism to the cen-

tral place in our missionary outlook, we will probably continue to see a decline in mission board receipts and a decrease in missionary volunteers. Perhaps it is from the mission field, where evangelism has not declined and the gospel not been toned down, that the impetus for this revival will come. But it is meanwhile true, I believe, that if foreign missions die with this generation, that disaster will find its source in the loss of an evangelical emphasis in our mission appeal, and will find a reflection in the loss of evangelical zeal in the church at home."

These powerful declarations made by the editor of the *Christian Herald*, which cannot be described as a Fundamentalist journal, support in every way the charges that have been brought against Liberalism by those who are defending the faith. We need be in no doubt whatever as to the effect of Modernism upon missions.

Student Volunteer Movement

But let us add one further piece of testimony on this point. For some thirty years now the Y. M. C. A. has

God's Love Call

BY ANNA ASHBURN PIDCOCK

HILLS—and the scent of pine trees,
Night—and the stars above,
And a soft, cool wind is blowing;
Such beauty shows forth God's love.

Rocks—and the sea beneath them,
Ships—and the waves of blue,
And the cry of flying sea gulls—
God's beauty is there for you.

Twilight—a bird is singing,
The sky—and its one lone star,
And distant church bells ringing—
God's beauty, which nothing can mar.

Morning—a street in some city,
People—these smiling, those sad;
Some of them call forth our pity—
God's beauty could make them all glad.

But some cannot see His beauty,
Life is not "stars" to all;
So be glad if you find it your duty
To help others hear God's love call.

—The Christian Index.

fostered what is known as the Student Volunteer Movement for Foreign Missions. This movement has been supported by the various mission boards as a means of generating interest in missionary service in the hearts of young men and women in college. Every four years a convention of Student Volunteers is held, with youthful delegates attending from various schools all over the country. The last quadrennial gathering occurred two years ago at Detroit. Brief mention at the time was made in the columns of the *Review* with regard to this convention, but we wish now to deal with it as a part of the complete story of the relation that Liberalism bears to missions.

It seems that since the time of the organizing of this Student Volunteer Movement the personnel of the mission field has been quite largely recruited from those who signed the Volunteer Pledge at the conventions. So, then, this Volunteer Movement has a direct relation to a very important half of the mission problem, namely, that of obtaining recruits. An editorial appeared in the *Christian Advocate* in January of 1928, thus describing in part the convention that had just been held:

"It appears that this convention presented certain aspects quite different from its predecessors, especially those held before the World War. The students, it seems,—especially those from the larger institutions, and those not under control of the evangelical churches,—did not bring to the convention quite the same assumptions that their fathers and mothers used to bring. It was assumed in former days that missions were the obvious duty of the church, and the only questions considered, regarded methods of operation, types of service desired, results, and the missionary responsibility of the churches and of the individual Christian.

"This view has radically changed. The old slogan, 'The Evangelization of the World in This Generation,' is no longer heard. The students come to the convention in a more aggressive and critical mood. . . . They want to know what is the message of the missionary, and what are the benefits the gospel has to offer which are superior to those religions which it is supposed to supplant. The answers have not always been clear, and when they have been intelligible, they have sometimes been less inspiring than might be desired.

"As no figures are published, it is not possible to report the success of the Detroit convention in point of new missionary enlistments. Some of the keenest observers report, however, a manifest reluctance on the part of young people to sign up until they have more satisfactory answers to their searching inquiries.

"It is noted by some who watched the Detroit meeting that the ready and confident response to the call to the mission field came chiefly from students whose theological views were most nearly in line with those of the past. The old-fashioned theology, with its clear-cut teachings regarding sin and salvation through faith in a divine Christ, still, it seems, supplies an adequate motive to lead generous youth to dedicate his life to the fulfillment of our Lord's commission. On the other hand, those who have modified and nebulous views of the personality of God, the divinity of Christ, and the efficacy of the remedy for sin which was revealed in His life and death, are prepared to criticize others, but not to surrender themselves.

"A church which lowers the name which is above every name and admits other 'saviors' to equality or near equality with Him, has no appeal to the idealism of generous youth. 'Liberal Christianity,' whether under the Unitarian name or any other, has failed to arouse that spirit of heroic self-sacrifice which is basic in missionary success. Mere 'uplift' is not adequate motive. If the church has not a divine Christ to offer to the world as a Saviour from its sins, it cannot expect success in its appeal for service. It is

easy to secure volunteers when the war is on. Men will enlist and face all manner of perils when the issue is joined for a life-and-death struggle. But when there is no enemy to be faced, there are no queues around the recruiting stations. If Buddha and Confucius are Christs enough for India and China, why be a missionary to preach Bethlehem and Calvary?"

A Hopeful Feature

A writer in the *Moody Bible Institute Monthly*, speaking of this Student Volunteer convention in Detroit, said:

"The convention revealed a deep cleavage between the theological position of the appointed speakers and that of the Student Volunteers in attendance. The speakers, with few exceptions, defended the new view of the object of missions, while the students and missionaries, with the exception of a small minority, took an outspokenly Fundamentalist attitude. Without question this is a fact which should vitally interest every lover of evangelical truth. In the opinion of nearly all speakers at this convention, missions should no longer be considered 'a one-sided sending and giving project,' but rather 'a reciprocal fellowship,' 'a give-and-receive arrangement' between the missionary and the non-Christian peoples among whom he labors. It is held that the object of missions should not be the conversion of heathen and other non-Christians to the Christian faith, but the amelioration of general world conditions."

The foregoing statement presents to us the one bright spot in this whole sad tragedy of defection from the standards of the gospel. While the leaders in Christianity seem to be fast turning away from the gospel, there are many of the laity, including numerous Christian youth, who still find in their hearts a love for the simple, old-fashioned truths of the Scripture. And this is even as we are to expect. For coupled with the declaration that "Babylon . . . is fallen," is the command, "Come out of her, *My* people." God declares that "*My* people" are found in these various churches. How encouraging the thought! What a bright side it gives to an otherwise black and terrible picture!

F. D. N.

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Completing the Circuit

THE story is told of one Harold Vivian, who in a great international hookup of fifty-nine radio stations in the United States and Canada, completed a disrupted circuit caused by a broken wire, by grasping the ends of the broken wires, and holding them together until the break could be repaired. He stood in the breach nearly six minutes, his arms contracted with spasms, his hands burned, until the communication was restored.

Truly a marvelous feat and one of thoughtful sacrifice and heroism, it is a feeble but apt illustration of the sacrifice of the Son of God, who by

His own death and suffering bridged the gulf between God and man, thus keeping open the communication between heaven and earth. May God enable us to realize the cost of our salvation. And may we show our appreciation of the sacrifice by the surrender of ourselves in turn, so that we may become the mediums through which the saving grace of the Lord Jesus Christ may be transmitted to those who know Him not.

F. M. W.

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Chemicals Cannot Produce Thought

DR. HEYL, physicist of the United States Bureau of Standards, expressed the opinion recently that science will yet produce life artificially. Dr. Heyl said, "It [life] is chemical, not supernatural," and there is "nothing occult in the processes of life."

Upon this Arthur Brisbane, an editorial writer for the Hearst papers, makes this comment:

"Nothing occult perhaps, but Professor Heyl will not produce life, nor will any other physicist by chemical means. Things may be made to wiggle, but that will not be life.

"This universe is a great trinity,—matter, force, and spirit, or consciousness. No scientist will produce consciousness, possessing the potential ability to think. Chemicals can't do that."

It is a fact demonstrated by human experience, and well-nigh universally admitted by scientists, that life can come only from previously existing life. Trace back as far as possible in the origin of life, and we come inevitably to the declaration of Genesis 1:1: "In the beginning God."

C. P. B.

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The True Purpose of Education

A WELL-TIMED comment upon the tendency in modern education was expressed by William Howard Taft, as recorded in the *Reader's Digest* for December, 1929. Mr. Taft says:

"Our young people . . . do not seem to appreciate at all the great chance for education that is given them, but instead are carried away by the lure of college athletics and other 'extra-curricular' activities. Today, the emphasis in college life is radically and fundamentally wrong. . . . My deep concern is the danger that in the student's mind a college education no longer means scholarship. In his conception it means success and attainment in other things, mainly athletics and the social side of the student life. . . .

"After all, what is the true purpose of education? I take it that it is the preparation of the student for the duties of life, of citizenship. This seems to be forgotten in the modern college."

The Blood Is the Life

RECENTLY a member of a certain fraternity in Washington, D. C., became seriously ill. A blood transfusion was necessary. Twenty-four members of his fraternity offered to give of their blood to save his life. This surely constituted a generous spirit. One who will give his blood for a fellow sufferer under such circumstances, is to be commended. But this act entails a comparatively small sacrifice,—a few hours of inconvenience, a little time for recuperation in restoring the life fluid.

The sacrifice of Christ in giving His blood involved infinitely more than this. It involved death itself. He died in our stead. It involved in His case the liability of eternal loss; but He accepted every risk involved. He gave His life, not for friends, but for enemies. Indeed, He came unto His own, and His own received Him not; but He sacrificed His life in their behalf just as freely as though they had welcomed Him with open arms.

This was the price of our redemption, not gold and silver and precious stones, but the precious blood of Christ. May God grant that He shall not have suffered in vain, but that in us and in our salvation, which His sacrifice has effected, He will find joy through eternity.

F. M. W.

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The Soviet Calendar

A DISPATCH by the United Press from Moscow, under date of January 8, says:

"This is the year 13 in Soviet Russia. The government announced today that, effective the first of this month, time is to be reckoned from Nov. 1, 1917, coincident with the revolution.

"The calendar has five-day weeks, no Sundays, and twelve months of thirty days each during a 365-day year.

"The five extra days are to be national Soviet holidays. All other holidays are abolished, along with Sundays.

"Names of the months and days have not been decided on, but it is expected the five days will be called Hammer, Sickle, Sun, Sheaf, and Star. Every fifth day is a day of rest."

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THE entire object of true education is to make people not merely do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to love hunger and thirst after justice.—*John Ruskin*.

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"A LITTLE sin grafted into a life of righteousness produces exceedingly bitter fruit."

Contributed Articles

Uncompromising Loyalty

By A. T. ROBINSON

WHEN Moses stood before Pharaoh, king of Egypt, in the controversy concerning the deliverance of God's people from bondage in the land of Egypt, he declared, "We know not with what we must serve the Lord, until we come thither." As the plagues came one after another, Pharaoh had to yield. He began with a program of compromise. His first compromise was, "I will let you go, . . . only ye shall not go *very far away*." "Go ye, sacrifice to your God *in the land*."

After again refusing to let the people go, the judgments became more severe, causing Pharaoh again to relent. He came forward with another compromise. He said, "Go, serve the Lord your God: but who are they that shall go?" To this proposition, Moses, the man of no compromise, told the king that they were all to go, old and young, and with their flocks and herds. To this ultimatum, Pharaoh had another compromise to submit. "Go now *ye that are men*, and serve the Lord; for that ye did desire."

Further judgments again wrung from the crafty old king another compromise. "Go ye," said he, "serve the Lord; only let your flocks and your herds be stayed; let your little ones also go with you." To this the man of no compromise replied, "Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither."

The glorious triumph of that movement is familiar sacred history. But let us pause for a moment to study the lesson to be learned by the people for whom these things were written. The enemy that contended to hold the Israelites in the bondage of Egypt, is in these last hours of human history seeking to hold the people in spiritual bondage. When he is forced to release his hold upon men, his next line of defense is to keep them from going very far away. He wants them to be half-hearted Christians, the kind that best serve the interests of his kingdom. His next effort is to hold the children within his ranks. Then his last compromise

is to have men keep their property secure against its being used to overthrow his kingdom.

It is time now, as never before, to heed the solemn admonition, "Gather the children," and take them with us to the heavenly Canaan. Means should now be laid upon the altar of sacrifice, and for the same reason that was given by Moses to Pharaoh; for we know not how much of it will be needed and called for before the work is finished.

What a blessed experience it will be, when translation day comes, to have followed the counsel of God so fully that we may be able to say, Here

am I, and the children whom Thou gavest me; and of all the means that have been intrusted to me, nothing is left to be burned up with the wicked world.

"I saw that if any held on to their property, and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. . . . I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell."—*Early Writings*, p. 57.

Miracles of Healing and Their Purpose

By D. H. KRESS, M. D.

WHEN Jesus dwelt on this earth, He went about doing good and healing all manner of disease among the people. Those who came to Him He healed by His word. To the palsied man He said, "Take up thy bed, and walk." To the man with the withered hand He said, "Stretch forth thine hand." Of the blind man who cried, "Jesus, Thou Son of David, have mercy upon me," Jesus inquired: "What wilt thou that I shall do unto thee?" And he said, "Lord, that I might receive my sight." Jesus said to him, "Receive thy sight," and immediately he was healed.

Jesus was the great miracle worker. As at the beginning when He spoke the world into being, He now "spake, and it was done." He was Immanuel—God with us. To the centurion who came with an appeal that his servant might be healed, Jesus said, "I will come and heal him." The centurion replied, "I am not worthy that Thou shouldst come under my roof: but *speak the word only*, and my servant shall be healed." Jesus, in addressing those who stood by, said, "I have not found so great faith, no, not in Israel." This man recognized in Him both Creator and Redeemer.

Immediate Cleansing at Christ's Word

It did not take Christ a year to cure the leper who appealed to him: "Lord, if Thou wilt, Thou canst make me

clean." Jesus said, "I will; be thou clean," and immediately the leper was cleansed.

Many followed Him because of the miracles which He did. To them He said, "Except ye see signs and wonders, ye will not believe." John 4:48. Human nature has not changed since the time when these words were spoken. Everywhere men and women are looking for signs and wonders, for something out of the ordinary, bordering on the miraculous. Jesus did not encourage the people to place confidence in Him as the Son of God, the long-looked-for Messiah, because of His miracles. We read, "Many believed on His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them." John 2:23, 24.

Addressing the class who were looking for signs and wonders as the evidence of His Messiahship, He said, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Satan himself will appear as an angel of light, claiming to be Christ, and his ministers will appear as ministers of righteousness. The sick will be healed and other miracles will be wrought. The works which Christ did when on earth will be duplicated by Satan. All who are looking for signs and

wonders will be in danger of deception, for so closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. Faith, therefore, must not be in signs and wonders, but in God's word.

Sufficient Evidence Already

"They have Moses and the prophets; let them hear them," are the words put in Abraham's mouth in the parable of the rich man and Lazarus. This was the answer to the rich man who urged, that if one rose from the dead, his brethren would believe. But the answer was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29-31. Faith is to be based on the word of divine revelation, and not on miracles. "Do not think that I will accuse you to the Father," Jesus said: "there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47. The Scriptures are our only safe guide. If we fail to familiarize ourselves with them, we have nothing to keep us from Satan's deceptions.

Peter, referring to the transfiguration when they saw Jesus glorified, said, We "were eyewitnesses of His majesty; . . . when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." Then he added, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." Something surer than sight or hearing is needed.

A voice may again be heard from the heavens at the time when Satan, personifying Christ, will work miracles and heal the sick, saying, "This is my beloved son, hear ye him." What then will keep men from his deception? The psalmist said, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The word of God is the only light we shall have to guide us in the time when Satan is permitted to carry forward his final and crowning work of deception. The prophet said, referring to this time, "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? . . . To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

Naturally every one who is sick is anxious to get well, and to get well speedily. This anxiety often leads men and women astray. It is responsible for the many bogus faith healers that arise here and there. It is also responsible for the many proprietary remedies that are so freely dispensed at the corner drug store. These drugs remove symptoms that are annoying. They make the sick *feel* well. It is merely a change of feeling they produce. They say, Peace, when there is no peace. They never cure disease. Disease can be cured only by the removal of the cause or causes. They may remove the pain or the nervous symptoms temporarily; but this is the best they can do.

Stop Effects, but Not Causes

It is possible to stop the noise in the kitchen by muffling the doorbell, but when the muffler is removed, the noise, so annoying, will again be heard. The way to stop the noise permanently is to ascertain where the pressure is. Having discovered this, it

My Captain

BY NATHANIEL KRUM

My God is at the helm; it matters not
How sorely tempted, tried, dismayed
am I,
Though tempests rage, and waves beat
round my bark,
I will not fear, for God, my help, is
nigh.

Into the port of heaven His hand will steer
My fragile, storm-tossed, beaten bark,
And I shall know the fullness of His joy
and rest,
When I shall reach the light beyond
earth's dark.

is a simple matter to get rid of the noise of the bell. Disease must be treated in the same manner. It is not the symptoms but the cause that we should be concerned about. The symptoms are merely the signals nature erects.

It does not pay to pull down danger signals. This is what drugs do, as a rule. It is the anxiety to get well quick that is responsible for the rush to the theater or church when some one appears claiming power to heal. We can see that should the devil himself appear as an angel of light, healing disease, he would obtain a great following. The people would flock to him, and say, as did the people of Samaria concerning Simon the sorcerer, "This man is the great power of God." Acts 8:10.

How, then, is it possible to distinguish between the true and the false? It is by comparison, by studying the genuine as revealed in the Bible. Jesus came to save His people from their

sins. His burden was to bring men into harmony with God's laws, which include the laws of health. It was that *we* might know that the Son of man has power on earth to forgive sin, that He said to the sick of the palsy, "Arise, take up thy bed, and go unto thine house." Matt. 9:6. The great thing was not physical healing, but the forgiveness of sin. He came preaching repentance. His burden was to impart to all the divine nature, to fit them for usefulness in this life and prepare them for the life to come. He came to restore God's moral image in man, to make us like Himself, pure and undefiled and spotless, the sons of God.

This is the great objective of every true healer, and anything that takes the place of this objective is a fraud. Anything that aids in bringing this about should be welcomed, even if it is sickness or some infirmity.

"My Grace Is Sufficient"

Paul had an infirmity. Thrice he besought the Lord that he might be relieved of it. The Lord heard Paul's prayer, but said, "My grace is sufficient for thee: for My strength is made perfect in weakness." After understanding why God saw fit not to remove his infirmity, he said, "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me, . . . for when I am weak, then am I strong." This infirmity Paul recognized as a blessing in disguise, something permitted for his good.

Not every one was healed by Paul. One of his most intimate associates and coworkers was not raised to health. He said, "Trophimus have I left at Miletum sick." 2 Tim. 4:20. To Timothy, who had some digestive disturbance, he said, "Use a little wine for thy stomach's sake and thine often infirmities." Why have these things been recorded? It is "that we through . . . comfort of the Scriptures might have hope." Extreme carefulness in diet may have to be practiced by some always, because of some digestive disturbance or some other infirmity. This, too, may be a blessing in disguise. Because some who are sick are not healed, or because some infirmity is not removed, is no evidence that they are forsaken of God. To all such come the comforting words, "My grace is sufficient for thee."

God is still able and willing to heal the sick miraculously, if it is for their good, and if His name can be glorified thereby, but this is not His customary way of healing.

Miracles were not designed to do away with the ordinary way of healing. Jesus once turned water into

wine. It was not His purpose that ever after wine should be produced in this manner. He intended that men should continue to plant vineyards and obtain the precious juice of the grape in the customary way, just as before this miracle was wrought.

He stopped the funeral procession and raised to life the son of the poor widow, her only support. He commanded Lazarus to come forth from the grave, and presented him to his broken-hearted sisters. We are not to conclude from this that there are to be no more funeral processions. This would be an extreme view to take. But it should teach us that the time is coming when *all* that are in their graves shall come forth in response to

the same voice, and thus bring hope to all who die in Christ. The sons of the widows will be restored to them. The graves will yield up their dead. They that have done good will be raised to life in the first resurrection.

Because the sick were healed *instantly* by the Life-giver, we are not to conclude that all the sick were from that time forth to be healed in like manner. The purpose of His miracles is given by John as follows: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 30, 31.

The Spirit of Prophecy---No. 3

By A. G. DANIELLS

Attention Directed to Washington, D. C.

SOON after the members of the committee had departed, there came a day when Brother H. W. Cottrell and I, exhausted and somewhat disheartened, entered the office of the Pacific Press Branch, and found a letter for us from Sister White, in which she counseled us to investigate "the advantages of Washington, D. C." We had no idea that there were any "advantages" in Washington, and the brethren at the Pacific Press Branch felt that it would be a great blunder to locate 225 miles from the port of New York. But Brother Cottrell and I decided that, as we were counseled to go and investigate, we would do so, and the next morning we started for Washington.

We began a diligent search, tramping for miles from one location to another. The brethren living in the city of Washington rendered valuable assistance in looking up places. We priced land in various sections, but without much satisfaction. Finally we concluded that it would be best to set a date for closing our investigations, and make our report of unsuccessful endeavor.

As we neared the time of the set date, however, we were strongly impressed that we ought to continue our search. We began once more, and were led to consider the suburban town of Takoma Park, six miles from the city of Washington. For the first time in our search we were favorably impressed, and began to take courage. Here we found a block of land of about fifty acres a mile and a half from the village, which gave promise of meeting our requirements, and could be purchased at a very low price.

Just at that time we received another message from Sister White, referring more definitely and more

favorably to locating in Washington, and again urging diligent search. By this time, however, Brother Cottrell and I had become satisfied in our own minds that the city of Washington, the capital of the nation, possessed important advantages as the headquarters for our work.

We then wrote Sister White about our search, findings, and impressions, and made full report to the officers of the General Conference. Without any delay, we received the positive message from Sister White, "Washington is the place." Only those who passed through this very trying experience can appreciate the relief which that word of certainty brought to us.

A call was immediately sent to the members of the General Conference Committee resident in the United States, to meet in Washington for the purpose of inspecting the proposed location and making final, authoritative decision. We met according to appointment, and inspected the location very carefully. It was the general conviction that we had come to the right place. Inspection, prayer, and further counsel from the Spirit of prophecy led to decision to purchase the fifty-acre block, and accordingly the deal was closed.

The Removal of Headquarters

We then entered upon the difficult task of moving the General Conference offices and the printing plant from Battle Creek, Mich., to Washington, D. C. At this point we met with determined opposition from a few stockholders in the Review and Herald Association, who forbade the removal of any of the property of the association under threat of court proceedings. These stockholders demanded an amount of money which we felt was

unjust, and which would practically strip us of the small amount of cash which we had in the treasury; but they were unyielding, and finally, with heavy hearts, we paid the price. This left us so short of funds that I was advised to attend one or two camp meetings while en route to Washington, for the purpose of trying to solicit or borrow the money needed for paying freight bills and other expenses incurred in the removal.

The arrival of our staff in Washington, on the tenth day of August, 1903, was an event never to be forgotten. There were about a dozen of us. We landed in a strange city, with very little money, lacking buildings or equipment, yet bearing the grave responsibility of establishing and carrying on the world-wide work of the threefold message, which had been set in operation from that small beginning in the New England States, and which was now to be greatly enlarged and strengthened by the return to the East.

We rented a dwelling house in the city of Washington, at No. 222 North Capitol Street, and assigned the workers in the various branches of the work to the different rooms of the building. Under the editorial management of W. W. Prescott, the REVIEW AND HERALD was issued from our new location without missing a single number. That is, the paper came from the press in Battle Creek, Mich., one week, and from the press in Washington, D. C., the following week. The same is true of the issuance of the *Youth's Instructor*. The first that our people throughout the world knew about the removal of headquarters having taken place, was when the REVIEW brought to them the account of the transfer.

A very remarkable part of this history is the unbroken conduct of the work during the transfer. For nearly fifty years, Battle Creek had been the center to which all eyes had turned; it was here that the great volume of correspondence poured in from all parts of the world, and constant streams of money from many sources flowed into the treasury for the maintenance of the general work. It was hardly to be expected but that considerable confusion in correspondence and delay in funds would be associated with the transfer. But such was not the case. Scarcely a complaint was made. From all parts of the world the change of location was hailed with deep satisfaction, and it seemed as if a mighty hand turned the heavy tide of correspondence and money toward Washington. Great was our surprise and joy to find everything moving along as smoothly from Washington as

could have been the case if we had been located in Washington all the years of our history.

Confirming Evidence of God's Leading

Twenty-six years have now passed since the removal of our denominational headquarters back to the East, during which time we have had constant evidence that it was the providence of God which led us to locate

near Washington. Very soon after we moved into our headquarters in the city of Washington, a report appeared in the *Washington Post* of a Sunday bill which had just been introduced into the House of Representatives. Immediately we sent out messages to our people throughout the States, calling for united action in petitioning against this bill. In a very short time protests began to pour in from all

parts of the country, and as a result the bill was defeated.

At every session of Congress since that time a Sunday bill has been presented, but has never been passed. During the year 1929 the Sunday-law forces prepared and presented one of the most drastic Sunday bills ever presented to the American Congress, but up to the present time the bill has not passed. This delay in Sunday legislation is a fulfillment of divine prophecy that a little time would be granted for the heralding of the message of truth, and has been brought about through the influence which has been exerted from our present headquarters. Our permanent residence in the vicinity of Washington has made it possible for our religious liberty secretaries to become personally acquainted with our Congressmen. Many of the Congressmen have come to our sanitarium, where they have received physical benefit, and have gained the most favorable impression regarding our work. Our position as to the relation of church and state has been made clear to many persons of influence and responsibility.

When the United States entered the World War, our position as noncombatants brought some of our young men into serious perplexity. Some of the draft boards and military officers, never having considered a question of this character, could not understand our principles. It became necessary for us many times to take these questions up with men in responsible government positions. These officers, we are glad to say, gave courteous attention to our plea, as they did to that of other noncombatant bodies, and rendered decisions which enabled our young men to continue in noncombatant service. Our geographical location made it much easier to deal with these questions.

As already stated, we were in a desperate condition financially when we moved to Washington,—without sufficient money in the treasury to pay freight on the goods we shipped, and only by borrowing from our faithful brethren and sisters were we able to meet expenses. We started our printing work in the dining room and kitchen of a dwelling house. There we made up the forms for the *REVIEW AND HERALD* and *Youth's Instructor*. These forms were then carted to a printing establishment, where the printing was done, and the folding and mailing followed in our office. We had no office building for the General Conference staff; we did not have a school; we did not have a sanitarium. But as we look back over the twenty-six years, we marvel at the truly wonderful work which has been wrought.



David's Lament Over Absalom

BY MRS. L. D. AVERY-STUTTLE

O God! come near; my heart is torn;
Long Israel's scepter have I borne;
I cannot weep, I scarce can pray,
And heaven seems, oh, so far away!
My spirit breaks, O God, today.

'Twas only yesterday Thy rod
Came very near to me, my God;
I shrank in terror 'neath the stroke,
My strength was spent, my spirit broke;
But when the morning came, I woke.

The birds were singing in the trees,
The flowerets trembled in the breeze;
But friend and flower and wood and tree
Seemed but to mock my misery

I cried, as I the wine press trod,
"Hast Thou forsaken me, my God?"

The son Thou gavest me is gone;
The sword of Joab pierced his breast!
But yesterday I looked upon
His manly form in beauty dressed.
How soon the race of life was run,—
O Absalom, my son, my son!

O would these days of grief were o'er,
And I a shepherd lad once more,
Fair Bethlehem-Judah's hills might see,
A humble stripling, young and free;
For all my kingdom I would give,
If Absalom, my son, might live.

But now I mourn in grief alone,
For sorrow comes when comes a throne.

O Absalom, my son, my son!
What flashing eye, what form so fair!
Ah, it was good to look upon
The wondrous beauty of his hair.
Would God my sinking soul were free,
Would God that I had died for thee!

Ah, if the resurrection hope
Had but been thine in this sad hour,
Then might I meet my son again,
The sting of death had lost its power.
But, ah, that hope is lost—is gone!
O Absalom, my son, my son!

For the first time in our denominational history, a building has been provided to furnish offices for the resident members of the General Conference Committee and the staff of helpers. When we came to Washington, the entire staff of General Conference workers numbered ten. At the present time our staff includes fifty-eight heads of departments and assistants, and fifty-three stenographers and helpers,—a total of 111 workers.

The Review and Herald Publishing Association has far outgrown the dimensions of the dwelling house dining room and kitchen. There is now a large building, well equipped with machinery, and there is being turned out a much larger volume of work than was ever known in previous days. This institution carries an investment of \$450,000, and stands entirely free from debt. Every year the Review office has made donations to our foreign mission enterprises amounting to thousands of dollars.

The General Conference office building and the Review and Herald, with adjacent buildings, are located on a plot later purchased in the village of Takoma Park, which village has now become a thriving and enterprising suburb of Washington City.

On the fifty-acre plot originally purchased, about a mile distant, there now stand the Washington Sanitarium and the Washington Missionary College.

It is impossible to portray within the limits of this survey the fullness and the meaning of the blessings which have come to us through being settled at the national capital; but it has become apparent beyond all possibility of doubt, that the Lord has placed the seal of His approval upon the removal from Battle Creek in the Middle West to Washington in the East. The Lord foresaw the issues to arise; He purposed that our missionary activities should extend to all lands; and because of the advantages which would accrue from the establishment of our headquarters in the nation's capital, He led us there. Those who at first saw no light in the proposal, now acknowledge that the hand of the Lord was in it; and those who dimly recognized the leading of God and had sufficient faith to follow, now see clearly that the pathway has been divinely mapped out for us.

To any who may inquire, What led to the decision to remove the denominational headquarters? the answer must be, It was the message which came to us through the Spirit of prophecy. But how came you to locate in Washington, D. C.? And again our answer is, Through messages which came to us through the Spirit

of prophecy. Has the gift of the Spirit of prophecy been of value to this people and this cause? Most assuredly it has. Yes, it has been and still is of greater value in many ways

than we may fully realize. Let us, therefore, hold this precious gift to the remnant church in the high esteem and sincere appreciation befitting its sacred character.

The Church of the Living God---No. 17

The Triumphs of the Church

By MILTON CHARLES WILCOX

THE story needs no long essay, no elaborate history. Its beginning is set before us in the Gospels and in the Acts of the Apostles.

We have the God-man, Jesus, baptized, Spirit-filled, meeting in the weakness of humanity the great adversary of man, the devil,—meeting him victoriously in simple faith in the word of God, "*It is written*," drawing His defense in every instance in the threefold onset by the devil from that book which has suffered repeated attacks by the higher critics, Deuteronomy. Jesus in the weakness of the flesh found it sufficient. His mighty victory demonstrated the power of the indwelling word, "the word made flesh," manifesting the glory of God in victory. (See Matt. 4:1-10.)

For over three years His apostles were in training under such a teacher as the world never saw before and has never seen since. How slow they were to learn, with that constant false vision of earthly glory before them, their leader the King, and they in high official position! At times their minds were sore troubled as to why He who could create food for thousands, still the raging sea, heal all manner of diseases, raise the dead, did not proclaim Himself King. They did not yet understand Him, nor the great prophecies that told of His suffering and humiliation.

Duly Warned

Yet Jesus told them of these things, that the Son of man, their beloved leader, must be betrayed, apprehended, scourged, and crucified. But blinded by their own ambitions and traditions, they could not see. A nickel, a penny, may hide from us the light of the glorious sun. How often a penny's worth of lust and worldliness may shut from our vision the exceeding riches of His grace!

But the trial came—the baptism, the deluge, of disappointment. The garden agony, the mock trials, the cross, the stone-sealed sepulcher, the heart-broken disciples returning to their fishing, and then—the angel-opened grave, and the risen Jesus.

The faithful ones began to see, and wonder whether the kingdom would then be restored.

The forty days of pre-eminent in-

struction ended in the ascension of the Master to His throne of Kingly priesthood, with the promise of the same Jesus coming again, but in glory, as Ruler of the everlasting kingdom.

Pentecost

Then followed ten days of earnest Scripture study, humbling of heart, and reaching out after God, waiting on God. The days of soul searching ended with Pentecost, the descent of the Holy Spirit, and the Spirit baptism, verifying the words of the Lord:

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be. My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

Pentecost found changed men, "twice-born men," men "born from above." The simple sermon of brave, devoted Peter, who a few weeks before had denied His Lord with cursing and swearing, moved the vast multitude who hung on His Spirit-filled message, and three thousand souls were added to the loyal band.

Then how the message of life spread and multiplied, carried from that gathering to all the fields there represented, of a risen Jesus, of a living Saviour from the slavery of sin and death.

Saul the persecutor became Paul the mighty apostle of God to the Gentiles.

The story of the Acts notes ever the threefold fact of persecution, the outpouring of the Spirit, and the word of God multiplied.

Stephen died a martyr. James the brother of John was slain. But the truth sped on with fleeter feet. "God buries His workmen, but He carries on His work." Everywhere the great apostle to the Gentile world went, he knew that bonds and afflictions waited for him like hungry beasts of prey (Acts 20:23, 24), but everywhere through suffering there was victory and soul saving.

One falls at his post under the wrath of Satan; two others rise up to carry on the work. The two fall in death, witnessing for God; four others are enrolled in His service. By arithmetical and geometrical pro-

gression the work of God moves forward. "The blood of the martyrs is the seed of the church." The Spirit of God prepares the way before His messengers. The mighty power of God is with them, and saves and builds behind them.

Multiplied Power

One man falls, but his message for God does not die. Stephen, the proto-martyr of that day, is stoned, and the believers "were all scattered abroad," and they "that were scattered abroad went about preaching the word." Acts 8:1-4. And so we read: "The number of the disciples were multiplying," "so the church throughout all Judea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." Acts 6:1; 9:31.

But into these disciples the word of God had been translated by the Holy Spirit, till they became epistles of Christ, "known and read of all men." 2 Cor. 3:2, 3. Therefore wherever souls embraced the saving truth of God's gospel, "the word of God grew and multiplied." Acts 12:24.

In a Heathen Land

Of the believers in Thessalonica we read: "From you hath sounded forth the word of the Lord, not only in Macedonia and in Achaia, but in every place your faith to Godward is gone forth." 1 Thess. 1:8.

Of the believers in Rome it is said: "Your faith is proclaimed throughout the whole world;" "your obedience is come abroad unto all men." Rom. 1:8; 16:19. Their faith was active, living, practical, obedient.

To the believers in Colossæ Paul writes: "The word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing." Col. 1:5, 6.

Writing to the Philippians of his affliction, Paul says: "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel." Some found courage in Paul's courageous bearing, in his fortitude, in his bonds, and became bold to speak the word of God without fear. Others to add to his bonds "preached Christ even of envy and strife;" but the great-hearted apostle rejoiced that the gospel was preached. (See Phil. 1:12-18.) The whole seed sowing of the word of God in the times of the apostolic church was a demonstration of the truth of the apostle's word, "We can do nothing against the truth, but for the truth."

Such was the mighty power of the Spirit-filled word preached by men

whose hearts were made mighty by Jesus Christ and Him crucified, whose speech was "not in persuasive words of [human] wisdom, but in demonstration of the Spirit and of power;" that the faith of the believers "should not stand in the wisdom of men, but in the power of God." (See 1 Cor. 2:1-5.)

Would to God that it might have gone forward through the generations that followed in the same power. When God's church, made up of imperfect human beings, was faithful to Him, there was no power that could defeat her. She could continually sing, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

These men were not called because of their education, their influence with the world or in various organizations of the world; they were not called to "flowery beds of ease" or to good salaries. Thus the risen Lord speaks of Paul to Ananias: "He is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the

He Stooped and Wrote

"He stooped and wrote in the sand,
But the tracing was lost in a day.
He stooped and wrote in the hearts of
men,
And the writing will last alway.

"Yet ever we seek to continue our fame
In the records that crumble and mold,
When a single stamp on the heart of a
man
Will last till the ages grow old."

children of Israel [all antagonistic forces]: for I will show him how many things he must suffer for My name's sake." Acts 9:15, 16.

The Heavenly Vision

Here is Paul's statement before Agrippa, giving Christ's charge to him, as he, Paul, was stricken down before the glory of his Lord on the way to Damascus: "Arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee; . . . to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me. Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:16-19.

He was faithful to his call. He preached "Christ, and Him crucified." He could say: "Far be it from me to glory, save in the cross of our

Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." Gal. 6:14. He gave his all. He counted all those things of the flesh—his birth, his education, his training, his associations—that were gains to him, as "loss for Christ." And if there should be revealed newer and greater things, he summed them all up in one "loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law [worked out by himself], but that which is through faith in Christ, the righteousness which is from God by faith." (See Phil. 3:4-14.) And then from the depths of his human, but consecrated heart, comes that wonderful prayer that must be experienced to be felt, "That I may *know Him*, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."

Did he suffer? Read the catalogue he gives in 2 Corinthians 11:23-28,—labors, prisons, stripes, death, beatings, shipwreck, perils of robbers, of his hating countrymen, of demon-possessed Gentiles, perils by land and sea, watchings, fasting, hunger and thirst, cold and nakedness, and the heavy heart burden he felt, soul-crushing at times, that the churches he had raised up should represent Christ.

But he did not lose the heavenly vision. Stoned to insensibility, he rises, and the "heavenly vision" calls. Thrown into a fetid, dark Roman prison, with no charge of crime against him, his faith makes Jesus an inmate, a companion in his noisome cell, and so he counts himself "the prisoner of Jesus Christ." Eph. 3:1, *et al.* None of the fearful catalogue of things moved him; ever the heavenly vision and the heavenly Master called him on.

In all these he could say, "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of His knowledge in every place." 2 Cor. 2:14.

This is a brief, unworthy picture of the triumphs of that early church, a brief, unworthy picture of a minister of God. Does not Jesus, who died for lost souls, want the same kind of church now? Does He not want the same kind of ministers? Does He not desire even greater victories of grace?

✥ ✥ ✥

I AM in the best service for the best of masters and upon the best of terms.
—John Williams.

The Restoration From Captivity in Ancient Babylon

An Important Lesson for Our Time

By W. W. PRESCOTT

FOR seventy years the covenant-promise seemed to be held in abeyance. By the rivers of Babylon the chosen people wept bitter tears of unavailing sorrow. The vessels dedicated to the worship of the true God were exhibited in the house of the god of Babylon, while the glorious temple of Solomon and the city of David lay in silent ruin.

But the period of seventy years, allotted to the captivity by divine prediction, however long it may have seemed to Daniel and his companions, finally drew to its close, and the day of deliverance dawned. "To His anointed, to Cyrus," set apart in the divine order for this special mission, Jehovah subjugated the proud kingdom of Babylon, and then instructed him to permit the captive people of Judah to return to their own country. The record is simple and clear:

"Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah. . . . And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God which is in Jerusalem." Ezra 1:1-4.

Acting under the authority of this proclamation, more than forty-two thousand Jews set out on their long pilgrimage to the land of their fathers. There were difficulties and discouragements on every hand. They found Jerusalem simply a pile of neglected ruins. They were comparatively few in number among hostile peoples. When they refused the co-operation of those heathen who would have degraded the true worship of God to an idolatrous system, their professed co-religionists harassed them, "and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." Ezra 4:5. This policy was followed up until the reign of Artaxerxes, who gave authority to the local rulers to put a stop to the attempt to restore Jerusalem. "Then ceased the work of the house

of God which is at Jerusalem; and it ceased until the second year of the reign of Darius king of Persia." Verse 24.

What a test of faith! How natural the conclusion that it was a mistake to leave Babylon, where they were living in comparative comfort! It is altogether likely that some openly declared that they had been misled, and that the whole movement was doomed to failure. So it was then, and so it is now.

At this juncture the prophets Haggai and Zechariah spoke to the people in the name of Jehovah, whose instruction was, "Build the house." "I am with you, saith Jehovah." "Sing and rejoice, O daughter of Zion; for, lo, I come, and will dwell in the midst of thee, saith Jehovah." Haggai 1:8, 13; Zech. 2:10. The people responded. The work was begun again in the face of the forbidding decree. Under providential guidance, Darius the king issued the command to those who had hindered the Jews, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place." Ezra 6:7. There was no further interference, "and the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it [the temple], according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia." Verse 14. So was the worship of God re-established, although the grandeur of the destroyed temple was lacking, and the visible glory of the Shekinah was never manifested there.

But the work of restoration was only begun. Thirteen years after the last portion of the threefold decree was issued by Artaxerxes, his cup-bearer, Nehemiah, distressed by the delay in restoring the city of his fathers, sought and obtained permission from the king to go up to Jerusalem to build it. He secretly viewed the ruins, and with a heroic courage exhorted the people: "Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. . . . And they said, Let us rise up and build." Neh. 2:17, 18.

The opposer resorted to mockery, as is frequently done now, and scornfully said, "What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?" Ezra 4:2. But the walls were rising, and so a conspiracy was formed to interfere with the work by force of arms, which, becoming known, was abandoned. Nehemiah's note of encouragement was, "Our God will fight for us;" and this confidence inspired all to labor with watchful zeal. "So we wrought in the work: and half of them held the spears from the rising of the morning till the stars appeared." Verses 20, 21.

In all this experience there is an important lesson for our own time. We are a comparatively small people. Some speak of us derisively. Unless God is with us to fight for us, there is no hope of success. There is a great work to be done in building again "the tabernacle of David that is fallen." We must take heed to the message to Zerubbabel: "This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith Jehovah of hosts." Zech. 4:6. It is only in the power of the Spirit that the warning message can be proclaimed to all the world, and spiritual Jerusalem be restored.

The covenant-promise had been made that the house and throne of David should be established forever. For a period of a whole generation it had certainly appeared that there was no longer any reason to hope for the fulfillment of this promise. But there was a remnant who maintained their faith in the God of Abraham, and of Isaac, and of Jacob, "the faithful God, who keepeth covenant," and they toiled under the most trying circumstances in co-operation with the divine purpose for the restoration of the household of faith. The worship of God as He Himself had established it, and the observance of the true Sabbath, those outstanding features of true spiritual service, so sadly perverted in the time before the captivity and so terribly neglected during that period, were the leading reforms instituted and insisted upon in the face of a compromising system of religion adopted by those who professed to worship the same God as those did who came out of Babylon. The obedience of faith was rewarded. Jerusalem was restored and built. The covenant-promise was again effective.

Old Testament history closes with the record of the restoration after the captivity in Babylon. This fact stands out more clearly in the order of the books of the Old Testament as they

are arranged in the Jewish canon, in which Chronicles comes last. It should be noted that the last chapter of this book contains the brief record of the capture of Jerusalem, and closes with the proclamation of Cyrus granting to the Jews the privilege of returning to their own country. Why do we not find in the Scriptures the history of later times? The answer seems to be clear. The outstanding features of Old Testament history are the Messiah (in type and prophecy), the great apostasy and the resulting captivity in ancient Babylon, and the restoration. In the later history these features are repeated: the Messiah (now manifested), the great apostasy and the resulting captivity in modern Babylon, and the restoration.

The Bible is not primarily a history in the ordinary sense, but the story of the work of God in redemption through Christ. All the principles involved in the dealing of God with His people are found in the experiences recorded in the Old Testament, and the later history is simply a repetition of the former experiences in a different setting. From the prophecies in the book of Revelation we learn that

the overthrow of modern Babylon and the restoration of God's people from her domination are the preliminary events which will usher in the coming of the Son of man, the setting up of the everlasting kingdom of God, and thus the story of redemption is brought to a close.

What place do we now occupy in this story of redemption? We are living in the period of restoration after the captivity in modern Babylon. Our work is to proclaim "the everlasting gospel" of complete salvation from sin in such a Scriptural setting as will expose the apostasy of modern Babylon, will call the remnant out of her, and "make ready for the Lord a people prepared for Him." Hindrances may arise, as they did in the time of Ezra and Nehemiah, but the promise spoken through the prophet Haggai is still applicable, "I am with you, saith Jehovah," and in the name of Jehovah we shall conquer. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." The covenant-promise first made in Eden, and renewed and further developed in the promises to Abraham, and again to David, will soon be fulfilled.

coming. These dead bodies lie from one end of the earth to the other; "they shall not be lamented, neither gathered, nor buried." (See 2 Thess. 2:8; Jer. 25:33; Rev. 20:1-3.)

Dead Raised at the Advent

At the second advent of our Lord the righteous dead are raised to life, the living righteous are changed to immortality, and all are taken to the city, where they live and reign with Christ a thousand years. At the close of this period of time, Christ and His saints descend to the earth, and the city of God comes down from heaven. Rev. 21:2. The wicked dead are raised to life, and with Satan at their head surround the city with no other purpose than to dethrone God and capture the city. (See Rev. 20:5, 9.)

It is at this juncture that Christ is crowned King of the universe, and Satan, with whom He has borne so long and patiently, is eternally doomed. The scene takes place in full view of the saints within the jasper walls, and of all the resurrected wicked from without the city.

"As if entranced, the wicked have looked upon the coronation of the Son of God. . . . They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, 'Great and marvelous . . . are Thy ways, Thou King of saints.' " Even "Satan seems paralyzed as he beholds the glory and majesty of Christ."—"The Great Controversy," pp. 668, 669.

There will be among the wicked who behold this transcendent scene, those who acted a leading part in the crucifixion of Christ. (See Rev. 1:7.) There will be the vacillating Pilate, the angry Herod who demanded a miracle and crowned Him with thorns, the wicked Herodias who ordered the head of John the Baptist in a charger, those who spat in the Saviour's face, and the soldiers who drove the nails through His tender hands and feet,—all these will behold the scene in terrible fear and amazement. There will also be those who imbrued their hands in the blood of the martyrs, to witness their despised victims inside the city walls under the beneficent reign of the Prince of Peace, far beyond their torturous grasp.

Repentance, confession of sin, and steadfast faith in Christ will take us, through the pearly gates, not only to behold this grand, majestic coronation of the King of kings, but to receive from the hand that was pierced for our redemption the victor's crown of unfading glory.

Bangalore, India.

The Coming Coronation Day

By E. HILLIARD

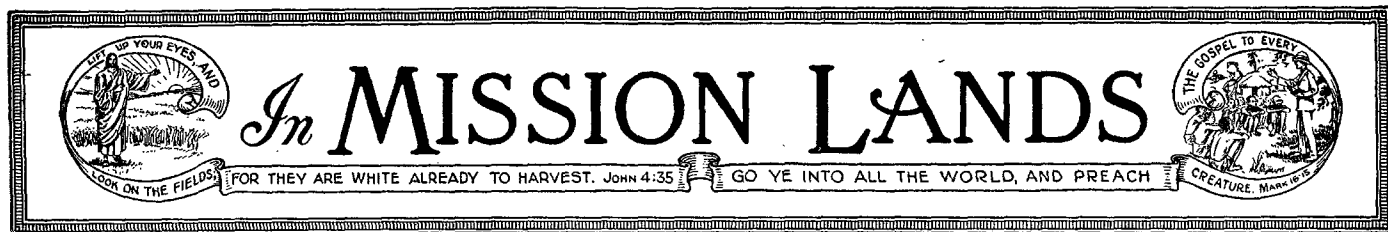
BESTOWING the crown in ancient days was a mark of honor or of rejoicing given to the winner of a race or the ruler of an empire or a kingdom. Among the ancient Hebrews the coronation of a king was a solemn rite. It signified consecration or devotion to the service of God. When David was anointed king, the Spirit of the Lord came upon him from that day forward. (See 1 Sam. 16:13.)

Some very beautiful and costly crowns have been placed on the heads of worthy political rulers. When the Prince of Wales, George the fifth, was coronated king of the British Empire, his crown was studded with four hundred ninety-seven diamonds besides the famous Koh-i-noor. It is valued at \$600,000. The coronation took place in London, the metropolis of the empire. People crossed oceans, and men and women gathered from near and far to witness the scene. Although well deserving of kingly honor, he can wear his coronet of glory but a few brief years; then, like other kings, the royal head must be pillowed in the dust.

A crown of immortal glory awaits all who, through the grace of Christ, are final overcomers. To all such the divine promise is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. That

crown will far surpass in splendor the most beautiful and costly ones ever worn by earthly monarchs. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. Every overcomer will receive a crown of glory sparkling with stars that represent the souls eternally saved through the instrumentality of the wearer, and all honor and praise will be accorded to King Jesus.

All earthly coronations, however highly prized and however elaborate the preparation made for the occasion, sink into insignificance when compared with the coronation of the King of kings that will take place at the close of the great controversy between Christ and Satan. Satan has put forth desperate efforts to overcome Christ, determined to gain universal rulership or destroy all who are loyal to the heavenly government. During this struggle of six thousand years his murderous, lying character has been developing. At the second coming of Christ he is to be confined to the desolated earth for one thousand years, to view the fruit of his evil work, which he beholds in the dead bodies of the impenitent wicked, destroyed by the brightness of Christ's



Bhika, the Indian Potter

By A. H. WILLIAMS

ABOUT two years ago, at a camp meeting held in the North Agra Mission, there came to us with a request for baptism, a Hindu potter, Bhika by name. He had been in touch with our workers for some time, and undoubtedly was very sincere in his request. Upon examination he was found to have only the most meager knowledge of Bible truths. So he was advised to study his Bible faithfully, while an evangelist arranged to give him instruction whenever possible.

From time to time we met him, always finding him faithful and progressing in his studies. Better still, it was quite evident that wherever this humble man went, he told his relatives and acquaintances of his newly found knowledge.

According to Indian custom, he lived with his father's brother, his father being dead. With his uncle and cousins he worked at the potter's trade on a community basis. Their pottery was sold in the Indian village, all sharing in the profits. The relatives not only did not object to his attachment to Christianity, but evidently respected him for his quiet and pious life.

In India, however, there are social forces far stronger than the family. It was not long before the higher castes in the neighborhood began opposition. They claimed that it was defiling to them to have their earthenware made by a Christian potter; and they threatened to refuse to take pottery from any member of this community family, unless the offending Bhika were driven out of the joint home. Thus the four men, each with his wife and children, were faced with starvation; for separated from their hereditary trade, they knew of no means of livelihood.

Thus it came about that last spring poor Bhika was practically driven out of home, even his wife withdrawing from him. Packing a few mangoes on a tiny donkey, he went off to seek a livelihood as best he could. When we made inquiries at his old home, no definite word as to his whereabouts could be given.

After a time he returned, and we were able to meet him again. Quite evidently he had been having an ex-

ceedingly hard time financially. The wrath of his enemies was by no means abated; for they were threatening to beat him should he refuse to recant or should he be baptized.

His faith and courage were strong, and his peace in the knowledge of Christ was such that he humbly declared he would die rather than draw back. Again he was examined. His faithful Bible study, meaning for him the patient spelling out of each word almost letter by letter, was evident in his excellent grasp of the fundamentals of the gospel. For him Christ means forgiveness for past sins,

power to overcome temptation in the present, and joy in the promises of His soon coming.

The last Sabbath we were in India prior to sailing on furlough, it was our privilege to baptize him in a little stream a few miles from his home. We left him to return bravely to the hostile atmosphere of his village, for his hope was that his wife would consent to join with him and start life anew in another locality.

He is only a humble village potter, but the gospel has brought him power to become one of the sons of God. We are confident that the REVIEW family will join in prayer that he may have grace to continue to witness bravely and faithfully for his Master.

Finishing the Work

By I. C. SCHMIDT

ALL things in this world are hastening to a speedy culmination. To illustrate the increased speed of the present day, I will mention a few incidents that have occurred here in Java.

In order to do public work as a missionary in the Dutch East Indies, every worker must apply to the governor-general for a permit. Six years ago I sent in my application to labor in the city of Medan, Sumatra. I was obliged to wait almost two years before my request was granted. Since returning from my furlough I applied for five different cities where I plan to do public work, and in less than two months the request was granted, and the official permit in my possession.

For years the authorities of the government railroad of Java have

tried to run a train from one end of the island to the other, or from Batavia to Surabaya, in one day (trains here do not run at night). Only a few days ago this one-day train was started on this run from 6:10 A. M. until 7:45 P. M., one train starting from each end. Heretofore this run has taken a day and a half, or about eighteen hours.

Air-mail service has also been instituted between Batavia and Surabaya since Nov. 1, 1929, making a still shorter flight of only about six hours. The distance by train between Samarang and Surabaya is covered by train in about seven hours; very recently a business man covered this distance in one and one-half hours by the air route. The shortest mail service between these islands and Holland by steam is twenty-two days. At the present time mail is being carried through the air to and from Holland in ten days, or less than half the usual time.

However, alongside the rush of material things, God's work is also being hastened onward in these islands. Since the first of 1929 the one large union has been separated into two good-sized unions in order to hasten the work onward. Ten to twelve years ago we could barely baptize 100 converts in one year. At present these two unions are well on



A Village Potter in the United Provinces, India

the way toward baptizing 1,000 a year.

It is only recently that men have been rushing through the world, but God foretold this rush by His prophets ages ago, and is pushing His work onward as a direct fulfillment of

Romans 9:28: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." May He finish it in the hearts of His children as well.

Samarang, Java.

Opening New Schools in Bolivia

By L. D. MINNER

THE year 1929 witnessed signal success in every branch of work carried on by the Bolivian Mission of Seventh-day Adventists. Many new schools have been opened, and there is a marked increase in the number of students enrolled in these schools.

The projected plan of the mission for establishing a central school for the training of native Indian teachers and Christian workers is now a reality. About seventy of the most promising young men have been gathered together in a convenient location, and are studying under efficient and well-prepared foreign teachers, who are working in a self-sacrificing way for the advancement of humanity.

The medical mission work in Bolivia is being strengthened in a definite way by bringing in two well-trained physicians who will devote their time to medical missionary work. Dr. M. B. Graybill, of the Clinica Americana in Juliaca, Peru, spent several

months during the year 1929 in the Bolivian field, studying and treating the tropical diseases which are so prevalent in the Yungas of Bolivia. The special interest of the national congress in the medical work being done by the Adventists, has resulted in the securing of an appropriation of about \$10,000 for the erection of a hospital unit in Chulumani, which will be administered by the mission. This greatly increases our capacity for doing aggressive work in the interest of public health in this important section of Bolivia.

The number of those who are adhering to the mission is increasing daily. We do not hope to sweep the country like an avalanche, but we do maintain that where the mission is established, its influence results in the strengthening of the moral fiber of the people, and in dispelling the darkness and superstition that have gripped the people for centuries.

The Work in Ceylon

By H. A. HANSEN

THE history of our later work in Ceylon goes back to the year 1920, when F. O. Raymond entered the field as a colporteur evangelist. God greatly blessed his efforts during the year that he labored here. The same year J. M. Comer came to Colombo for evangelistic work. The following year the writer arrived in the field.

The work has been hard from the very beginning. The people seem to be satisfied in their present condition. Our first Sabbath school was organized at the beginning of 1921 with a

membership of four or five, which grew to eighteen by July, 1922, when the first baptismal service was held. Seven were baptized and a church of ten members was organized. Since then our growth has been steady, until today we have seven Sabbath schools and three organized churches with a membership of eighty-four.

By means of the Sabbath school overflow for the last quarter of 1925, we were able to purchase a site for our mission station, and last year erected a girls' dormitory. Before the end of this year we hope to have

a school building completed, with accommodations for more than 100 students. Brother and Sister A. F. Jessen are leading out in the school



H. A. Hansen With His Wife and Son, Ceylon

work. At present they are working under very cramped conditions. Our present enrollment is more than sixty, ten of whom are definitely preparing for baptism.

At this writing we have just completed negotiations for a site in Colombo on which to erect a tabernacle. Brother and Sister G. F. Enoch, veteran workers in the Southern Asia Division, are planning to lead out in an evangelistic effort for the English-speaking people in Colombo. We believe that God will bless their efforts with many souls, and as a result of their labors we hope to see a strong church established in this great and populous city.

Several native evangelists and teachers are now doing very acceptable work in different sections of the island. The colporteur work has played an important part in the development of the work in the past. Each year several scholarships have been earned here by students of the South India Training School. Brother A. Baldwin labored for nearly three years in Ceylon, thoroughly covering every nook and corner of the southern half of the island, thus being able to place our truth-filled literature in thousands of homes.

In Mexico City

By J. A. S. SALAZAR

LAST year was a blessed year for the Mexico City church. A year ago at this time I was just getting acquainted with the membership of this church. I trembled before my big task as pastor, but on my knees I asked my dear Lord for the greatly needed assistance.

Time passes rapidly in a place like

Mexico City, with its million inhabitants, and with interested people all over the city. Besides my regular work I have to find time to visit a company of believers in Toluca, another company at Pachuca, and still other interests springing up here and there. The time is short, and we can hardly keep pace with the work.



Charter Members of the Colombo Church, Ceylon

My Dreams Come True

When I was working in the States, I longed for a greater opportunity, so when I took charge of the church here, I found large room for service. The laity responded immediately. Soon they gave me more names of people with whom they had worked, than I could visit. They bring their friends and neighbors to the meetings. Every Sabbath we have from ten to twenty visitors. From these visitors we get our candidates for the baptismal class, and after a time of instruction and proof, have a happy meeting at the river, baptizing the precious converts.

I have not yet looked for Bible readers. The church finds those who want studies, and I cannot keep up with the large list that I have now. While still in the States I heard D. T. Parsons, president of the Mexican Union, say: "In Mexico we do not have to awaken interest, for we do not have time to attend the people already interested." In my heart I said then, "Lord, give me a chance to work in Mexico." Now I am a witness to the truthfulness of what the elder said. The church has co-operated well, and during 1929 twenty-seven believers united with the people of God. I certainly thank the Lord for His goodness to us.

The Sabbath School

The Sabbath school is a real success. We won a banner at the end of 1928 which says: "*Nosotros Alcanzamos Los Blancos*" (We reach our goals). I wish you could be present at



Inspector Edward Martin Calling People to Church and School



Indian Baptismal Scene at the Central Mexican Mission
Twenty others are awaiting baptism.

the end of each quarter. It is a joy to see how our people, young and old, take part, and when the goal is not completed, they gladly give the second or third offering until it is. Some give all they have, and walk home, though

they may live three or four miles away.

Mexico City needs more than one pastor and more than one church. We sincerely solicit your prayers for the advancement of the work here.

Heard at the African Division Council

School Work in Africa

By E. KOTZ

You will all enjoy the vivid picture that Prof. E. D. Dick, the educational secretary of the African Division (now in the United States on furlough), draws of the educational work in Africa:

"Bells, drums, whistles, bugles, trumpets! are sounding in the land, from the Cape Peninsula to northern Ruanda, from Angola to Nyasaland, calling, calling, calling the children and youth to the home schools, the church schools, the college, to the mission training schools, the mission out-schools, and even to the bush schools scattered throughout our division. Over 260 lighthouses—260 cities of refuge—are these schools of ours, with their 400 teachers and 16,000 pupils, calling our youth to come, and to learn, and to follow, and to serve.

"In response to these many calls to service, we can see in our mind's eye the college youth, arms loaded with books, hurrying from building to building and from classroom to classroom, lest they be late to a single appointment. We can see our bright-faced, smiling children, book in hand, tripping along the country road or the city street on their way to school, glad for a new day of work and play. At our mission stations and training schools we hear the hearty response of the native boys and girls as they start off to their work or school, am-

bling along the path, laughing and talking of the funny ways of their teachers or other white men, or of the new things of which they have read in their books. We also see hundreds, yes, thousands of little boys and girls, thinly clad or naked, walking slowly along the native paths and roadways, one with a piece of a slate, another with part of a pencil, and still another with a torn and tattered primer, all taking satisfaction in their literary accomplishments in that they can read 'ba, be, bi, bo, bu' while looking at the roof or out of the window."

Besides village evangelism and our medical work, what a wonderful means of Christianization our school work offers! Those hundreds of our faithful native teachers who are calling their students together every morning, have as their main objective not merely the imparting of Western knowledge, but principally the sharing with the natives of an interracial and international Christ.

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"THERE is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer."



Conducted by Promise Kloss

Mrs. Douglas and the Golden Rule

By FLORENCE JONES HADLEY

"WHY, dear child, whatever is the matter?" and Jessie Weldon reached out a detaining hand to the little girl who passed her in the doorway with downcast eyes and sobbing as if her heart were broken. But the child evaded the kindly grasp, and crept away like a wounded animal to her little room upstairs, while Jessie quickly stepped into the room where her sister sat with stern, set lips and frowning brow. She looked up as the caller entered.

"Now, Jessie, don't let Marilyn hear you pitying her or taking her part. I have a hard time with her as it is. Oh, yes, I know your ideas on punishing children, but then we never did agree on that," and she pushed a big rocker toward her sister, trying to smile away her rather abrupt greeting.

"Why, dear, you know I never would think of coming between a parent and her child in a matter of discipline, and I didn't think, when I spoke to Marilyn, that you might have been correcting her. But the poor little thing looked so utterly heart-broken, so crushed, that I just spoke without thinking. I may have been unwise in doing so. I am sorry if I have made any trouble for you, dear," smiling wistfully as she spoke.

"Of course, I know you didn't realize the situation, but I wanted to warn you, for I really do think I have the hardest time trying to train my children right; and when I have to punish one of them, I never want any one to interfere, not even Will. And just now it seemed as if I were tried beyond endurance." A deep sigh told the story of worn-out patience.

"Tell me about it, won't you, dear? It always helps to let some one share our troubles, and a sister ought to be so close to you that you would not hesitate to confide in me."

The sympathetic tone had its usual effect, and Katherine began her tale with set lips:

"Well, you know, Jessie, that we were brought up to feel that a lie is the unpardonable sin—almost, any-

way—and I have always followed the teaching that was impressed on us during our childhood. I always am very careful to speak the exact truth, and Will agrees with me perfectly in this, so we cannot be accused of not practicing what we preach."

She hesitated a minute, then went on, her voice trembling:

"You see, just a short time before you came I had been trying to get some spring sewing out of the way, and had a dress for Marilyn all ready to cut out, and had laid the patterns on the table, just exactly as I wanted them. Just then, the child entered the room, and as I remember she is curious, more so, I think, than most children, I cautioned her not to touch the patterns.

"I was obliged to go into the kitchen for a few minutes, and when I came back, I at once began my sewing. I soon needed a certain part of the pattern, and when I went to look for it, just where I had laid it, it was missing. I looked for it first, without asking Marilyn about it, for she was running in and out, busy as a bee. Then, as the pattern was not to be found, I asked the child about it. But she denied it again and again, when I know positively that the pattern could not have disappeared unless she had been looking at it and then mislaid it somewhere.

"I tried for some time to get her to admit she had taken the pattern, but she persisted in denying it, although it is so plain a case of—of untruth that I just had to punish her."

Jessie looked sober. "But, Katherine, couldn't it be you are mistaken about putting the pattern where you thought you had? It is easy to be mistaken when one is busy and hurried—and worried," smiling.

"No; I know I put the pattern there, so I could use it when I came back. There is nothing else to explain it but that Marilyn, for the first time," a proud light shining in her eyes, "told me an untruth. So, what else could I do but punish her? It hurt me worse than it did her, to punish her" (oh, the old, old excuse),

"but I must maintain my discipline, you know."

She looked at her sister, not quite sure she had made out a good case for herself, especially as Jessie looked very sober. But Jessie said nothing, and waited.

"Oh, well, I suppose other mothers have the same troubles as I do, maybe; and maybe they manage better than I do, somehow." But her tone told that she really did not believe this admission.

A ring at the kitchen door, and Katherine went to answer it. In a few minutes she came back with flushed cheeks, holding the lost pattern in her hand.

"Well, of all things! If here isn't the pattern, after all! I remember, now, having it in my hand when the iceman came, and I suppose I still kept it when I went to see about putting the ice away. Now, what do you think of that?" A little embarrassed, but still trying to carry things off with a high hand.

"Well, I think it is just the place in which to use the golden rule," and Jessie's face had acquired a stern expression that made Katherine wonder just what to say or do.

"The golden rule? Why, what do you mean by that?"

The lady did not like the high-handed manner which her sister was using, and she determined to defend herself.

"Why, just do unto others as you would have them do to you, of course. You learned that also when we were children, along with other precepts, so why not apply it as willingly as you do the one about truth telling? What would you expect me to do if I were to accuse you of something, berate you soundly, then find I had been very much mistaken?"

She saw where this was leading, but the truth she loved made her answer, "Expect? Why, that you would apologize at once, of course."

"And suppose Marilyn should accuse some other child, or even, let us imagine, that she should accuse you of something, should insist that she

was right; then, if she found out she was wrong, what would you expect her to do?"

Katherine hesitated a fraction of a minute, then, "Why, apologize to me, of course." She was nicely trapped, but she would not admit anything until she had to, as the best way out. "Well, then, as you believe that it is a poor rule that will not work both ways, and as long as you know you were wrong and the child was right, why not apologize to her?" The level look that accompanied this searching question demanded an answer. This was startling.

"What, apologize to my own child? Admit to her that I can be wrong, when I try to make the children think that parents are always right? Why, where would be our authority, then? Tell her that I was wrong? Why, why—" It was unthinkable.

"But she knows it, anyway, doesn't she? She knows she did not touch the pattern, and already she is saying to herself that you are unjust, you are cruel, that she does not love you any more. Oh, yes, I am sure of this, for I remember just what we felt and said to ourselves when we felt we had a grievance against father or mother. You have hurt that little daughter grievously, honey. The only thing to do is to restore her lost faith in you. Children suffer so, more than we ever imagine."

She had made her plea; how would it work?

"Lost her faith in me? Why, sister, not so bad as that, surely. No, no, I never could stand that! And Marilyn cannot doubt my love, even when I punish her. I prove my love daily by all I do for her."

"So did our parents, yet do you remember the bitter things we would say—to ourselves, of course—when mother or father punished us? What they did for us didn't count much then, in our childish anger.

"I remember we said, one time, when our word was doubted, that there was no use in telling the truth, that we wouldn't be believed, anyway, and that we might better lie and escape punishment. Oh, yes, I remember that Miss Katherine said that more than once to her sister in disgrace, and of course she promptly agreed. So it seems that children do some reasoning of their own, and very often they reason correctly.

"Now poor little Marilyn may be saying to herself the same things her mother and auntie said when they were going through the same ordeal. Maybe she will think truth doesn't pay after all, even if, as in this case, she is entirely innocent, and need not tell an untruth. But it may be she

will form a wrong opinion of truth telling from this very thing. What of that, dear?"

Very soberly the words were uttered, and they found their way into the heart of the mother.

Katherine stopped her sewing to look up with tear-drowned eyes. "Jessie, you frighten me. Why, I never—never—" she could say no more. Then, defensively, "But surely that would be an unfair punishment to me for trying to teach my children a love of truth. It is—is—well, it is a rather trifling thing, after all, isn't it? Just a mistake on my part." She must defend herself, for she felt she was guilty, and it was hard to give up.

"Trifling? Not a bit of it, dear. Don't you know we are warned that

Father's Voice

YEARS an' years ago, when I
Was jest a little lad,
An' after school hours used to work
Around the farm with dad,
When eventide was come,
Then I got kinder anxious-like
About the journey home;
But dad, he used to lead the way,
An' once in a while turn 'round an' say,
So cheerin' like, so tender, "Come—
Come on, my son, you're nearly home!"
That allers used to help me some,
An' so I followed father home.

I'm old an' gray an' feeble now,
And tremble at the knee,
But life seems jest the same today
As then it seemed to me.
For I am still so wearied out,
When eventide is come,
An' still get kinder anxious-like
About the journey home;
But still my Father leads the way,
An' once in a while I hear Him say,
So cheerin' like, so tender, "Come—
Come on, My son, you're nearly home!"
An' same as then, that helps me some;
And so I'm followin' Father home.

—Christian Work.

it would be better to have a millstone about our necks and that we be cast into the sea, than to offend one of the little ones given to our care? And there are many ways of offending, you see, and I believe He would call this one of the greatest of all, that of killing a child's faith."

The sewing was dropped, for the hot tears blinded the eyes that could not see the stitches. Then, springing up, she asked, "Will you wait a few minutes till I run up stairs?" as Jessie rose to go.

"You are not offended with me, are you, dear? If so, please forgive me," laying her hand on her sister's shoulder.

"Forgive? It is I who need forgiveness, instead. But wait," and quickly turning, she ran up the

stairs, and soon came down with a smiling little girl in her arms, the arms of the child twined lovingly around the mother's neck, all else forgotten but that mother and Marilyn were at peace again.

Then, as the little one ran off to play, her eyes shining with happiness, Katherine explained to her sister, who stood smiling, ready to go with a lighter heart:

"When I went to Marilyn's room, the little thing was sobbing her heart out, and she would not even reply when I spoke to her. Then I just gathered her up in my arms, told her that mother had been mistaken about the pattern, that she had found it in the kitchen later. Then I asked her forgiveness, and you ought to have seen her eyes. She was surprised first, then she sprang up, threw her arms about my neck, and whispered in my ear, 'I do love you, mother; I don't really hate you a bit.' That proved you guessed right, you see.

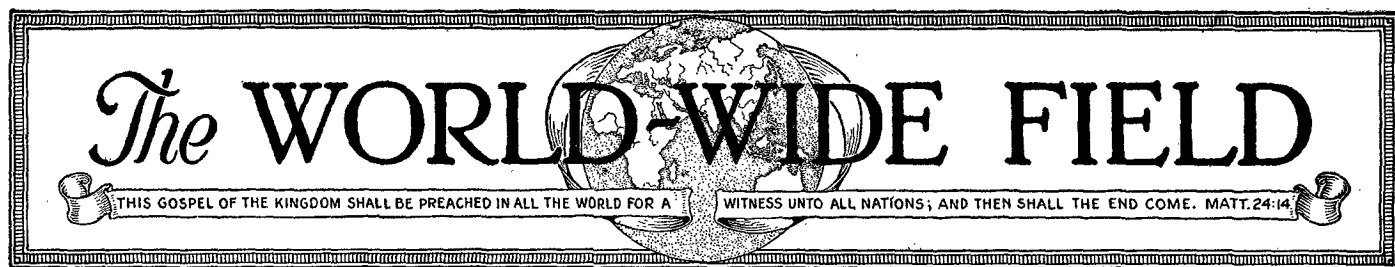
"Then she said, as we kissed and made up, 'I knew the pattern was in the kitchen, mother, for I saw it there, but you wouldn't let me tell you.' That hurt, for I never allow my children to talk back, and so she could not defend herself a bit. Well, never again," and her lips set themselves as she made the promise that was to temper mercy with justice in her future dealing with her children.—*The Presbyterian*.

Anne Told Untruths

THE PROBLEM: Children often tell "stories" based on those they have read or have been told, or that they have invented because of a naturally active imagination. This did not worry me. But a more serious aspect developed when Anne began denying things she had done. How was I to deal with this?

HOW IT WAS HANDLED: As I thought it over, it seemed to me that she would tell untruths only because she was afraid of punishment. So I had a talk with her, and told her, very gently, that I would not punish her for anything she had done, although she would be required to make reparation if damage had resulted. The next time she did something she should not have done, she confessed it to me quite frankly, and I at once exclaimed, "I am so glad you told me all about this! Now let's talk it over, and see why that was the wrong thing to do and what you should have done."

This method of treatment worked wonders, and now that she is eight years old I find Anne a thoroughly reliable, truth-telling child.—*Children, the Parents' Magazine*.



The Porter Sanitarium and Hospital

By CHARLES E. RICE

THE Porter Sanitarium and Hospital had its inception more than twenty-five years ago, when a seed of truth, a seed of loyalty to a sacred principle, an expression of unselfish Christian service, fell into the heart of a grand old man. The soil of his heart was receptive and his mind was deeply impressed. Other seeds were sown as further contacts were made. Perhaps some tares were sown, but in the providence of God, they were not allowed to choke out the wheat.

For years the seed seemed to remain dormant, but all the while it was swelling and sending out its rootlets into the inner consciousness of the man, until some two years ago a seed of business integrity was dropped into the same heart. Perhaps this later seed sowing was more in the nature of watering the seed already sown, as the hidden growth immediately sprang up and began to take tangible form.

We are reminded of the saying of the apostle Paul: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3:6, 7.

The first seed was planted by an unknown lad—but one of God's noblemen—who refused to accept a proffered tip after giving a treatment at the Glendale Sanitarium, explaining that it was a part of his religion to

contribute in every possible way to the comfort of others without any additional remuneration. The one who watered the seed was another lad employed at the Paradise Valley Sanitarium, who returned an overpayment of 45 cents after the gentleman had left, unaware of the slight error. Of course, all others who extended kindly service cast in their seeds, and all of these efforts were abundantly blessed of God until they have developed into a completed sanitarium, with modern equipment, that has recently opened its doors and begun its ministry of Christian service. It is hoped that the Porter Sanitarium and Hospital may during the years to come continue to give expression to the same spirit of loving service, the same spirit of loyalty and integrity and devotion, that has characterized its inception.

It seems that God has seen fit in these latter days to fulfill, in a measure at least, that wonderful promise of Isaiah 60:1-4. In the providence of God, this area, in the beautiful Rocky Mountain region, almost in the shadow of the great Continental Divide, has been chosen as the demonstration field where this new principle in the financing of our institutional interests shall be worked out.

History of Negotiations

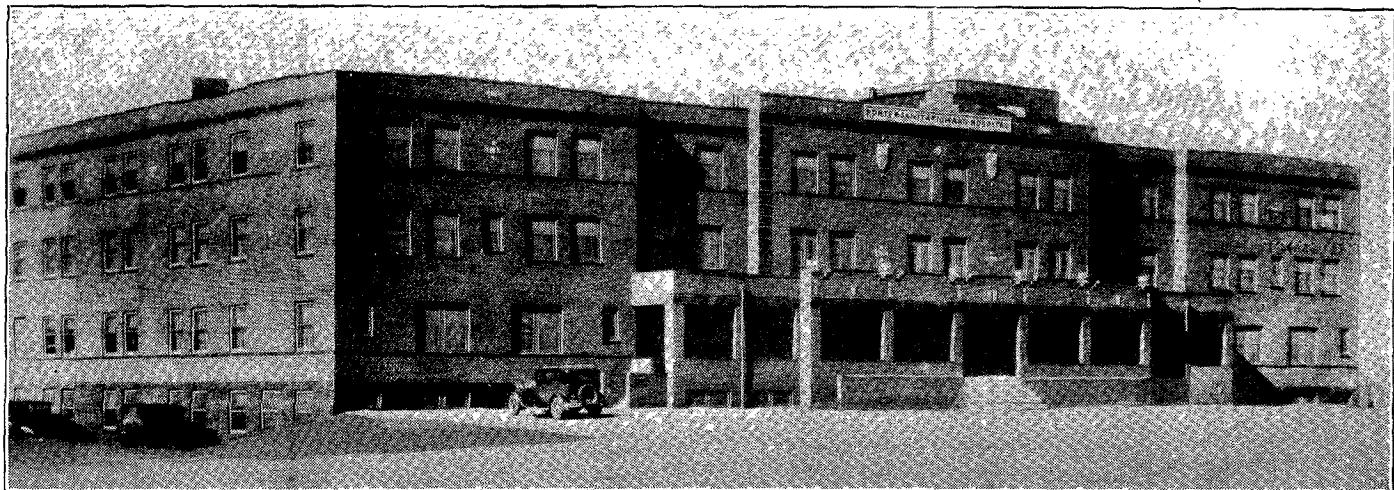
Negotiations pointing toward the development of a sanitarium project in this locality were begun in June of

1928. The proposition was submitted to the Springfield (Mass.) Autumn Council, and accepted by both the General Conference and the union conference. The final agreement was signed on Oct. 16, 1928, making available the sum of \$330,000 for the establishment of a sanitarium in the suburbs of Denver, Colo. This is the largest single gift ever made to our work.

Ground was broken for the erection of the main sanitarium building on Feb. 26, 1929, and the public opening of the building took place on Sunday, Feb. 16, 1930. The institution began its ministry two days later, on Tuesday, February 18.

The tract consists of forty acres of rolling land at the extreme southern end of the city of Denver, and about six miles almost directly south of the State capitol building. It commands an unobstructed view of the snow-capped Continental Divide for a distance of about 200 miles.

The sanitarium building is a four-story brick structure, re-enforced with steel and concrete, and will accommodate about 100 patients. The ground floor accommodates the service departments, while the first, or main, floor is taken up with administrative offices, lobby, lounge, dining room and kitchen, and a few patients' rooms. The second, or sanitarium, floor provides accommodations for medical and ambulant patients; while the third



The Porter Sanitarium and Hospital, Denver, Colorado

floor is devoted to surgical and maternity patients and the units necessary for such work.

The institution reflects much of the latest thought in sanitarium and hospital construction, but extravagance and unnecessary expenditure have been studiously avoided. It is built along plain lines, with the thought of utility and economical operation. However, its substantial construction and simple dignity appeal greatly to its donors and the general public.

The construction is fireproof, with partitions of gypsum block and floors of concrete, terrazzo, and vitreous tile, with corridors of rubber tile. It provides a silent call system for all rooms, a doctors' call service, and a public address system, with a radio outlet at each bed. Spring-filled mattresses are provided throughout, insuring the maximum of sleeping comfort. All hospital beds are of the double crank adjustable type, and the rooms and furniture are in colors, avoiding the conventional hospital white.

An abundance of soft artesian water is provided from two wells drilled on the property to a depth of one thousand feet.

The public opening was attended by four thousand visitors from Denver and vicinity. Among them were many prominent citizens, including the mayor, judges, State senators, bank presidents, and many of the leading physicians of the city. For the major part of the day there were fully 500 people in the building all the time. This indicates a live interest in the project in its home community.

Following Divine Providence

The business developed since opening is encouraging, and we who have been identified with the enterprise since its very beginning believe with all our hearts that we are following in the way of a divine providence, and it is our hope and earnest prayer that the sanitarium may accomplish the work that God designs for it, and that it may become a real monument for His cause.

We greatly appreciate the magnanimous gift on the part of Mr. Porter and his daughter, Mrs. Mason, that has made this new sanitarium possible. It will have its problems. Its providential inception does not insure it against perplexities and anxieties, but it will afford enough of satisfaction if it may be used of God as a promoting factor to advance the interests of our great gospel movement and hasten the coming of our Lord. We trust that the same generous and unselfish spirit that has given it birth may characterize all its activities until its work is done.

Revival Meetings in Rio de Janeiro, Brazil

By A. G. DANIELLS

At the time of the Fall Council held in Columbus, Ohio, last October, action was taken requesting me to spend the present winter in South America. At the time action was taken, Mrs. Daniells and I had just reached home from our trip to Australasia, Fiji, and the Hawaiian Islands. We had been traveling and holding meetings constantly for a year and nine months, covering forty thousand miles. The programs that were arranged for us by our brethren called for nearly a thousand meetings. We had been home but two weeks when it was necessary to leave for the Fall Council. Our trunks were hardly unpacked.

Sailing the sea and tramping continents had neither charm nor romance for us. We had looked forward to a rather quiet life in our little home during the winter, and it was therefore somewhat difficult for us to decide that it would be prudent for us to set forth immediately on another long journey. But during our ministry of fifty-two years, *duty* has been the deciding factor in our movements, and when C. B. Haynes, the president of the South American Division, laid before us the weighty and urgent reasons why this visit should be made this winter, we became convinced that we ought to comply with the request.

Friday night, November 15, our steamer, "Western World," pulled out of New York Harbor. We had with us on the voyage two families returning to their mission stations in South America,—Brother and Sister U. Wissner, and Brother and Sister E. M. Davis and daughter. Brother Wissner is secretary-treasurer of the East Brazil Union; Brother Davis is superintendent of our work in the state of Minas Geraes, Brazil. Our association with these dear fellow workers was very enjoyable, and the voyage of two weeks gave us the needed rest for beginning the strenuous program we found awaiting us in South America.

We steamed into the magnificent harbor of Rio de Janeiro, Brazil, on Thanksgiving morning, November 28. The sun was shining brightly, the air was clear, and the scene was as grand and inspiring as any we have ever looked upon from the deck of a ship. A number of our workers in Brazil were awaiting us at the wharf, and in a short time we were greeting one another. The warm, hearty welcome given us by those we had never seen before, made it very plain that our glorious, threefold message had cre-

ated in the hearts of the people in Brazil the same gracious bond of brotherhood that we had found in all the lands we had already visited.

We were to remain in the city of Rio de Janeiro seventeen days. E. H. Wilcox, superintendent of the East Brazil Union, had made excellent provision for our entertainment, and his associates had prepared a full program for work with the churches in the city. The fourteen services I had the privilege of holding with these dear people brought us into enjoyable fellowship. They received with glad, open hearts the spiritual messages I felt impressed to give, and with tears of penitence and gratitude they responded to the calls for reconsecration of their lives to Him whom God hath made "both Lord and Christ."

In these meetings I was assisted by our two native pastors who have charge of these churches. These brethren rendered excellent service. The older minister, Pastor Wilfart, by his godly life and earnest devotion to the needs of the brethren and sisters, has won a large place in their hearts. The younger minister, Pastor Peixoto [Pashoto], is a Brazilian who has come through our mission training school in Brazil. He has served his time in the colporteur work, and has developed into a faithful, reliable minister. His knowledge of English enabled him to translate for me. The development of such workers in this field is a very encouraging omen.

Soon after our arrival in Rio de Janeiro, the members of the East Brazil Union Mission committee gathered for their spring council. Among these brethren were a number with whom I had had some acquaintance in the homeland. It gave me great pleasure to meet E. H. Wilcox, who has spent many years in South America. He was at first connected with the Lake Titicaca Mission, where he directed the work for the Inca Indians, and was graciously blessed in his labors. But owing to the frail physical condition of Sister Wilcox, they were obliged to come down from the mountains and settle in a more healthful climate, and for some time labored in Argentina, where it became necessary to meet new conditions and to learn the Spanish language. Later, Brother Wilcox was requested to take the superintendency of the East Brazil Union, and here he found it necessary to learn the Portuguese language, which he now speaks with ease. The Lord has signally blessed Brother and Sister Wilcox in this

large mission field. A great sorrow has come to them in the loss of a dear daughter, whose resting place I visited in our college and sanitarium cemetery at Entre Rios. I received the impression that Brother and Sister Wilcox count on remaining in South America until their work on earth is done.

Another minister from North America whose acquaintance it was my privilege to renew, was E. P. Mansell, superintendent of the Pernambuco Mission, on the northeast coast of Brazil. Brother Mansell attended our ministerial institute in the state of São Paulo, and on returning home, after some weeks of absence, he found that, only the day before he arrived, his broken-hearted companion had been obliged to conduct the funeral and burial services of their twelve-year-old daughter, who was drowned while bathing in the ocean surf. A large wave swept the beach and carried the child back with it. This is a great loss, and an inexpressible sorrow to these consecrated workers in their lonely place of service. All our workers in South America weep with them, and pray for them in their deep sorrow.

At this council I was glad to meet L. G. Jorgensen, superintendent of the Bahia Mission, on the east coast of Brazil. Sister Jorgensen is a daughter of J. B. Blosser, one of our veteran Publishing Department men. I found Brother Jorgensen in love with his field and his work, notwithstanding the isolation from every one whom he and his wife have known.

And I must not fail to mention L. B. Halliwell, who is located in the city of Belem, at the mouth of the Amazon River. Although living at the equator, Brother Halliwell and his family are in the best of health. His work takes him up the Amazon a thousand miles, to Manáos, capital of the state of Amazonas. He travels this great distance in the mission launch, calling at places along the way, and running into the tributaries that feed this mighty river.

The reports made by these brethren and other workers attending the council were wonderfully interesting. I greatly admire the devotion and courage of these men and women. In many respects theirs is a truly sacrificial life. But in all the places in which they labor, men and women are being won to the Saviour as He is revealed in the great threefold message they are proclaiming. It is the gathering of such fruit that inspires them to press on in the face of many obstacles. We should remember these dear fellow workers at the throne of grace.

A Report on Russia

By G. W. SCHUBERT

It was my privilege once again to visit Europe after spending three years in other countries. I was permitted to preach the message in twelve different countries. Besides attending meetings in Germany, Austria, and Switzerland, my last field of labor, I also visited countries with which I was not as yet acquainted; for instance, Algeria (North Africa) where I attended the union meetings at Mostaganem, and where I learned to know the first fruits among the Arabs there. Next I visited Spain and Portugal, and it was here I received, after six long weeks, my first mail, among which was a letter from the Russian embassy in Berlin, stating that there was nothing in the way of my visit to Russia, and that I could

study of the great lines of prophecy.

Returning to America at the time of the Fall Council at Columbus, Ohio, I had the privilege of rendering my report. Since then, starting at headquarters, I have visited English, German, Italian, and colored churches, and by means of sermon and illustrated lecture I have spoken mainly on the subject of "Russia in the Light of Bible Prophecy." The interest with which our own churches receive this message has not only stirred me, but has been the means of bringing many Russians, Poles, and people from the Baltic countries into our meetings.

Since January I have been on the Pacific Coast; and our large English-speaking churches, as well as the



Workers in Moscow and Their Families, 1929

From left to right, starting fourth from left: J. A. Ljwoff, G. W. Schubert, H. J. Löbsack (president of the Russian Division), J. J. Wilson.

have my visé at any time. After two blessed conference and workers' meetings in Rumania, a short visit in Bulgaria, Constantinople, Scutari, and other places, I was taken sick.

Barely recovering, I made ready to go to Russia, from which journey the Lord had beyond all expectations removed every obstacle. Eighteen years had passed since I had seen the brethren, and men and conditions had altered in many respects; thus there were many things to talk about and counsel over. The workers, as well as the members of the churches, were glad to see a representative of the General Conference.

The impressions one gets of the country are so different from the ideas received from occasional newspaper reports, that one need not wonder that even such as I, who have studied Russia for many years, would get the wrong point of view. Providences of God that were manifested in opening the way for me, helped me also to understand the things that make Russia the great political and social question mark of today. With new interest I have turned to the

young people's societies, are showing a continued interest in these reports and illustrated lectures.

Fresno, California

We have had a special experience since coming to this city. Here Elder Broeckel began a series of public lectures Sunday, February 2, in a hall 30 x 50 feet. Fresno has a population of 84,000, of whom 15,000 are Germans, mostly emigrants from Russia. They are members of the various evangelical churches in the city. The attendance was good from the beginning, and there were never less than 100 visiting neighbors present.

This brother invited me to speak, and announced my topics, expressing his belief that the hall would be too small when I should speak on Russia. As I was at this time under the doctor's care, I was urgently advised to refrain from all traveling and taxing lecturing. The brethren at Fresno, however, continued to urge me to come. I yielded, because I did not want to disappoint the waiting people, and my doctors reluctantly gave their consent.

As the brethren had expected, so it happened. Sunday, February 2, at 7:30 P. M., the lecture was to begin. At 7 P. M. every seat was taken, and the people stood outside, filling the entrance and sidewalk. Monday

happily surprised when he saw the great interest awakened among these foreign-speaking people. These men do not need to be convinced that it pays to encourage this kind of work, for they have a strong proof of it in

and true conversion is the work of the Holy Spirit, therefore where the divine life is linked up with the deepest feelings and perceptions of the human soul, the Holy Spirit does not employ the mentality of a learned business language, but that language in which the man thinks and lives—his mother tongue. That is the reason why the Spirit of prophecy so urgently calls our attention to the work among the foreign-speaking people.

If the Holy Spirit showed such consideration at the first outpouring at Pentecost, how much more are we to expect it in this country, when those in responsible positions give free action to the Holy Spirit in these days of the latter rain! The mentality of the people of each language has its definite characteristics, built upon different laws of thought and feelings; and just here is the great trouble which those speaking different languages have in understanding each other. Here is the main cause for misunderstanding between nations. Each language has its own laws, builds up its own culture and civilization—its own way of thinking.

Our leading men in America carry great responsibilities for the world-wide work in respect to the unity of the church, which is composed of many languages and nationalities. Those working in foreign countries, with strange people of different nationalities, have had no trouble to get along with them, and so it is doubly appreciated if presidents and committees, which never were in other countries, will give due consideration to their foreign-speaking people in their conferences, as it is done here on the West Coast. The reward will not be wanting! All that is necessary is that our conference employ more workers, and place these foreign-speaking evangelists in places where, as here in Fresno, thousands of foreigners are living, who, although they have become American citizens, have nevertheless retained their mother tongue. Let us study together Acts 2:1-12.

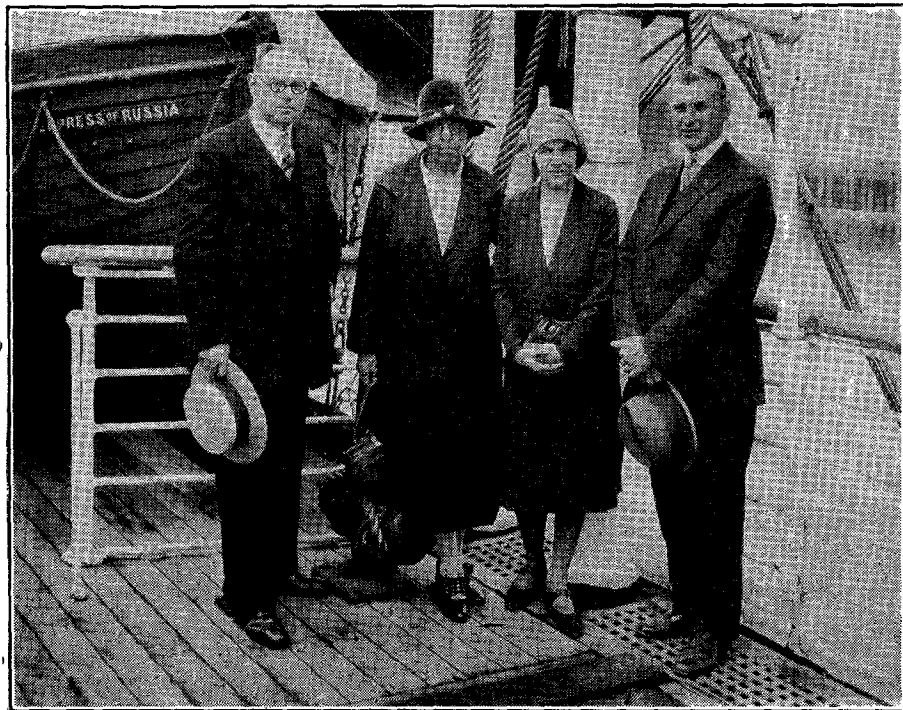
Fresno, Calif.

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Arizona Conference

BY ADOLPH JOHNSON

WITH sincere gratitude to God we take pleasure in reporting that the work in the Arizona Conference is moving forward with real success. The year 1929 was the most encouraging and successful year in the history of the Arizona Conference. Nearly eighty were baptized during the year. We reached our sixty cents a week per member for foreign missions for



The Two Ladies Are Mrs. B. L. Anderson (left), Following Her Husband to China; and Miss Josephine Holmes, Bible Worker for Central China. They Sailed Some Weeks Ago

night we called an extra meeting and had the same experience—new people kept coming through the whole evening. Tuesday night we had an illustrated lecture, and the crowds were so large that 250 persons had to stay outside. About 100 people sat on the store steps across the street to get a view of the pictures. The whole block was so crowded with automobiles that we could hardly get through. Continually new people arrived and clamored for admission, but already every nook was crammed, and even the platform was used for seating. Elder Broeckel advised a second meeting one hour later, if my strength permitted. But what does an old evangelist care for the advice of doctors, or a weak heart and sick stomach, when he sees a crowd of people eager to hear the message?

The hall quickly emptied itself after the first lecture, and in ten minutes every seat was filled again by the patiently waiting crowd outside. A few minutes of fresh air, and the next meeting began at 9 P. M. There were a number of ministers of other churches present. The crowd had attracted others, and again some had to stand in the aisles and entrance. C. C. Mattison, the secretary-treasurer of the Central California Conference, attended both meetings. R. S. Fries, the president, was in time for the second meeting, and was very

the foreign-speaking churches of their field.

Being acquainted with the work in many foreign lands and languages, I will use this opportunity to say a few words in the interest of our foreign-language work in America. Are we through with this work? Shall we discourage or encourage it? Has the immigration of the foreign element stopped, or are there annually more than one million that come to the States? These are questions which are studied at times.

Aside from the fact that in many of our conferences the foreign-speaking churches show a high average of tithes and offerings paid, we must not forget that great moment at the outpouring of the Holy Spirit at Pentecost. "There were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." Acts 2:5. These people dwelling at Jerusalem evidently had a knowledge of the Hebrew tongue, just as we foreigners living here in America have the necessary knowledge of the English language. Why did the Holy Spirit show such consideration for the mother tongue of these people? Evidently for the reason that in matters of the deepest spiritual significance, man can feel and perceive the deepest in terms of his mother tongue. Since in the work of the gospel we are concerned with the conversion of people,

the first time in the history of this conference. We thank God for this.

The Sabbath school work was very inspiring. Our Sabbath school officials seem to have received a new vision of what the Sabbath school means. So earnestly did they work that this conference has secured the General Conference Sabbath school pennant. Our Harvest Ingathering campaign was by far the best that has ever been conducted in this conference. We reached the General Conference goal.

The Arizona Academy, in the city of Phoenix, has enjoyed the signal blessing of God. The students are of

good courage, and there is a heavenly atmosphere in every department of the school.

Surely God has been especially near to His people in this field. We are anxious during 1930 to be what God wants us to be, to do the right thing at the right time. We are determined to do our best to build up the kingdom of God, to labor to the utmost of our ability, and to win souls to the truth. Our people throughout the field are of good courage, and are anxiously looking forward to the joyful day when the work of God in the earth will be finished, and we shall all have a part in His kingdom.

"We find that a great deal of medical work needs to be done for the children. A large percentage of them need tonsillectomies, and there are various other defects that we try to correct as we can. There is where our sanitarium and doctor are useful in a rural school. We need a new school-house in order to accommodate our growing numbers. We need more room for our boarding students. We find that we can do much more for these children when we can take them from their homes to live in the school home. Our influence is much stronger, and opportunities to make real Seventh-day Adventists out of them are multiplied. Of the six students who were baptized this winter, three came from homes where the parents are not Adventists. It is gratifying to see them leave off using tobacco, although the parents may continue to use it."

The teacher in a new school near Oldfort, N. C., writes that one man who gave the ground for the school is sending eight children, and has taken in three little orphans and placed them in school. They are expecting a much larger school next year. Already people are asking about sending their children there, as they do not want to send them a distance of six miles to the nearest town. They rejoice over the little schoolroom just finished, and are doing what they can to equip it. When the children are needed to till the soil during the day, the teacher teaches them at night so they can keep up with their lessons.

The rural school near Sevierville, Tenn., met with great opposition at first. Still there were parents who with their children pleaded for training from the Bible. The teacher won her way patiently and gradually until a Sabbath school was organized; several of the young people were baptized and joined their instructor in scattering literature. More pupils were

The Appeal of Our Rural Schools

By F. R. ISAAC

OUR churches in general may not be able to appreciate how much help last year's rural school offering rendered to the needy young people in the mountain districts of the Southland. A few statements and extracts from letters will reveal the good that is being accomplished.

One boy of sixteen had heard little about the word of God. He entered one of our schools, and was so interested in the Bible lessons,—“God's great plan,”—that whenever he finished studying other lessons, he turned to his Bible, telling the teacher that he enjoyed the study of it beyond all else. There is no doubt but that he will soon ask to be baptized, and express his desire to become a worker for God.

The acting principal of the Pisgah Institute, where we have both boarding and neighborhood students, writes as follows:

“We have a body of students who in a large measure desire to do the right thing. Most of these are working their entire way. At the present time our enrollment is about fifty-five. The school certainly affords a great opportunity to many of these students who would otherwise find it impossible to make further advance in school training.

“Our church interest seems above the average. We have an excellent Sabbath school, a good young people's society, and the home missionary society is alive to the opportunities which present themselves to work in this neighborhood. We were able this year, with a little help, to reach our Harvest Ingathering goal. We plan to push the literature work in the campaigns as they come.”

This is the school where are the young people whose needs appeared in the REVIEW a year ago. The clothing sent proved a great blessing to

them. There are many others whose scant attire is not sufficient to keep them comfortable, even in ordinary weather.

The principal of the Fletcher Rural School, on the other side of the range, writes as follows:

“We have an enrollment of sixty-five. There are more neighborhood students than we have had for two or three years. Some have felt that the need of the rural school would grow less as the State improved the educational work. But we find many people who prefer to send their children to our kind of school. Some of them are alarmed by the dreadful condition in these large graded schools where so many are brought together. Last fall a mountain mother came to enroll her children. When asked how many there were, she replied, ‘I reckoned there would be about nine; their ages as near 's I kin recollect without lookin' in the Bible, range from nineteen to seven.’”

They were placed in the first four grades. The principal continues by saying:



Grades 1 to 6 in the Church School at Fletcher, N. C.

added from time to time until the public school officials voted to close their school, and send all the pupils to our faithful teacher. She informed them that she would receive the pupils only upon condition that she could continue using our books and carry on the school program according to Seventh-day Adventist doctrines. They readily agreed, and forty-nine pupils were enrolled the first day.

It is difficult to realize the sacrifice and hardships encountered by the teachers who have come from other States to labor for a people who are anxious to do what they believe is right, but who, as a result of the lack of this world's goods, are depending upon the truth's being brought to them. The teachers are dependent

upon help from other sources to secure equipment of any kind. The mountain people are very appreciative, and our hearts go out to them as they plead in behalf of their boys and girls for a Christian training. One man who has accepted the truth, and is situated so he cannot keep his children, pleaded for a home for one of his girls whom he had not yet been able to place.

A liberal offering for the rural schools in the Southland will be greatly appreciated. We cannot look for more favorable times and better opportunities to labor for this class of people. The efforts that have been put forth in their behalf have brought encouraging results. We hope to do even more in the future, and solicit the prayers of our people as well as a liberal offering on April 12.

the school there, related the following incident:

"A little more than two years ago, I planted two flowering vines, known as *flores de lavacro*. These flowers are highly prized as food. For several years I had been fighting umbrella ants, which come unexpectedly and in a single night strip all the leaves from a plant.

"During this struggle with these destructive insects, there came to my attention information of the Investment Fund. At first I dedicated a parsley plant to missions, and gave all the proceeds which it brought me. Seeing how the parsley flourished, I then went back on my own agreement with the Lord, offering Him in place of the parsley the two flowering vines which were being destroyed by the ants. From that time the vines enjoyed unprecedented growth, bearing nearly \$5 (gold) worth of flowers. This money I gave to the Investment Fund. A like sum was produced the second year from the vines. The ants left my garden when the vines were consecrated to the Lord, and have never returned.

"My neighbors have been greatly impressed with these unusual experiences which I have had. However, for my unfaithfulness with Heaven in not keeping my original promise, I was punished by a judgment from the Lord."

Salvador Sabbath School Convention

By J. C. THOMPSON

THERE are six organized churches, with a membership of 227, among the 1,610,000 people in the republic of Salvador, Central America. Eleven Sabbath schools have 239 members.

The officers of these schools, together with all mission workers and several colporteurs, were brought together by the mission for a three days' Sabbath school convention in the city of San Salvador, January 31 to February 2.

W. E. Baxter, superintendent of the Central American Union Mission, and the writer were also present. W. A. Lusk, the mission director, acted as interpreter into the Spanish, and instruction was given on many phases of Sabbath school work, just as is done at similar meetings in the United States.

The remarkable growth of the Sabbath school work was set forth; the organization of our world movement, and especially of the Sabbath School Department, was explained. The most efficient organization of the local school, with the necessary corps of officers and teachers; needed equipment and supplies, and the paying for the same; the best program for the various divisions; birthday, regular, and thirteenth Sabbath offerings; the Investment Fund; the home division; proper reporting,—these were some of the more important matters that were fully explained and discussed. Opportunity for asking and answering questions was freely given. The believers in these fields are anxious to know about all features of Sabbath school work, and knowing, they are conscientious in carrying them out.

The members of the San Salvador church and the visitors attended all

the meetings, and listened alertly that they might learn as much as possible. Notebooks were used to make permanent much of the instruction.

In connection with the discussion of the Investment Fund for missions, I invited any present who had had some good experiences in thus raising funds, to tell us of them. Aquilino A. Ascencio, who has a store in Ahuachapan, a city of some 10,000 people, and who serves as superintendent of

Teacher-Training Course for Graduate Nurses

THERE is an ever-increasing demand for specially trained graduate nurses with sound educational background, to act as field health workers, supervisors and instructors in sanitariums, and directors of schools of nursing. Teachers in schools, sanitariums, and field work, in addition to the basic three-year course in nursing, require special training in the principles governing institutional or field supervision and administration. Teaching methods, and also advanced knowledge of the problems of public health and sanitation, are an essential part of the equipment of the health worker. To know how "to make natural law plain," which we are told "should accompany the third angel's message," requires a knowledge of science and a thorough knowledge of denominational organization and denominational methods.

Washington Missionary College and the Washington Sanitarium School of Nursing, in connection with the General Conference Medical Department, offer a one-year Teacher-

Training Course in nursing and health education and supervision, to graduate nurses during the regular college year. Building on three years of successful experience, the fourth year will begin September, 1930.

Nurses whose academic and professional education is complete are eligible for the regular course. All subjects are granted college credit. Mature, experienced nurses are desired. Students are admitted by application only. Begin now to plan for college next fall.

For further information and application blanks, address Nursing Division, General Conference of Seventh-day Adventists, Takoma Park, D. C.

ALL the powers of our mind do not find their aim till they find God. In Him the heart finds its happiness, the reason its truth, the will its true freedom. The heart is ever disquieted in the world; it cannot find its rest in things transitory; it can only find repose in a great heart—in God.—*C. E. Luthardt.*

Remember Italy!

BY C. H. LOOSEN

ITALY is an important land upon this old globe. Within its borders is a city which in the last 1900 years has wielded a strong influence over the whole world.

The Bible is little known to these 42,000,000 people. O that the truths of the Bible might be known and practiced by every Italian! Said Garibaldi in 1870, "O Italy, not the cannons will liberate you, but the gospel of Christ," and he was right. Thanks to God for the work done by the British and Foreign Bible Society in distributing in 1928 more than 200,000 copies of the Bible in this needy land! Rome feels this influence.

The advent message has also found its way to these needy millions. A little group of evangelists and more than twenty canvassers, both old and young, recruited from our little church membership, are working day by day and year by year to make known the last message to a perishing world. But the "Italian boot" is long and large. We need more workers and more means. We have no missionary school, no sanitarium, and in the whole of south Italy, where I am working, not one church room of our own. And how many great cities are in Italy, where we have no worker! How many needy people are around us! How much misery! How many dying souls!

O that God would pour out His Holy Spirit upon Italy to work out a new reformation and a religious awakening! O that the Lord of the harvest would send many consecrated workers to this very needy people! The day of opportunity is here, and soon the night will descend over this country to hinder and to stop, if possible, the work of salvation.

Will you not pray for these millions of people in Italy? Will you not pray for the advancing of God's work in this important field?

The Measure of Service

BY L. H. CHRISTIAN

WE work and give because we have seen the needs of the world. The burden of giving feels heavy only when love is growing cold. Some have asked, "What is the limit of the home base resources?" The measure of what we can do, my friends, is the measure of the love of God we have in our hearts. In apostolic times, when the tongues of fire were seen, the whole church laid their property at the apostles' feet. Shall we do less today? If we have the Holy Spirit in our hearts, we shall have the Holy Spirit

in our pocketbooks. We in the regions beyond are one with you in the homeland. Location, position, office, wages, are nothing. Only one thing is worth while,—loving service, to spend and be spent for the Master.

Some have gone to Africa, some to Rumania, to Poland, to the Near East, and others to other places. They are there to stay. They do not plan to return. I cannot say that no one ever feels a desire to go home. We have talked it over many times with our missionaries, and have agreed that a foreign mission call is a life call. We are out there to give our time and our strength and what little money we can save for that one supreme purpose of leading those in darkness to the light of the gospel. The country nearest to the heart of Jesus is the country in the greatest need.

Shall we not remember the text, "Woe is unto me, if I preach not the gospel"? If our churches in the homeland and in every field should begin to do less for the foreign field, the results would be fatal. God will bless us as we remember to help the needy fields. Do we really sense that we are right in the close of time? The power of sin, the feeling of nationalism, the race struggles, the entire ferment of modern disrupted civilization, show that the end is right upon us. Shall not we rally with all our hearts to the cause of God?

Rural Schools of the South

BY N. S. ASHTON

DOUBTLESS our brethren and sisters throughout the field will be interested to learn something concerning the rural schools of the Southland when they are asked on April 12 to make another offering to help support this work.

It has been my privilege to visit a number of these schools since coming to labor here in the South, and what I have seen is very encouraging. Most of these schools are in out-of-the-way places, where they can be of great influence in bringing a knowledge of the third angel's message to those who might not in any other way obtain such knowledge.

The only support which these schools receive in their operation is that which comes to them from the offering which is taken up once each year for that purpose, and when it is distributed over the entire field, the amount for any one school is not very large. However, what has been given has helped greatly, and I believe that much good has resulted from the work that has been done. The offering given each year has helped to provide better facilities for

carrying on this work. Better buildings have been erected, and better equipment placed in them. At Lawrenceburg and Fountain Head in Tennessee, at Sand Mountain in Alabama, and other places, schools are conducted that are giving character to the work, and are presenting the third angel's message in a very creditable way.

I am sure that much more could be accomplished if the offerings could be increased, and to this end we are appealing to our people once more to give as liberally as possible to this phase of the work which in the past has accomplished much good.

Those who are conducting these schools are doing so at a great sacrifice. They are to a large extent self-supporting in their labors, and seem to be very happy in having a part in the finishing of the work, and in the privilege of being counted among those who have labored at a sacrifice in the service of the Master. The Spirit of prophecy has said much in regard to this line of work in the Southland, and has urged that greater efforts be put forth. In view of this, may we not with expectation appeal to our people again to give as liberally as they possibly can in order that this work may be carried forward in a stronger way than ever before?

Appointments and Notices

CONSTITUENCY MEETING OF THE BROADVIEW COLLEGE AND THEOLOGICAL SEMINARY

Notice is hereby given that in harmony with a vote of the Board of Trustees a constituency meeting of the Broadview College and Theological Seminary is called for 3 p. m., June 4, 1930, in the Civic Auditorium, San Francisco, Calif. The purpose of this call is for the election of a Board of Trustees and the transaction of such other business as may properly come before this body.

The constituency of the Broadview College and Theological Seminary is as follows: The members of the General Conference Committee of Seventh-day Adventists resident in the United States and Canada, the Swedish and German Advisory Committees of the Bureau of Home Missions of the General Conference of Seventh-day Adventists, the Advisory Committee of such language division as may in the future center its educational work at this college, the union conference educational secretaries and auditors, and the local conference presidents in the Lake, Central, and Northern Union Conferences of Seventh-day Adventists, the educational secretary of the Southwestern Union Conference of Seventh-day Adventists, the president of the Oklahoma Conference of Seventh-day Adventists, and the members of the faculty of Broadview College.

By order of the Board of Trustees.

M. N. Campbell, Pres.
T. W. Steen, Sec.

GENERAL CONFERENCE ASSOCIATION

Notice is hereby given that the next regular meeting of the constituency of the General Conference Association of Seventh-day Adventists will be held in the Auditorium, San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this association are the delegates to the session of the General Conference.

F. M. Wilcox, Pres.
H. E. Rogers, Sec.

GENERAL CONFERENCE CORPORATION

This is to give notice that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Auditorium at San Francisco, Calif., June 5, 1930, at 3 p. m., for the transaction of any business that may come before the body. The members of this corporation are the delegates to the session of the General Conference.

F. M. Wilcox, Pres.
H. E. Rogers, Sec.

REQUESTS FOR PRAYER

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

A sister in Tennessee requests prayer for her husband and children.

Prayer for healing is requested by a sister in Ohio who is suffering from nerve exhaustion.

A South Dakota sister desires prayer for healing from nervousness, and for the conversion of her husband.

A Nebraska sister asks prayer for healing of chronic illnesses; also that her sister may be restored to health.

Prayer that she may be brought close to God and for the conversion of relatives is requested by a sister in Washington.

A mother in California requests prayer for her daughters, especially the youngest, who is being persuaded to marry out of the truth.

Prayer is requested for the healing of a young sister in Oklahoma who has not yet joined the church, but who believes the truth.

A California sister desires an interest in the prayers of the *Review* family for her husband and three eldest sons who are not in the truth.

Prayer for the healing of her husband from heart trouble, that he may help in the finishing of the work, is requested by a sister in California.

A sister in Washington requests prayer that she and her husband may have the right spirit toward each other, and that their son may become interested in his church school work.

A lonely sister in the faith requests prayer that her husband may accept the truth, that they may be united in the faith, and work together for the conversion of their large family of children.

A father who has several children whose mother is dead writes: "I am in middle life, and now have serious heart trouble; so I am asking the prayers of God's people that I may be restored to health to labor for my own children and others."

PUBLICATIONS WANTED

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

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

E. L. Tarbell, Route 1, Box 100, Hopkins, Mich. Continuous supply throughout 1930 of recent denominational missionary papers.

Mrs. Dora B. Patton Smith, R. F. D. 2, Box 258, Little Rock, Ark. *Signs, Watchman, Liberty, Instructor, and Our Little Friend*, for free distribution.

James M. Johnston, R. F. D. 1, Box 95, Morganton, N. C. *Signs, Watchman, Present Truth, Youth's Instructor, and Our Little Friend*, but not more than a month old.

Mrs. T. H. Davis, 601 Monroe St., Lebanon, Mo. Denominational papers for missionary work.

Emma (Brown) Kincaid, 65 Fox St., Denver, Colo. Continuous supply of denominational papers, magazines, and small books.

Sadie Hutchison, Exline, Iowa. Continuous supply of *Present Truth, Signs, Watchman, Our Little Friend, Instructor*, and any denominational tracts for free distribution.

Mrs. M. C. Nelson, 225 Pecan St., Hot Springs, Ark. *Signs, Watchman, Liberty, Present Truth, Instructor, Our Little Friend, and Watchman*, for reading racks.

G. W. Smith, McCallsburg, Iowa. *Watchman, Liberty, Signs, Life Boat, Our Little Friend, Review, Life and Health, and Present Truth*, for free distribution. Tracts are not desired.

Mrs. G. M. Sands, General Delivery, Halifax, Nova Scotia, Canada. *Signs, Watchman, Life and Health, Present Truth, Instructors*, and tracts; also foreign literature could be used.

E. E. Kurtz, R. F. D. 1, Marietta, Ga., writes that they are carefully using literature already received, and can use more of our denominational publications in missionary work.

Richard Wilson, 929 N. Mansfield St., Memphis, Tenn., appreciates the generous supplies of literature received, and wishes more denominational literature for hospital and missionary work.

J. A. de Caenel, Box 28, Cape Haitien, Haiti, West Indies, would be glad to communicate with some one who would be willing to sell the two volumes, "Questions and Answers," by M. C. Wilcox.

Margaret W. Locke, 2717 N. Crestline, Spokane, Wash. *Signs, Instructor, Life and Health, Our Little Friend, and Watchman*, for free distribution. Also *Reviews* not older than January 9, 1930.

The Bahamas Mission, Box 356, Nassau, Bahamas, will appreciate receiving any copies of "Christ in Song" which are in fair condition to help replace books in the churches lost in the recent hurricane.

OBITUARIES

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

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

Snyder.—Harry L. Snyder was born in Pennsylvania, in September, 1863; and died at Lemoyne, Pa., Feb. 22, 1930.

Barto.—Mrs. Amy May Barto was born May 7, 1899; and died at Palmyra, Pa., Feb. 9, 1930. She is survived by her husband.

Collis.—William S. Collis died in Savoy, Tex., March 3, 1930, at the age of eighty-one years. His wife and two children survive.

Edwards.—Virginia C. Edwards was born in Baltimore, Md., Nov. 18, 1872; and died at Sampsons Wharf, Va., Feb. 23, 1930.

Starr.—Mrs. Ella J. Starr was born in Brooklyn, N. Y., March 30, 1866; and died there Feb. 21, 1930. Two sons are left to mourn.

Wiggings.—Mrs. Emma T. Wiggings, née McFall, was born at Howard Hill, Pa., March 28, 1851; and died at Ogden, Utah, Feb. 1, 1930.

Porter.—William Porter was born in Knoxville, Tenn., in 1880; and died in Raton, N. Mex., Feb. 26, 1930. He is survived by his wife and five children.

Barker.—Grant Nelson Barker was born in Tioga County, New York, in 1869; and died in Milwaukie, Oreg., Jan. 16, 1930. His wife is left to mourn.

Randall.—Mrs. Caroline Randall, née Stein, was born May 22, 1907; and died at Newburgh, N. Y., Feb. 3, 1930. Her two-year-old daughter, mother, and only brother are left to mourn.

Moore.—Mrs. Mary Louisa Moore, née Hewitt, was born at Kettle Creek, Pa., May 18, 1856; and died at Williamsport, Pa., Feb. 1, 1930. Eight daughters and one son are left to mourn.

De Moulpied.—Thomas de Moulpied was born at Racine, Wis., Dec. 1, 1857; and died at Central Lake, Mich., Feb. 3, 1930. He was for many years elder of the church at Eastport, Mich.

Hansen.—Mrs. Christina Hansen was born in Stepping, Denmark, Dec. 13, 1867; and died in San Bernardino, Calif., Feb. 16, 1930. She is survived by her husband, three sons, and one daughter.

McDonald.—Lowell Rex McDonald, son of Mr. and Mrs. Rex McDonald, was born in Merced, Calif., Aug. 15, 1920; and died Feb. 5, 1930. His parents and a younger brother and sister are left to mourn.

Emmerson.—Eliza Richardson Emmerson was born in Ontario, Canada, June 3, 1849; and died at Newberg, Oreg., Feb. 21, 1930. She had been a Seventh-day Adventist for more than fifty-five years.

Oliver.—Mrs. Dora Alice Oliver, née Davis, was born in Caddo Parish, Louisiana, Nov. 9, 1866; and died at El Centro, Calif., Oct. 17, 1929. She is survived by her husband, three sons, and four daughters.

Joy.—Mrs. Emma Jane Joy was born in Patten, Me., March 13, 1858; and died in Melrose, Mass., Feb. 24, 1930. Her daughter, Miss Jemma Joy, superintendent of nurses at the New England Sanitarium, survives.

Cannon.—Mrs. Mary A. Cannon was born in Pittsburgh, Pa., Jan. 24, 1848; and died at Lewis Run, Pa., Feb. 16, 1930. She had been a Seventh-day Adventist more than forty years. Seven sons and one daughter are left to mourn.

Bagby.—Mrs. Mattie Bagby, née Brown, was born near Galt, Calif., Dec. 11, 1864; and was killed in an automobile accident at Lodi, Calif., Feb. 23, 1930. She was the widow of Elder J. W. Bagby. One daughter is left to mourn.

Garden.—Mrs. Mary Garden was instantly killed by an automobile in Jacksonville, Ill., Feb. 15, 1930. She was seventy-four years of age, and had been a devoted Seventh-day Adventist for thirty-five years. Two sons and one daughter survive.

Burdic.—Julius Edson Burdic was born at Sharon Centre, Pa., Sept. 12, 1852; and died at Millport, Pa., Jan. 22, 1930. He had been a faithful Seventh-day Adventist for over fifty years. His wife, three sons, and three daughters survive.

Kessler.—Mrs. Johanna Kessler, née Shell, was born in Lucks Valley, Russia, Aug. 27, 1849; and died at Startup, Wash., Feb. 24, 1930. She is survived by two sons, four daughters, thirty-two grandchildren, eighteen great-grandchildren, and two sisters.

Van Buren.—Mrs. Mary Ellen Van Buren, née Baldwin, was born in Galesburg, Ill., Feb. 16, 1865; and died in Peoria, Ill., Feb. 18, 1930. She was the first Seventh-day Adventist in Peoria, moving there thirty-five years ago. Her husband and five children survive.

Barto.—Benjamin Barto was born Aug. 12, 1852; and died at Palmyra, Pa., Feb. 11, 1930. His wife, four sons, one of whom is a missionary in Sumatra, and another a conference worker in Tennessee, and one daughter, wife of one of our workers in South America, survive.

Branscum.—B. Branscum was born in Texas, March 28, 1856; and died at Loma Linda, Calif., Feb. 22, 1930. He accepted the faith in 1891, and united with the church at Gatena, Kans. He worked for twenty years at the Wichita Sanitarium, giving up his work two years ago.

Escalor.—Sarah Escalor was born on Grand Cayman Island about 1858; and died at West End, Ruatan, Republic of Honduras, Central America, Jan. 27, 1930. She came to Ruatan in 1863, and was one of the first who accepted the truth under the labors of Elder and Mrs. F. J. Hutchins.

Reed.—Mrs. Christina Reed, née Torstenson, was born at Sawyer, Wis., April 30, 1856; and died at Lodi, Calif., Feb. 22, 1930. In 1875 she was united in marriage to the late Elder H. W. Reed. Four children were born to this union, of whom but one, Mrs. Pearl Petersen, remains to mourn.

Rhodes.—Clinton D. Rhodes was born near Janesville, Wis., Oct. 31, 1862, and died at Battle Creek, Mich., Feb. 2, 1930. His mother, being a widow and desiring that he should receive a Christian education, moved with him to Battle Creek when he was twelve years of age. He then entered Battle Creek College, from which he was graduated in 1885. While in school he worked afternoons and during vacation in the Review and Herald office. He also spent one year during this time as S. N. Haskell's secretary, and is said to have been the first stenographer employed by this denomination.

He was married in 1885 to Gertrude A. Stark, who was also a worker in the Review and Herald for a number of years.

In 1888 he was elected secretary and treasurer of the Review and Herald Publishing Association, which position he occupied for twenty years, till the association headquarters were moved to Washington, after which he rendered valuable service in closing up the legal matters in connection with the removal.

He was apparently in usual health until the moment he was stricken, and died immediately from heart failure. His wife and daughter survive him. I. A. Ford.

Davis.—Mrs. Mary Davis, née Ziegler, was born in Sigourney, Iowa, July 26, 1862; and died at Long Beach, Calif. At the age of eighteen she accepted the faith of Seventh-day Adventists, and was baptized by R. A. Underwood. She and her sister, now wife of Dr. Hills of Colorado Springs, were instrumental in converting three brothers, Watson, Harry, and Frank. Watson later became a minister in the Colorado Conference, where he labored successfully for many years.

She was married to Joseph C. Davis in 1882, and to this union four children were born, Lela, Dalton, Harold, and Beatrice, now Mrs. Silva, all of whom remain to mourn her death.

Her last services were in ministering to the needs of one of her early converts until his death—a fitting conclusion to a life of service for others. She passed away quietly at the home of her sister, Katherine Dunham, of Long Beach, Calif., and was laid to rest in the Sunny Side Cemetery of that city.

Deedon.—Mrs. Annie M. Deedon, née Johnson, was born in Denmark, March 25, 1852; and died in Oregon, Feb. 17, 1930. She came to the United States with her parents at the age of four years and made her home in Minnesota. In her young womanhood she married Aven E. Johnson, to which union were born three children. While living at Round Prairie, Minn., she and her husband accepted the message, and she labored as a Seventh-day Adventist worker for over seven years. Bereaved of her husband at the age of twenty-nine, she married John Emerson three years later, and to this union were born two children. Widowed again in 1902, she married John Deedon in 1904, and came to Oregon in 1908, where she lived until her recent illness. Her husband, one son, three daughters, twenty-one grandchildren, thirteen great-grandchildren, and an adopted son are left to mourn. I. J. Woodman.

Tressler.—Isaac Newton Tressler was born in Adams County, Pennsylvania, July 3, 1851; and died at Richmond, Va., Dec. 19, 1929. His wife, Annie Elizabeth Miller, was born in Frederick County, Maryland, March 7, 1856; and died at Richmond, Va., Feb. 9, 1930. Brother and Sister Tressler were both charter members of the Richmond church. They had been married fifty-five years, and died only fifty-two days apart.

Thayer.—William Orlando Thayer was born in Hudson, Mich., April 12, 1856; and died at San Bernardino, Calif., Feb. 16, 1930. He accepted the third angel's message when a young man, and had been an active worker in the church since. He worked at the sanitarium at College View, Neb., for eight years. He leaves his wife and son to mourn.

Kenittel.—Mrs. Caroline Warner Kenittel was born in the Crimea, Aug. 5, 1865; and died at Spokane, Wash., Jan. 30, 1930. In 1883 she was married to Adolph Kenittel, and to this union were born nine sons and five daughters.

Smith.—Mrs. J. E. Smith died in November, 1929, at Candler, N. C., at the age of seventy-eight years. She assisted her former husband, Elder A. P. Heacock, for twenty-nine years in his labors in many different States.

Mitchell.—Edna Mitchell was born in Yorkshire, England, April 19, 1909; and died in Bakersfield, Calif., Dec. 20, 1929, as the result of an automobile accident. Her parents, four brothers, and two sisters mourn.

Durham.—Mrs. Mary Wheeler-Durham was born in Cole County, Missouri, Oct. 7, 1844; and died in Emporia, Kans., Dec. 8, 1929. One daughter, seven grandchildren, and five great-grandchildren are left to mourn.

Mandelko.—Mrs. Julia Adelaide Mandelko, née Knowlton, was born in McHenry County, Illinois, Jan. 14, 1860; and died at Rochester, Minn., Feb. 28, 1930.

Dibble.—Mrs. J. P. Dibble, née Honeywell, was born at Ottawa, Mich., Dec. 27, 1848; and died at Anoka, Minn., Feb. 18, 1930. Sister Dibble accepted present truth sixty years ago.

Peterson.—Mrs. Christina Peterson was born in Denmark, June 1, 1849; and died at Berkeley, Calif., Nov. 28, 1929. Sister Peterson accepted present truth about fifty years ago under the labors of Elder J. G. Matteson in Denmark. She is survived by eight children, and a number of grandchildren and great-grandchildren.

Miller.—Mrs. Clara O. Miller, née True, was born at Knightstown, Ind., Jan. 20, 1870; and died in Davenport, Iowa, Feb. 20, 1930. In 1887 she was united in marriage with Elder A. L. Miller. To this union were born one boy and three girls; the son and eldest daughter died in early childhood. In 1901 and 1902 she was Sabbath school and educational secretary of the Indiana Conference. Her husband and two daughters mourn their loss.

C. F. McVagh.

Pratt.—Mrs. Sarah Elizabeth Pratt was born at Springfield, Ohio, July 28, 1844; and died at Oakland, Calif., Dec. 18, 1929. Sister Pratt and her husband, Oliver Pratt, were considered among the pioneers of this movement. They were close friends of Elder and Sister James White and the pioneer ministers. Brother Pratt was a member of the General Conference Committee for a number of years. Our sister was a faithful Adventist for sixty-five years. She is survived by three children, six grandchildren, and two great-grandchildren.

C. L. Lingenfelter.

George.—Mansel E. George was born in Kalamazoo, Mich., Aug. 1, 1852; and was accidentally killed near Loma Linda, Calif., Feb. 6, 1930. In 1882 he was united in marriage to Miss Anna Lowery, and to this union were born one son and three daughters. Brother George spent seven years doing evangelistic colporteur work, most of the time leading groups of workers. Later he and Mrs. George moved to St. Louis, Mo., where they took charge of the conference mission home, also doing pastoral and Bible work. They remained there for sixteen years. Failing health made it necessary for them to give up their work, and they moved to California. His wife and two daughters, Mrs. Carrie von Hofgarden of Long Beach, Calif., and Mrs. Tillie George Blue of India, also four grandchildren, are left to mourn.

H. H. Hicks.

ELDER W. A. YOUNG

William Atwell Young was born in Boone County, Indiana, Aug. 23, 1848; and died at La Fayette, Ind., Feb. 11, 1930. Although but a lad of sixteen, near the close of the Civil War he enlisted, serving in the 160th Indiana Infantry until the end in 1865. For many years he acted as chaplain of the G. A. R. post at the Indiana Soldiers' Home, near La Fayette.

He was converted to the third angel's message in 1878. The new truths he learned so impressed him that in a very short time he began work as tent master, and was soon preaching the message. Sept. 21, 1881, he was elected secretary-treasurer of the Indiana Conference, which office he filled until Feb. 1, 1909, with the exception of three years. During this period of twenty-eight years he served under the leadership of eight different conference presidents.

Elder Young was first married in October, 1869, to Mary L. Messick. To this union three children were born, one of whom survives, Robert T. Young. After the death of his first wife, he was married to Mary C. Myers, Oct. 11, 1877. One child was born to them, who died in infancy. Miss Wilda Gertrude Myers was adopted by Elder and Mrs. Young, Feb. 20, 1908, and still survives. One brother and one sister also survive.

During the period that Elder Young acted as secretary-treasurer we find that he made many visits and on other occasions preached in a large number of churches in Indiana. He also accompanied S. H. Lane, William Covert, and others in tent efforts, one of these efforts being held more than thirty-five years ago in the city of La Fayette, where he spent his last days. He was ordained to the gospel ministry about this time. Also, while he was conference secretary, and following this time, he was pastor of the Indianapolis churches, and spent some time in this capacity in 1918. For a short period he lived at Frankfort, and then was pastor of the Kokomo church for several years, or until 1921. He first entered Wabash Valley Sanitarium as chaplain in 1911, which capacity he filled until 1918, and then returned

to the sanitarium in June, 1922, where he remained as pastor and chaplain until the time of his death.

He was buried at Indianapolis, Sabbath, February 15, following funeral services which were attended by relatives and a large host of friends.

W. R. Simmons, M. D.

ELDER E. J. VAN HORN

Eli J. Van Horn was born on a pioneer farm just south of the present site of Lakeview, Ohio, Oct. 25, 1851; and died at Mt. Vernon, Ohio, Dec. 30, 1929, at the age of seventy-eight years.

April 2, 1874, E. J. Van Horn married Mary Jane Arnett, also a descendant of pioneers of Clark County. So successfully did these young persons plight their troth and cultivate mutual interests, that their tender regard for each other was an example to others throughout life. Sister Van Horn remained his constant companion and helper to the close of his days. While to them no children were born, they bestowed love and parental care upon seven youths with whom they shared their home in times of need. Kindness, interest, and financial help were frequently extended to many others who were struggling with educational expenses.

It was in 1879 that the inspiration of his life came to him when his inquiring mind led him to attend meetings held by D. C. Babcock in his neighborhood. He soon became convinced that Seventh-day Adventists have a message for this time, and he became interested in Bible study. He united with the church, and began to arrange his business and prepare himself to labor in God's cause. He kept up a systematic study of the word, and spent parts of the next three years attending college.

In 1882 the Ohio Conference of Seventh-day Adventists appointed him the first laborer to devote his time to distributing denominational literature. In 1885 he began evangelistic labors in Columbus, Ohio, and at the end of four years left a church of sixty-eight members. Having proved his call to labor for souls, he was ordained a minister of the gospel in 1889. There followed years of similar service in Cleveland, Toledo, Indianapolis, and Pittsburgh, where he raised up churches or acted as pastor for those already established.

While engaged in city mission work of those early days, he traveled back and forth to his farm home; and on railway trains, at junction stations, and wherever he had business to do, he found men who became interested in the Bible prophecies. Such contacts led to series of meetings, which resulted in gathering together companies of believers at Green Springs and Bowling Green, Ohio.

Ill health and the beginning changes of age caused him to retire from active service in 1916, and he remained at his home on the farm or in Lakeview until a few months before his death. He visited the schools and churches occasionally, and called upon his friends. He ministered spiritual comfort or instruction as occasion demanded. He remained faithfully obedient to the doctrines and practices of the Seventh-day Adventist Church until the time of his death.

The deceased leaves a widow, who finds comfort in the assurances of God's promises. An aged brother also survives him. Many relatives and friends gathered at the memorial services, Jan. 2, 1930, at the United Brethren church at Lakeview, Ohio.

G. T. Harding, M. D.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 107

APRIL 3, 1930

No. 14

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

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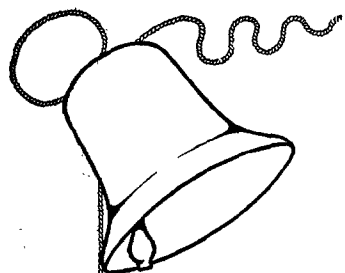
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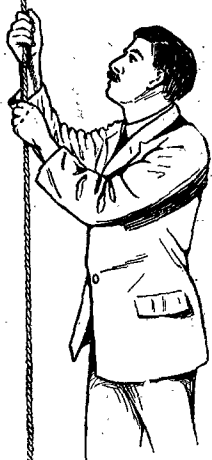
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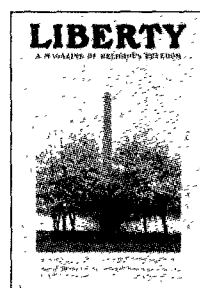
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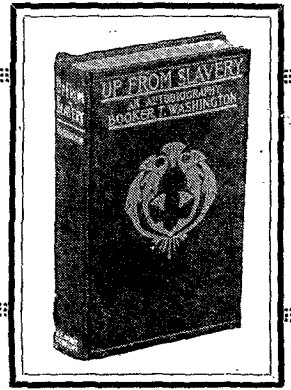
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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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

We are concluding in this number two series of articles, one by W. W. Prescott and the other by M. C. Wilcox. Brother Prescott has dealt with the hope of the church as expressed in the promise to Abraham, tracing this promise through much of the Old Testament history. Brother Wilcox has dealt with the institution of the church, its various phases and operations. Both of these series have been appreciated by many of our readers.

THE many friends of Elder and Mrs. A. T. Robinson will be interested to learn that they have recently gone from New England to Angwin, Napa Co., Calif. Indeed, Sister Robinson left the East some months ago for Colorado. Recently Brother Robinson has taken her on to the Pacific Coast. Her health is far from good, but Brother Robinson writes that he believes she is showing some improvement, and with the blessing of the Lord hopes that she may soon be restored to health and strength. Let our readers remember these faithful workers in their prayers, that God may lengthen their days and make their service still fruitful, even as it has been through the many years.

Missionary Sailings

DR. AND MRS. J. E. GARDNER, returning to Malaysia from furlough, sailed from Los Angeles on the S. S. "Korea Maru," March 5.

Elder and Mrs. H. H. Dexter, of Vermont, sailed from New York for Port de France, on the island of Martinique, March 6. Brother and Sister Dexter have spent years of service in different French-speaking fields, and are now responding to the call to

take charge of the work in the French islands of the West Indies.

Mr. and Mrs. Clifton D. Smith and Baby Frederick, of Michigan, sailed from Vancouver, March 8, on the S. S. "Empress of Russia," for Shanghai. Brother Smith is a graduate of Emmanuel Missionary College, and Sister Smith a graduate nurse of the Madison Training School. Brother Smith will be connected with the book work in China.

Elder and Mrs. H. F. Neumann and family, of Michigan, responding to a call from the Southern European Division, sailed from New York for Cherbourg, March 15. Brother Neumann has been appointed to the superintendency of the Portuguese Mission.

Word From Elder A. G. Daniells

UNDER date of February 22 Brother Daniells writes as follows regarding his visit to the South American field:

"Tonight we are sailing up the western coast of South America on our way to Lima, Peru. I have finished my work on the east coast and in the south. We left the Inca region yesterday, after a week's meetings with the workers in that field. We shall have fifteen days in Lima,

I would have preferred more time and more moderation. But we have had wonderfully good meetings, as good as any of the kind I have ever attended. I never worked with a more hungry, grateful, responsive lot of workers. They seemed just ready for this effort. I am glad I came at this time.

"I am glad to be able to report that Mrs. Daniells and I are in fine health, just as well as when we left home. If we can get back in this state of health, we shall be truly grateful."

March 5, at Lima, Peru, Brother Daniells added this word to his letter, which had not yet been sent:

"Our last institute of the series closed at 9:30 last night, and it was a truly touching meeting. First every laborer, including office workers, colporteurs, and teachers, gathered around the platform, and then all the rest in the chapel came up behind them for the reconsecration of their lives to God. Brother Westphal offered a most affectionate prayer for these workers, nearly all of whom are his spiritual children. Then they sang a beautiful hymn of praise and adoration, and as we were about to ask the benediction to rest upon us, we all joined hands in affectionate brotherhood, pledging loyalty one to the other and faithfulness to our Lord and Master. The divine Spirit rested upon us and melted hearts.

"Thus closed four months of strenuous labor. If I may trust the opinions expressed by leaders and workers, we have had a series of triumphant meetings. The signal blessing of God has been with us.

Rural School Offering, Sabbath, April 12

COULD our people visit our rural schools in the South, they would be still more impressed with the good these small centers of light are doing, especially for poor boys and girls deserving of a Christian education.

These young people can pay little or no tuition. The workers are very largely dependent for the support of themselves and their students upon what they can raise from the soil or from such small industries as they may develop. Their labor is arduous and their facilities are meager. It is only by the most careful economy and continuous self-sacrifice that this splendid line of self-supporting work for the advancement of the message is possible. From the proceeds of the rural school offerings from year to year we are able to add a little to the limited equipment of these schools.

In a recent visit to several of these schools, we found one school with the road to it impassable in bad weather; another had to carry its water up the mountain side; another needed wiring for electric lights. Each school has its needs.

We believe the contributions of our people from year to year for these rural schools is being carefully spent and is accomplishing much good. This ministry is a labor of love. It is forwarding the message in needy places. Kindly remember the date for the offering is April 12, and give as freely as you can for this good work.

J. L. SHAW.

and then we are to sail for New York the 12th of March.

"We shall be glad when this strenuous program is closed, although we have had a most encouraging and enjoyable time in this field. Owing to the nearness of the General Conference session, we have been obliged to press our work hard, so that the men who are to attend the conference can get away as early as possible.

Perhaps no one has been benefited more than I have. My heart is full of gratitude to God for what He has shed upon me personally."

TRUST God for great things; with your five loaves and two fishes He will show you how to feed thousands.—
Horace Bushnell.